

Bill Dutka - Michael

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The title of our thoughts this afternoon will be Michael. Our theme text comes from Daniel 12, verse 1, and at that time shall Michael stand up, the great prince who standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered everyone that shall be found written in the book Daniel 12:1.

So our outline for our thoughts today are going to be the name Michael, which is Strong's 4317 means who is like God. We will investigate the work associated with expression. Michael, Michael the Archangel.

Archangel, God's trumpet, and stand up. First Thessalonians 4:16 with Joshua 6, 15:16 will be compared, confirming the work Jesus is doing at his second advent, and then at the very end. Well then, then we'll look at stand up.

We talked about that. Two views with a different emphasis. First, Thessalonians 4:16 and Joshua 6, 15:16, and then together the same experience and not the same time, and then God's protocol.

We will be presenting that Michael the Archangel was the same being as Jesus in his pre human form. Many Christians today do not understand that Michael in Daniel 12:1 is another name for Jesus. Some state if Michael and Jesus are one and the same, then they would conclude that Jesus is present in Daniel 12:1. Michael stands up for the children of thy people. Thy people represent the Jewish people.

Have not the Jewish people been restored to the land? Did not God promise them that they would be planted, that he would plant them and they would not be plucked up? As Jeremiah 24:6 states, since the Jewish people have returned to their land and become a nation, the Messiah must be present. Therefore Michael and Jesus are one and the same, and so let's read this once again, Daniel 12:1.

And then we'll read Jeremiah Daniel 12:1, and at that time Michael, the great prince, the protector of your people, shall. Shall arise, and so in Daniel 12:1, there's a lot, a lot to talk about here, and we'll kind of.

We'll kind of go through this. But then it talks about in Jeremiah 24:4 7. Then the word of the Lord came to me. Thus says the Lord, the Lord, the God of Israel, like these good figs. So I will re regard as good the exiles from Judah from whom I have sent away from the place to the land of the Chaldeans.

I will set my eyes upon them for good. I will bring them back to the land. I will build them up and not tear them down. I will plant them and not pluck them up. I will give them a heart to know that I am the Lord and that they shall be my people and I will be their God, for they shall return to me with their whole heart.

When we read the prophecy, we see many levels in the narrative. In this case, we see a level of the narrative of Judah being taken away to Babylon, and so let's continue reading verses 1 through 10, and of course this is Jeremiah. The good figs and the bad figs.

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The bad figs are the exiles of of the two tribe kingdom Judah to Babylon, and of course the two tribe kingdom was Judah and Israel was the ten tribe kingdom. They were taken prior to the two tribe kingdom to Assyria. So Jeremiah 24:1 10 the good figs and the bad figs. The Lord showed me two baskets of figs placed before the temple of the Lord.

This was after King Nebuchadnezzar of Babylon had taken into exile from Jerusalem King Jehoiachin. Jehoiachin, son of Jehoiakim of Judah, together with the officials of Judah, the Artesians and the smiths, had brought them to Babylon. One basket had very good figs, like first rate figs, but the other basket had very bad figs, so that so bad that they could not be eaten, and the Lord said to me, what do you see, Jeremiah? I said, figs.

The good figs are very good and the bad figs are very bad, so that they may they cannot be eaten, and of course we know what figs or the fig tree represents, right? The nation of Israel. Then the word of the Lord came to me. Thus says the Lord, the God of Israel, like these good figs.

So I will give regard as good the exiles from Judah, whom I have sent away from this place to the land of the Chaldeans. I will set my eyes upon them for good, and I'll bring them back to this land. I will build them up and will not tear them down. I will plant them and not pluck them up. I will give them a heart to know that I am the Lord, and they shall be my people, and and I will be their God, and they shall return to me with their whole heart.

One thing that's interesting in this narrative here is that he talks about in verse seven, the heart, and they will return to me with their whole heart. But thus says the Lord, and continue on with verse 8. But thus says the Lord, like the bad figs that are so bad that they cannot be eaten, so will I treat King Zedekiah of Judah, his officials, the remnant of Jerusalem who remain in this land and who and those who live in this land of Egypt.

And of course, Egypt represents the world. I will make them a horror and evil thing to all the kingdoms of the earth, a disgrace, a byword, a taunt and a curse, and all the places where I shall drive them, and I will send sword, famine and pestilence upon them until they are utterly destroyed from the land that I gave to them and their ancestors, and once again, Egypt represents the world there, and we get that from Revelation 11:8, where it says, and their dead bodies will lie in the streets of the great city that is prophetically called Sodom and Egypt, where also our Lord was crucified. So that talks about outside the city.

And of course, going Back to verse 7 again, God will give them a heart to know the Lord. Now what's the corresponding scripture that we're going to read that goes along with that? That's Jeremiah 31:31:34, where God talks about writing the new covenant on their hearts. So let's Read that Jeremiah 31:31 the days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt.

A covenant that they break though I were their husband, says the lord. But this is the covenant that I will make with the house of Israel after those days, says the lord, I will put my law within them, and I will write it on their hearts, and I will be their God, and they shall be my people. So the original law was written on tables of stone. This is in the future, and this law will be written in their hearts. No longer shall they teach one another or say to each other, know the Lord, for they shall all know me, from the least of them to the greatest, says the lord, for for I will forgive their iniquity, and I remember their sins no more.

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So this takes place when this takes place in the future and the Messianic age. Now The Scripture in 2nd Corinthians 3:1:3 is a scripture that takes place during the gospel age, and that's for us during this time frame. So 2nd Corinthians 3:1:3 will read, are we being a command ourselves again? Are we beginning to commend ourselves again? Surely we do not need, as some do, letters of recommendation to you or to or from you?

Do we? You know, letters of recommendation would be if you had some important position, you would take these letters with you. That would be, you know, tell who you were to the person that you were showing. So that would be the recommendation, the letters of recommendation. But we as Christians, what are our letters of recommendation?

You yourselves are our letters written on our hearts to be known and to be read by all. So us as Christians, our letters of recommendation is our outward show who we are, and you show that you are a letter of Christ prepared by us, written not with ink, but with the spirit of the living God. Not on tables of stone, but on tables of human hearts, and, you know, yesterday we talked about the, the.

The man that was crippled from birth and Acts the third chapter and in the tenth verse, and they recognize him as the one who used to sit and ask for alms at the beautiful gate of the temple. So they recognized him. How did they recognize him? They recognized, you know, the, the counterpoint here is they recognize our character.

They recognized him that was sitting at the gate, that was crippled, and now he was made whole. You know, we've heard the saying, is better to see a sermon than to hear one? And I think this kind of goes along with that idea. This, this point. Our lives are.

The crippled man from birth should be our testimony to the world. This is the transforming power of the Holy Spirit in our lives. We should be read of men as different than others.

As we can see in Daniel 12, one has a lot of information packed into it. This verse, the Lord's return, the children of thy people representing Israel, and then thy people representing the church. Now let's continue with Michael and Jude 1:9. Michael is termed Michael the Archangel. Among brethren, Michael is commonly identified as Jesus, although this is not widely followed among other Christians.

And in Jude 9 adds the archangel as a descriptor to Michael. Thus, Michael has many additional titles, descriptors that explain additional details or. Or attributes to Michael. Michael the great prince. Notice the archangel, not an angel, suggesting only one of this rank.

So let's read Jude 9. 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. The next one we're going to look at is Daniel 10:13, and he's one of the chief princes. One of the chief princes suggests that there was at least one other. We are suggesting that Lucifer was the other chief prince, and that's in job 38, seven, when the morning stars sang together, and all the sons of God, heavenly beings Shouted for joy.

The two morning stars were Michael, Jesus, and the other one was Lucifer. So let's read Daniel 10:13. But the prince of the kingdom of persia posed me 21 days. So Michael, one of the chief princes, came to help me, and I left him there with the prince of the kingdom of Persia.

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The next one we're going to look at is Daniel 10:21, your prince, showing Michael having preeminence over other princes. Daniel 10:21. But I am to tell you what is inscribed in the book of truth. There is none, no one with me who contends against these princes except Michael, your prince.

Tying these thoughts together with 1st Thessalonians 4:16, showing Jesus is the archangel, the Lord himself, with a cry. Command with the archangel's call. Why are the words used? The sound of God's trumpet. What could this be in reference to telling us?

Or what suit subtle way could God be pointing us to? We believe Jesus was born on the Feast of Trumpets. Thus Jesus is the trump of God. Jesus is God's trumpet. Yesterday, Brother Ernie talked about God's arm and hands as his mighty power.

In 1st Thessalonians 4:16 we see God's power as a proclamation of a trumpet. The scriptures are so beautifully coded. Coded. Once you have the decoder ring, the beauty of the scriptures are even more beautiful. So let's read 1 Thessalonians 4:16.

For the Lord himself, with a cry of command, with the archangel's call, and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first.

Now let's talk about those standing. Take that. Take control. This is an easy one to understand. We will read all the texts instead of just mention that they're mentioning them.

That then this one who stands takes control.

What does the expression stand up mean in the context of the prophecy? The following scriptural testimony reveals that standing means to take authority or control. It is used six times in Daniel chapter 11 to refer to a king coming to the throne with regal authority. When someone stands up in the scriptures, it represents taking control. Who are the children of thy people?

That's Israel, and then thy people are the church. So once again let's read Daniel 12:1, and at that time shall Michael stand up. We say, that's Jesus.

He's standing up at that time. The great prince who standeth for the children of thy people. Israel. When does that happen? Happens.

1878. Right? With Petiva. Our Lord's return. 1874.

And there shall be a time of trouble. Never was since There was a nation even to that time, and at that time thy people, that's the church, shall be delivered everyone that shall be found written in the book.

In Luke 21:24, when someone stands up the scripture, the Scriptures, what does it represent? And we said it takes taking control. Taking control of what though? I guess that's the point. So in Luke 21:24, let's read that they will fall by the edge of the sword and be taken away as captives among all nations and Jerusalem will be trampled on of the Gentiles until the time of the Gentiles are fulfilled.

So once again, when they take control, what are they standing up and taking control of? It's really Jerusalem. The prophecy in Luke 21:24 has to do with Jerusalem Gentile rule over Jerusalem many times. Our focus is on the times of the Gentiles, and this prophecy is about Jerusalem and

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Gentile rule over the city of Jerusalem.

It is interesting to note that seven times is mentioned four times in Leviticus the 26th chapter. What do these four times remind us of? So in Leviticus 26, verses 1 through 13 is the reward for obedience, and then the remainder of the chapter 14-26 is the penalties for disobedience. We won't read verses 18, 21, 24 and 28, it's pretty much the same thing.

But it talks about seven times of chastisements for your sins. The point is here and Daniel the second chapter and Daniel the seventh chapter. How many governments were there that ruled over Jerusalem, Babylon, Medo, Persia, Greece and Rome. So I think there might be a tie in to these four times that it's mentioned here to also Daniel chapter 2 and chapter 7. Now in Daniel 11, 2 there shall stand up yet 3, 3 kings in Persia.

So let's read that, and now I will show thee the truth. Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all, and when he is waxed strong through his riches, he shall stir up up all against the realm of Greece. So we're talking about the Medo Persian empire at this time.

And we can talk about who these three kings were. Cambyses I think, and the other one is Bardea and then Darius. But that's really kind of a small point on who they are. The point that we're looking at is who stands up and takes control. So the big picture is Medo, Persia, then in Daniel 11, three stand up Greece.

This is Alexander the Great, and a mighty king shall stand up that shall rule with great dominion, and do according to his will. Then Daniel 11:4, same thing again. Alexander the Great, and when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, but not to his posterity, nor according to his dominion, or wherewith he ruled. For his kingdom shall be plucked up, even for others besides these.

So we know Alexander, when he died, his kingdom was divided to his four generals.

And then Daniel 11:7, let's read that. But out of the shoot from his roots shall one stand up in his place, who can't, who shall come unto the army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail. So this is Ptolemy III Ugrades.

And then we have Daniel 11:20. Then shall stand up in his place, one that shall cause an exactor to pass through the glory of the kingdom. But within a few days he shall be destroyed, neither in anger nor in battle, and this could be Augustus Caesar or a Seleucus iv.

The point is, it's, it's, it's who stands up and takes control that's really the point here, and then in Daniel 11:21 and in his place shall stand up a contemptible person to whom they had not given the honor of the kingdom. But he shall come in time of security, and shall obtain the kingdom by flatteries, and we look at that as Tiberius Caesar or Antiochus IV, and of course, Brother David Rice mentioned Daniel 11 yesterday, and it's a nice study to go through and see the history, how it all unfolds.

Now we have two views with a different emphasis. We're going to look at 1st Thessalonians 4:16 and Joshua 6, 15 and 16. So let's just tell you what the differences are, and then we can read them. So the differences in first Thessalonians 4:16 we're going to look at first there's a shout, then there's a trumpet, and then they rise, and then it's just the opposite. In Joshua 6, 15 and 16 first

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they rose, then there's a trumpet, and then they shout, so apparent.

So let's read those first Thessalonians 4:16 for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, with the trump of God and the dead in Christ shall rise first, and then in Joshua 6, 15 and 16 and it came, and, and it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner Seven times. Only on this day, only on that, the day they compassed the city seven times, and it came to pass at the seventh time, when the priest blew the trumpet. Joshua said unto the people, shout, for Jehovah hath given you the city. Apparently because the emphasis of perceptive is perceptive perceived as a difference.

Paul's emphasis is on our Lord's return and the time when the members of his bride are glorified. The Lord's second advent is unperceived by the world as a thief. But the Church perceives the time by observing world events and comparing them to the scriptures. In Luke 12:37, they recognize the period of Christ's presence and that he is taking control of earth's affairs, and we can read Luke 12:37.

It says, Blessed are those servants whom the Lord, when He cometh, shall find watching. Verily I say unto you that he shall gird himself and make them to sit down, to meet, and shall come and serve them. I like to use this Scripture when I talk to others about the Lord's presence, because a lot of times people think the rapture right away, because we're reading the Thessalonian Scripture and we're going to go into that a little deeper. But the point with Luke 12:37 is we see the Lord's return, and then he girds himself and feeds those that are here. Doesn't tell you how long it's going to take, but there's a time frame here.

So there's no initial rapture that takes place at our Lord's return. He returns. It's a silent return. He feeds the church, and as they die, we'll get into that.

It doesn't say it in the Scripture. Then as they die, one by one, they're taken away.

The reason for this rising early in the morning is not to disturb those who are asleep. That's the point. Those still asleep are the world. They are not aware of the Lord's second presence and the climactic changes that are taking place. One rises early in the morning to do a work, but not to disturb those who are asleep.

This represents the invisible presence of our Lord's return and the resurrection of the sleeping saints. They rose early at dawn, the dawn of the Messianic day, and then, as we said, blessed are those servants whom the Lord, when He cometh, shall find watching. For those that are watching, he shall gird himself and make them to sit down to him to meet and will come forth and serve them, and we have been served with the Riches of God's grand plan of the ages.

Now, in the Joshua scripture, the order is reversed to emphasize a sequence of events as viewed by the world. At the conclusion of Joshua's chapter six, the priests first marched around the city seven times, blowing their trumpets. At the final trumpet, at Joshua's command, the people shout and the walls of Jericho come a tumbling down. This exciting picture provides a glimpse into the events leading to the final destruction of the kingdoms of this world, of the of this present evil age. The church first hears the shout of the Lord's return and then sees the prophetic evidence unfold.

The world first sees the events, then in the inauguration of the kingdom comes to understand the meaning of it all. So we understand things ahead of the world, and then we read the scripture. In

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Luke 12:37, just, this is a side point, Joshua represents Jesus. Notice Joshua and 6:12.

Then Joshua rose early in the morning, representing Jesus's resurrection at his first advent. Then we go down to verse 15. Then we have Joshua 6:15 where we have on the seventh day, they rose early at the dawn, representing the rising of the sleeping saints. First the second advent application of the rising early in the morning. So first you have Jesus rising at the beginning first advent.

And then at the second advent you have the rising of the sleeping saints together, same experience and not the same time. Out of everything we're going to say on, on these slides, this is probably the most important one just to kind of remember, and so in 1 Thessalonians 4:17, when we're talking to those that think there's a rapture, this is the scripture they use. Then we, then they. Then we that are alive, that are left shall together with them be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

That's their scripture they use. But the word together there is the same word in 1st Thessalonians 5:10. So you might want to just reference those because that's always a good one to show, and when I do show them this, they usually don't say too much more after this because it gives them something to think about, something they've never thought about before. So the point is here, who died for us, that whether we wake or sleep, we should live together with him.

And the point is it's the same experience and not the same time, and I know it took me a little time to think about this and have it sink in, but it's the same experience, not at the same time. So let's read first Thessalonians 4:14,17 this is a big hurdle for people because it seems to say the same. The saints are all taken together as at one point in time when the Lord returns. However, a little examination about together shows it to mean in the same experience, but not at the same time.

Verse 14 if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring forth from the dead with him with Jesus. That is, as God brought Jesus from the dead, we will bring up he will bring us from the dead with him. Clearly with means in the same experience, but not at the same time. It is the same Greek word sun which appears which appears in 1st Thessalonians 4:17, which with with them the same experience, but not at the same time. Thus first Thessalonians 5:10 uses the same expression together with and that's the Greek word H a m a S u n in the same way.

And then I just have this slide here to show what the strong's words are, and you can see they're the same the same word here showing once again the same experience, but not the same time.

So first Thessalonians 4:17. We have two examples on the bottom here, Romans 3:12 and Colossians 2:13, which show the same thing as the same experience and not at the same time. So let's just go through this slide. The dead in Christ shall rise first verse 17. Then our afterward we which are alive and remain some remain after Christ's return, shall be caught up together with them is the same word that appears in Romans 3:12.

They are together become unprofitable same expression, but not the same time as marked as mankind have all become unprofitable at different times during the 6,000 years, as Colossians 3, 213 states, and so let's read that Colossians 2:13 and you being dead in your sins, and the uncircumcision of your flesh hath he quickened together with him, having forgiven you all your trespasses, and I think these are two pretty easy scriptures to see that it's not all at the same time. It's over a long, long period, but they're together, and same thing with Romans 3:12.

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They are all gone out of the way. They are together become unprofitable. There is none that doth good. No, not one. So that's during the entire, you know, 6,000 years of sin and death.

So let's look at this. Read the scripture from 1st Thessalonians 4:13, 18, the coming of the Lord. But we do not want you to be uninformed, brothers and sisters, about those who have died so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so through Jesus, God will bring with him those who have died. For this, we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died.

So this is an interesting scripture because it shows that those that preceded those who are alive, those will be raised. 1878, and then there will be a time frame when the rest will live, and of course, our understanding is that they'll be resurrected as they die for the Lord himself, with a cry of the command, with the archangel call, and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first.

Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air, and so we will be with the Lord forever. Therefore, encourage one another with these words. So the point is, we'll be caught up one after another, not at the same time, but we will have the same experience, and then our.

Our Scripture in First Corinthians 15, 50, 55, it says, in a moment, in a twinkling of an eye, at the last trumpet. For the trumpet will sound and the dead in Christ will be. Will be raised imperishable.

So we. We just read this one. I got the wrong slide. Okay, so. So First Corinthians 15:50, 55.

During our Lord's second advent, each saint dies as they are changed. The trumpet shows that they were previously that there are previous trumpets. We see that this last trumpet is the time of our Lord's return.

So together, the same experience, and at the same time, the dead in Christ will rise first caught up in the clouds together, and we have that scripture in First Thessalonians, 5, 10.

And then we talked about the time when our Lord girds himself and girds himself to. To serve the church when he returns. Now let's talk about God's protocol when Gabriel is used in the Scriptures. Why did God use Gabriel in the Book of Daniel, chapter 8, 9 and 10, and not Michael as the word of God? This has to do with God's protocol.

Let us examine Daniel, chapter eight. Daniel sees a vision of a ram and a goat. The ram has two horns. It is later explained by Gabriel as representing Media and Persia. The ram is cast to the ground by the goat with a notable horn representing Alexander the Great as the head of the Grecian empire, the Grecian goat became great.

In Daniel 8, 8, the horn was broken off, representing the death of Alexander at the height of his power. Then four horns grew to take the place of the one horn representing the four generals that divided up Alexander's empire. One of these four horns started out a little horn and grew to become mighty. In Daniel 8, verse 9, this horn represents how Rome grew to become an empire and dominate the world.

This horn later developed into the Holy Roman Empire as the first Church, as the false Church with all its pagan practices. The Church replaced Jesus's death once for all mankind with a daily

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sacrifice for sin, denying the ransom. The reason this vision is given to Daniel and explained by Gabriel is because at the end of Daniel the 9th chapter, the 70 week prophecy is explained. In Daniel 9, 2027. This prophecy is concerning Jesus and His first advent.

Once again, God's protocol, the one who the prophecy is about does not explain the prophecy about himself. This prophecy covers the 2300 days.

The same thing in Luke the first chapter, Gabriel speaks to Zechariah, explaining about John the Baptist, the forerunner of Jesus, and then to Mary, who would bear Jesus. Once again, God's protocol to use Gabriel to explain what God is going to take place concerning the surrounding circumstances and birth of Jesus. So God doesn't use Jesus to explain Jesus, he uses Gabriel to explain Jesus's birth, and that's God's protocol. Our last scripture we want to look at is Revelation 11.

We're talking about God's protocol here, and if you don't understand God's protocol, you're going to miss the blessing. So what's the point here in Revelation 1:1, the revelation of Jesus Christ, which God gave unto him, gave unto Jesus to show unto his servants, that's the church, things which must shortly come to pass, and he, that's Jesus, sent and signified it, put it in symbols by his angel unto his servant John. Who's the angel there and who's the servant John?

So if we go to John the 21st chapter, it gives us a little glimmer of hope who John represents, and this is. We'll just read John 21, verses 21 through 23. When Peter saw him, he said to Jesus, Lord, what about him? Jesus said to him, if it is my will that he remain until I come, what is that to you?

Follow me. So the rumor spread in the community that this disciple would not, would not Die. He's talking about John there, yet Jesus, and then Jesus says, yet Jesus did not say to him that he would not die, and then he repeats the same phrase again.

If it is my will that he remain until I come, what is that to you? How does John remain with us until our Lord's second advent? How does he do that? We know the apostle John died. It's because John represents a class of people.

It's you and me during the harvest period, John Rep. John is a representation of the church class during the harvest. So then the whole point here, and he signified it. He put it in signs and symbols by his angel. That would be our seventh angel, Brother Russell, unto his servant John.

That's the protocol. If you don't understand the protocol, you miss the blessing. You don't really understand what's going on. So in conclusion, we talked about Michael the Archangel. Michael, one of the chief princes, Michael, your prince.

The Lord himself shall descend from heaven. The voice of the archangel, the trump of God, are all connected to the same being, Michael, our Lord, and then we talked about standing. Those who stand up take control. When we showed how those standing take control over Jerusalem.

And then we had two different views or emphasis, one in First Thessalonians 4:16 and Joshua 6:15, one view how the church views events and one how the world will view these same events. The scriptural understanding through the word of God, and naturally through this eyes and sight, and then we had together the same experience, and not at the same time as first Thessalonians 4, 17 and 5, 10, going a time period or length of time compared to the same moment in time, and then we had God's protocol, Michael and Gabriel. God does not use the one who the prophecy is about

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to explain about himself.

And then, just a little side point on our conclusion here in creation we have God always as number one. Jesus or Michael was number two and Lucifer was number three and presumably one of the chief princes. What position is Satan in today when the resurrection of the sleeping saints began at the beginning of the harvest, the adversary continues to lose his prominent position, doesn't he? He's no longer number three. In conclusion, we see several events happening simultaneous during our Lord's return.

We see one with our natural eyes and one with our spiritual eyes. We see Michael, our return, Lord gathering the Jewish people, that he planted them and the land that God promised them, Daniel 12:1. This we observe with a natural eye. Yet guided by the scriptural testimony, we also see the disillusion of this age for the kings have had their day. At the same time we see the prophetic time clock has struck for those saints who have fallen asleep throughout the gospel age are awakened from the sleep of death first.

Thessalonians 4:16 Once we understand who Michael is and the work that he is doing, we no longer view him as a thief in the night, but as a reigning king. Our king is marching on.