

# MICHAEL

**Revised 11/3/98**

# MICHAEL

- **MICHAEL**, An Ancient Name
- **MICHAEL**, With Perfect History
- **MICHAEL**, With a Destiny of Victory
- **MICHAEL**, The Archangel
- **MICHAEL**, one of the Chief Princes
- **MICHAEL**, our Prince
- **MICHAEL**, The Great Prince

The word “**MICHAEL**” means - “who is like God.”

## **CHRONOLOGICAL ORDER OF EVENTS REGARDING MICHAEL.**

### **MICHAEL'S FIRST ACT IN THE SCRIPTURES**

- 1.) **MICHAEL**, The Archangel, contended with the devil about the body of Moses and said, "The Lord rebuke you, devil." Jude 9 & Deut. 34:5.
- a. Even the Archangel MICHAEL does not have enough (dunamus) power to overcome the devil in a contention. Therefore MICHAEL appeals to YAHWEH (the LORD) with the request for YAHWEH to rebuke the devil.
  - b. We may remember that YAHWEH is the only name nature of God that speaks to Satan. See Job chapters 1 and 2.
  - c. MICHAEL's theology is correct when he appeals to YAHWEH, rather than any other name nature of God.
  - d. Our lesson in this is to remember to not fight directly with the devil, Satan, old serpent, red dragon. See Revelation chapter 10 for the names of Satan. Our example is to ask YAHWEH to rebuke Satan.

### **MICHAEL'S SECOND ACT IN THE SCRIPTURES**

- 2.) **MICHAEL**, one of the Chief Princes, helped the messenger (angel) come to Daniel by contending with the prince of the kingdom of Persia. Dan. 10:13.
- a. MICHAEL is mostly interested in nations which fact more closely aligns him with EL ELYON, the Most High God, the father of Jesus Christ; not with YAHWEH, the name nature of the God of Israel, Moses, and the law.

### **MICHAEL'S THIRD ACT IN THE SCRIPTURES**

- 3.) **MICHAEL**, our Prince, is the only one who helped the angel (messenger). Dan. 10:21.

### **MICHAEL'S FOURTH ACT IN THE SCRIPTURES**

- 4.) **MICHAEL** and his angels fought ( Revelation 12) against the dragon (historically, the dragon has been a symbol for the government, Isa. 51:9), the old Serpent, devil, Satan, and his angels; and cast him out of heaven to earth.

That brought

- 1.) salvation,
- 2.) strength,
- 3.) the Kingdom of our God,

- 4.) the power of his Christ (anointing),  
by casting the accuser of the brethren out of heaven.

The accuser of the brethren was cast out of heaven, down to earth at the time of the ministry of Jesus Christ. Let us ask Jesus, "Who is the accuser of the brethren?" His answer is, "*Moses, the Law of Moses, John 5:45, Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.*"

When the seventy returned again with joy, saying,  
*Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. John 5:45, Luke 10:17-18 & Rev. 12:7-9.)*

### **WHAT MADE SATAN FALL FROM HEAVEN?**

Revelation 12:7, And there was war in heaven: **MICHAEL** and his angels fought against the dragon (government); and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

YAHWEH is the God of law. When you are in trouble, the chances are that Satan is coming against you using either:

- 1.) a religious law
- 2.) a law of your society, or
- 3.) a scientific natural law

to put you in trouble. Chances are that you broke the law in one of those three categories.

The Archangel MICHAEL delivered us from the accusation of the laws by casting out Satan from heaven at time Jesus sent the seventy to minister in the earth. At the cross Jesus delivered us from the penalty of the religious law.

When Satan and YAHWEH get together to destroy you with the laws, you can stop the destruction by exorcism in the name of Jesus.

### **HERE IS WHAT HAPPENS WHEN SATAN AND YAHWEH GET TOGETHER**

*Job 1:6-12, Now there was a day when the sons of ELOHIM (God) came to present themselves before YAHWEH (the LORD), and Satan came also among them. 7 And YAHWEH (the LORD) said unto Satan, Whence comest thou? Then Satan answered YAHWEH (the LORD), and said, From going to and fro in the earth, and from walking up and down in it. 8 And YAHWEH (the LORD) said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth ELOHIM (God), and escheweth evil? 9 Then Satan answered YAHWEH (the LORD), and said, Doth Job fear ELOHIM (God) for nought? 10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. 11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.*

*12 And YAHWEH (the LORD) said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of YAHWEH (the LORD).*

With the permission and consent of YAHWEH, Satan struck Job with:

- 1.) The capture of Job's farming equipment and Job's farm hands by the Sabeans. Satan used the Sabeans to remove Job's productive ability.
- 2.) YAHWEH sent fire from heaven to burn up Job's sheep and shepherders. The fire from YAHWEH removed half of Job's wealth. The scriptures do not indicate that Satan was involved in the burning of Job's sheep and shepherders, though the context does.
- 3.) The Chaldeans stole Job's camels and killed the camel drivers. Satan used the Chaldeans to remove the other half of Job's wealth.
- 4.) A natural calamity (windstorm) killed Job's sons. Satan used a natural weather storm to kill Job's sons.

After all that calamity Job said YAHWEH gave to me and YAHWEH took it all away.

### **THE SECOND ENCOUNTER**

*Job 2:1-6, Again there was a day when the sons of ELOHIM (God) came to present themselves before YAHWEH (the LORD), and Satan came also among them to present himself before YAHWEH (the LORD). 2 And YAHWEH (the LORD) said unto Satan, From whence comest thou? And Satan answered YAHWEH (the LORD), and said, From going to and fro in the earth, and from walking up and down in it. 3 And YAHWEH (the LORD) said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect*

*and an upright man, one that feareth ELOHIM (God), and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. 4 And Satan answered YAHWEH (the LORD), and said, Skin for skin, yea, all that a man hath will he give for his life. 5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. 6 And YAHWEH (the LORD) said unto Satan, Behold, he is in thine hand; but save his life.*

### **THAT DOES NOT AGREE WITH ALL WE HAVE LEARNED ABOUT GOD**

YAHWEH said that Satan moved Him to destroy Job without any reason; indicating that it was not an original idea of YAHWEH, but Satan talked YAHWEH into destroying everything precious to Job.

We have learned that YAHWEH is the only name nature of the Godhead that talks to Satan. We now reluctantly see that even YAHWEH can be moved by Satan. We conclude that the other name natures of God, ie., EL ELYON, EL SHADDAI, ELOHIM, and ELOAH, do not talk to Satan, and Satan has no control over their actions.

5.) **MICHAEL**, The Great Prince, shall soon (we hope) appear at the (second) resurrection of the dead and stand (contend) for the children of our people in a time of trouble (the great tribulation) such as never was since there was a nation. Daniel 12:1.

a. Christians who are alive and remain to the second resurrection shall have a good relationship with MICHAEL (the Great Prince) who will help exorcise the devil and his demons and deliver the Christians from the max. troubles of the great tribulation.

b. The general resurrection of the dead may have already occurred between the time of the crucifixion and the resurrection of Jesus. See Matthew 25:52.

### **DEFINITIONS OF THE WORD "MICHAEL".**

Hebrew use and definition of the word **MICHAEL**.

This is the designation in STRONG'S CONCORDANCE.

04317 Miyka'el {me-kaw-ale'}

from 04310 and (the prefix derivative from) 03588 and 0410;; n pr m

KJV - **MICHAEL** 13; 13 times in the KJV.

**MICHAEL** = "who is like God"

- 1) one of, the chief, or the first archangel who is described as the one who stands in time of conflict for the children of Israel

There are 10 other persons spoken of in the Bible whose names are MICHAEL.

- 2) an Asherite, father of Sethur, one of the 12 spies of Israel
- 3) one of the Gadites who settled in the land of Bashan
- 4) another Gadite, ancestor of Abihail
- 5) a Gershonite Levite, ancestor of Asaph
- 6) one of the 5 sons of Izrahiah of the tribe of Issachar
- 7) a Benjamite of the sons of Beriah
- 8) one of the captains from Manasseh who joined David at Ziklag
- 9) father or ancestor of Omri, chief of the tribe of Issachar in the reign of David
- 10) one of the sons of Jehoshaphat who were murdered by their elder brother, Jehoram
- 11) father or ancestor of Zebadiah, of the sons of Shephatiah

The word **MICHAEL** comes from the Hebrew word “**miy**.”

04310 miy {me}

an interrogative pronoun of persons, as 04100 is of things, who?

(occasionally, by a peculiar idiom, of things; TWOT - 1189; interr pron

AV - who, any, whose, what, if any, whom; 12

1) who?, whose?, whom?, would that, whoever, whosoever

Read all three following chapters annotated by David Paul Ebaugh, from notes from Matthew Henry's Commentary Of The Bible.

## **Daniel 10:1-12:13**

### **THE INTRODUCTION**

1 In the third year of Cyrus king of Persia (for Cyrus, Korish, God's Anointed, see 2 Chron. 36:22-23, Ezra 1:1 and whole book, Isa. 44:28, 45:1, Dan. 1:21, 6:28, 10:1) a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: (300 years to

Antiochus Epiphanes) and he understood the thing, and had understanding of the vision.

### THE DETAIL

2 In those days I Daniel was mourning three full weeks. (21 days).

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel; (Tigris River)

### A DESCRIPTION OF A MAN THAT IS SIMILAR TO THE DESCRIPTION OF JESUS IN REVELATION 1:13-15.

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

### ANOTHER MAN, OR ANGEL, PERHAPS GABRIEL APPEARS

10 And, behold, an hand touched me (Dan. 10:16, 18, 20, 11:1, 2, all the same), which set me upon my knees and *upon* the palms of my hands.

(Later we find one like the similitude of the sons of men (verse 16) so we conclude that the hand that touched Daniel was a different hand than the one that was like polished brass, above verse 6.)

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.



12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

### WE NOW MEET MICHAEL FOR THE FIRST TIME

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, **MICHAEL**, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

### THE ONE WHO TOUCHED DANIEL v10

16 And, behold, *one* like the similitude of the sons of men touched my lips (Dan. 10:16, 18, 20, 11:1, 2, all the same): then I opened my mouth, and spake, and said unto him that stood before me, O my lord, (Rev. 22:9 and 19:10) by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

### THERE CAME AGAIN

18 Then there came again and touched me (Dan. 10:16, 18, 20, 11:1, 2, all the same), *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. (double emphatic superlative) And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I (Dan. 10:16, 18, 20, 11:1, 2, all the same), **return to fight with the prince of Persia**: and when I am gone forth, lo, the prince of Grecia shall come.

### MICHAEL IS THE ONLY ONE THAT HELPS.

21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but **MICHAEL** your prince.

## DANIEL Chapter 11.

1 Also I in the first year of Darius the Mede, *even* I (your helper, Dan. 10:16, 18, 20, 11:1, 2, all the same) stood to confirm and to strengthen him.

### THREE PERSIAN KINGS PLUS ONE

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia;

(1.) Cyrus

2.) Artaxasta [Artaxerxes], Greek, Cambyses

3.) Ahasuerus (Darius)

and the fourth

(4.) Xerxes)

shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

### ALEXANDER THE GREAT

3 And a mighty king (Alexander The Great, king of Greece, Macedonian, see Dan. 8:5) shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he (Alexander) shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven

(The kingdom of Alexander was divided into 4 parts, one part to each of the four generals who served Alexander The Great);

and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

### EGYPT IS THE KINGDOM OF THE SOUTH

5 And the king of the south (Ptolemaeus Lagus [Lagidae] king of Egypt, Sudan, Ethiopia, also Phoenicia, Arabia, Libya,) shall be strong, and *one* of his (Alexander's) princes; and he (Ptolemaeus) shall be strong above him (Alexander), and have dominion; his dominion *shall be* a great dominion.

(In Bible prophecy Sudan is upper Egypt. Our President Clinton (1998) bombed Sudan [which Bible prophecy can refer to as Egypt] and Pakistan [which Bible prophecy can refer to as one of the Tarshish nations].)

### SYRIA IS THE KINGDOM OF THE NORTH.

6 And in the end of years they (the North and the South) shall join themselves together; for the king's daughter of the south (Berenice, daughter of Ptolemy Philadelphus) shall come to the king of the north (Antiochus Theos, king of Syria) to

make an agreement (wedding): but she shall not retain the power of the arm; neither shall he (Antiochus Theos, king of Syria) stand, nor his arm: but she shall be given up (Antiochus divorced Berenice and returned to his first wife, Laodice), and they that brought her, and he (Ptolemy Philadelphus) that begat her, and he that strengthened her in *these* times.

(Since Philadelphia and Laodicia [Philadelphus and Laodice] are two of the seven churches of Revelation, we need to study to see if there is some hidden esoteric connection.)

7 But out of a branch of her roots (her purpose was to become pregnant and produce Ptolemaeus Evergetes, who became king of Egypt) shall *one* stand up in his estate (Ptolemaeus Evergetes, king of Egypt), which shall come with an army (plundering Israel while marching through), and shall enter into the fortress of the king of the north, (Seleucus Callinicus, king of Syria, who had 2 sons, Seleucus and Antiochus), and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt (again plundering Israel on the route back) their gods, with their princes, *and* with their precious vessels of silver and of gold; and he (Ptolemaeus Evergetes, king of Egypt) shall continue (46) *more* years than the king of the north (Seleucus Callinicus, king of Syria).

9 So the king of the south (Ptolemaeus Evergetes, king of Egypt), shall come into *his* kingdom, and shall return (through Israel, plundering it again) into his own land.

10 But his (Seleucus Callinicus, king of Syria), sons (Seleucus and Antiochus of Syria) shall be stirred up, and shall assemble a multitude of great forces: and *one* (Antiochus The Great, king of Syria) shall certainly come, and overflow (Israel, plundering it), and pass through (Israel): then shall he return (again plundering Israel), and be stirred up, *even* to his fortress.

11 And the king of the south (Ptolemaeus Philopater, king of Egypt) shall be moved with choler, and shall come forth (through Israel, plundering it) and fight with him, *even* with the king of the north (Antiochus The Great, king of Syria): and he (Ptolemaeus Philopater, king of Egypt) shall set forth a great multitude; but the multitude (of Antiochus The Great, king of Syria) shall be given into his (Ptolemaeus Philopater, king of Egypt) hand.

12 *And* when he (Ptolemaeus Philopater, king of Egypt) hath taken away the multitude (of Antiochus The Great, king of Syria):, his (Ptolemaeus Philopater, king of Egypt) heart shall be lifted up; and he (Ptolemaeus Philopater, king of Egypt) shall cast down *many* ten thousands (as he returns through Israel to Egypt): but he (Ptolemaeus Philopater, king of Egypt) shall not be strengthened *by it*.

13 For the king of the north (Antiochus The Great, king of Syria): shall return (through Israel, plundering it), and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many (including Jews) stand up against the king of the south (Ptolemaeus Philopater, king of Egypt): also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north (Antiochus The Great, king of Syria): shall come (through Israel plundering it), and cast up a mount, and take the most fenced cities: and the arms of the south (Ptolemaeus Epiphanes, king of Egypt) shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 But he (Antiochus The Great, king of Syria): that cometh (through Israel, plundering it) against him: (Ptolemaeus Epiphanes, king of Egypt) shall do according to his own will, and none shall stand before him: and he (Antiochus The Great, king of Syria): shall stand in the glorious land (plundering Israel), which by his hand shall be consumed. (Some think it should read, "shall be perfected, not consumed," depending on which side you are on.)

### CLEOPATRA

17 He (Antiochus The Great, king of Syria): shall also set his face to enter (Egypt) with the strength of his whole kingdom, and upright ones (of Israel) with him; thus shall he do: and he (Antiochus The Great, king of Syria): shall give him (Ptolemaeus Epiphanes, king of Egypt) the daughter of women (Cleopatra), corrupting her: but she (Cleopatra), shall not stand *on his side* (stand on the side of her father Antiochus The Great, king of Syria), neither be for him (Antiochus The Great, king of Syria).

18 After this shall he (Antiochus The Great, king of Syria): turn his face unto the isles (Rome, Greece, Hellespont, Rhodes, Samos, Delos), and shall take many: but a prince for his own behalf shall cause the reproach (war) offered by him (Antiochus The Great, king of Syria) to cease (cause Antiochus The Great, king of Syria, to loose the war); without his own reproach (without entering into war) he shall cause *it* to turn upon him (Antiochus The Great, king of Syria).

19 Then he (Antiochus The Great, king of Syria): shall turn his face toward the fort (temple of Jupiter in Syria) to plunder it (the temple in his own land of Syria, to pay taxes to Rome) of his own land: but he shall stumble and fall (his own subjects killed him for his attack on and plundering of the Syrian temple of Jupiter), and not be found.

20 Then shall stand up in his estate (Seleucus Philopater, eldest son of Antiochus The Great, king of Syria) a raiser of taxes *in* the glory of the kingdom (he

plundered the temple in Jerusalem to pay taxes to Rome): but within few days he shall be destroyed (poisoned by his own servant, Heliodorus), neither in anger, nor in battle.

**ANTIOCHUS EPIPHANES (ILLUSTRIOUS),  
SOMETIMES LOCALLY CALLED "EPIMANES,"  
TRANSLATED "THE MADMAN"**

21 And in his estate shall stand up a vile person (Antiochus Epiphanes, king of Syria), to whom they shall not give the honour of the kingdom

(The honor of the kingdom of Syria properly belonged to Demetrius, son of Seleucus Philopater, who was poisoned by Heliodorus. Demetrius uncle, Antiochus Epiphanes, pretended to reign for his nephew Demetrius who was a hostage in Rome. But in fact, it was Antiochus Epiphanes and Heliodorus [who poisoned king Seleucus Philopater] acting in conspiracy with each other, who set up the deal to make Demetrius a hostage in Rome so that Antiochus Epiphanes could reign for his nephew Demetrius.)

but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they (all who oppose Antiochus Epiphanes, king of Syria) be overflown from before him (Antiochus Epiphanes, king of Syria), and shall be broken; yea, also the prince of the covenant (Demetrius, the rightful heir shall be broken.).

23 And after the league (the people of Syria) *made* with him (Antiochus Epiphanes, king of Syria), he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province (of Syria); and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches

(he shall give the wealth of the kingdom of Syria to the people of Syria, he shall set up a welfare state to secure their allegiance and favor):

*yea*, and he shall forecast his devices (use lies) against the strong holds

(he shall take over the military through lies, even for a time and then quit giving to the Syrian people [he shall stop the welfare] after he controls the Syrian military).

25 And he (Antiochus Epiphanes, king of Syria) shall stir up his power and his courage against the king of the south (Ptolemaeus Philometer, king of Egypt) with a great army; and the king of the south (Ptolemaeus Philometer, king of Egypt) shall be stirred up to battle with a very great and mighty army; but he (Ptolemaeus Philometer, king of Egypt) shall not stand: for they shall forecast devices against him (they shall use deceit and outright lies against him).

26 Yea, they that feed of the portion of his meat (the government counselors of Ptolemaeus Philometer, king of Egypt) shall destroy him (Ptolemaeus Philometer, king of Egypt), and his (Antiochus Epiphanes, king of Syria) army shall overflow (the Holy Land, Israel, plundering it): and many shall fall down slain.

27 And both these kings' hearts (Antiochus Epiphanes, king of Syria and Ptolemaeus Philometer, king of Egypt), *shall be* to do mischief, and they shall speak lies at one table (like the Camp David peace accords); but it shall not prosper: for yet the end *shall be* at the time appointed (by God).

28 Then shall he (Antiochus Epiphanes, king of Syria), return into his land with great riches; and his heart *shall be* against the holy covenant (Israel. He plundered Israel as he went to Egypt and he plundered Israel as he returned to Syria.); and he shall do *exploits* (plunder), and return to his own land (Syria).

29 At the time appointed (by God) he (Antiochus Epiphanes, king of Syria), shall return, and come toward the south (Egypt) (plundering Israel again); but it shall not be as the former, or as the latter (because Antiochus Epiphanes, king of Syria shall not win this time).

30 For the ships of Chittim (the Roman navy with ambassadors and tax assessors from Rome) shall come against him (Antiochus Epiphanes, king of Syria):

(Roman ambassadors and tax assessors, in league with Ptolemaeus Philometer, king of Egypt, and his mother Cleopatra demanded that Antiochus Epiphanes, king of Syria withdraw from Alexandria Egypt. And they set a heavy Roman tax burden on Antiochus Epiphanes, king of Syria):

therefore he (Antiochus Epiphanes, king of Syria) shall be grieved, and return (through Israel, plundering it), and have indignation against the holy covenant (he shall plunder Israel in his wrath again): so shall he do; he shall even return (through Israel), and have intelligence with them (the Israelites who) that forsake the holy covenant.

(2 Mac. 4:9, One Jason, brother of Onias, the High Priest, set up a school in Jerusalem to train apostate Israelites to follow heathen customs. 2 Mac. 4:23,

Another apostate Israelite, Menelaus, helped Antiochus Epiphanes, king of Syria into Jerusalem.)

31 And arms shall stand on his (Antiochus Epiphanes, king of Syria) part, and they (the Syrians) shall pollute the sanctuary of strength (temple at Jerusalem), and shall take away the daily *sacrifice*, and they (the Syrians) shall place the abomination that maketh desolate

(temple of Jupiter Olympius. For the double fulfillment of the prophecy [daily sacrifice taken away and the abomination that makes desolate] see the cross of Jesus Christ, Dan. 12:11, later in this study).

32 And such as do wickedly against the covenant (Jason and Menelaus) shall he (Antiochus Epiphanes, king of Syria) corrupt by flatteries: but the people that do know their God shall be strong (Eleazer 2 Mac. 6:19), and do *exploits* (great things).

33 And they that understand (Assidaeans, Hasidaeans) among the people shall instruct many (in Israel): yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they (Israel) shall fall, they shall be holpen with a little help (from Judas Maccabaeus): but many shall cleave to them (Assidaeans) with flatteries (insincerely associate with them).

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed. (as written in the volume of the book by God, and/or the Bible code)

36 And the king (Antiochus Epiphanes, king of Syria) shall do according to his will;

(Some believe that a description of the coming Anti-christ follows - producing a double fulfillment of prophecy.)

and he (Antiochus Epiphanes, king of Syria and/or the Anti-christ) shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation

(the deo-cide of Jesus Christ, *And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. Matt. 27:35*)

be accomplished: for that that is determined shall be done. (as is written by God in the volume of the book.).

37 Neither shall he (Antiochus Epiphanes, king of Syria and/or the Anti-christ) regard the God of his fathers (1 Mac. 1:41), nor the desire of women (having unnatural lusts), nor regard any god: for he (Antiochus Epiphanes, king of Syria and/or the Anti-christ) shall magnify himself above all.

38 But in his estate shall he (Antiochus Epiphanes, king of Syria and/or the Anti-christ) honour the God of forces

(Jupiter Olympus. Phoenician name is Baal-Semen. Some think the God of forces is Mahuzzim, which is money.):

and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things

*(For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Timothy 6:10).*

(Coined money did not come into use until the time of the Persians. Page 656, The Jewish Encyclopedia. Pergamos is where the mint was. Encyclopedia Britannica, 1911 edition. Satan's seat is in Pergamos.)

*(I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. Revelation 2:13.)*

39 Thus shall he do in the most strong holds (bank vaults like Ft. Knox) with a strange god, whom he shall acknowledge *and* increase with glory: and he (Antiochus Epiphanes, king of Syria and/or the Anti-christ) shall cause them to rule over many (by secured mortgages), and shall divide (sell) the land for gain.

40 And at the time of the end shall the king of the south (Ptolemaeus Philomer, king of Egypt) push at (aggravate) him: and the king of the north (Antiochus Epiphanes, king of Syria) shall come against him (Ptolemaeus Philomer, king of Egypt) like a whirlwind, with chariots, and with horsemen, and with many ships; and he (Antiochus Epiphanes, king of Syria) shall enter into the countries (plundering Israel), and shall overflow and pass over.



41 He (Antiochus Epiphanes, king of Syria) shall enter also into the glorious land (plundering Israel again), and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom (Petra), and Moab, and the chief of the children of Ammon.

42 He (Antiochus Epiphanes, king of Syria) shall stretch forth his hand also upon the countries (like Israel): and the land of Egypt (Ptolemaeus Philomer, king of Egypt) shall not escape.

43 But he (Antiochus Epiphanes, king of Syria) shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps (shall he walk all over).

44 But tidings out of the east and out of the north (north east) shall trouble him (Antiochus Epiphanes, king of Syria): therefore he (Antiochus Epiphanes, king of Syria) shall go forth with great fury to destroy (Persians and Parthians), and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end,

(Antiochus Epiphanes, king of Syria, perished in the expedition against the Persians and the Parthians.)

and none shall help him.

## **DANIEL Chapter 12.**

1 And at that time (the resurrection)

(Verse 2, following, indicates that the resurrection is the subject of "at that time.")

shall **MICHAEL** stand up, the great prince which 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, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake

(The resurrection of the dead has many references, Job 19:25-27, Isa. 26:19, Eze. 37:1-4, Eze. 37:12, Hos. 13:14, Matt. 22:29-32, John 11:23-26, 1 Cor. 15:20-22, 1 Cor. 15:51-54, 1 Thes. 4:14, Rev. 20:12),

some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament;

*(Matthew 13:43 43 Then shall the righteous shine forth as the sun in the kingdom of their Father.)*

and they that turn many to righteousness as the stars

*(1 Corinthians 15:41-44 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.)*

for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end (the book shall be unsealed at the time of the end): many shall run to and fro, and knowledge shall be increased

*(And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. John 21:25)*

5 Then I Daniel looked, and, behold, there stood other two (unidentified angels), the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in linen (Dan. 10:5), which *was* upon the waters of the river, How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linen (Dan. 10:5), which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; (3 1/2) and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be **finished**

*(Israel was scattered for about 2000 years. In 1948 our God began to force the nations to recognize the newly reformed nation of Israel. Connecting the idea of being finished, "But in the days of the voice of the seventh angel, when he shall*

*begin to sound, the mystery of God should be **finished**, as he hath declared to his servants the prophets. Revelation 10:7”).*

(Concerning the scattering of Israel among the nations and the return to the land:

*Amos 9:9-15, For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. 10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. 11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: 12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. 13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. 14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. 15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.*

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*? 9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. 10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. 11 And from the time *that* the daily *sacrifice* shall be **taken away**

(The start of Jesus ministry,  
*John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which **taketh away** the sin of the world..)*

and the abomination that maketh desolate set up

(The cross of Jesus Christ, the most abominable and desolate act the world has ever seen.)

there shall be a thousand two hundred and ninety days

(Jesus shall minister 1290 days, a little over 3 1/2 years.).

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

(Subtract 1290 from 1335. The result is 45 days.

Wait 45 more days to receive the blessing.

From the day of the cross to the day of Pentecost was 45 days.

Pentecost is the prophesied blessing.)

13 But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

(Did the spirit of Daniel return to direct the life of someone at the time of Jesus, as did the spirit of Elijah return to direct the activity of John the Baptist? Or will the spirit of Daniel return to direct the activity of someone in the future?)

The end of the book of Daniel.

(At the time of the resurrection MICHAEL will be the chief contender for the “children of thy people.” See Dan. 12:1-2)

(We should become acquainted with the Archangel MICHAEL in order to live through the “time of trouble” of that time. That is in addition to being acquainted with the 1.) Father, the 2.) Son, and the 3.) Holy Ghost (Spirit)))

(Some think that MICHAEL is an Old Testament revelation of Jesus Christ of the New Testament. I’m not sure.)

## THE NEW TESTAMENT

The New Testament makes two references to **MICHAEL**. The first in Jude and the second in Revelation.

### Jude 1-25

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and **speak evil** of dignities.

### MICHAEL CONTENDED WITH THE DEVIL.

9 Yet **MICHAEL** the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. (Deuteronomy 34:6 is a reference to Moses, but **MICHAEL** is not in the narrative.)

10 But these **speak evil** of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

(There are presently some politicians who wonder what the Bible has to say about a dress spotted by the flesh.)

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen. (KJV)

## REVELATION 12:1-17

1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon (a dragon is a prophetic symbol for government, Isa. 51:9), having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon (government of Herod) stood before the woman which was ready to be delivered, for to devour her child

*(Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Matthew 2:16 )*

as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman (church) fled into the wilderness (other nations of the world), where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

### MICHAEL FOUGHT THE DRAGON

7 And there was war in heaven: **MICHAEL** and his angels fought against the dragon (government); and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

*(See the subject about MICHAEL, MICHEAL'S FOURTH ACT IN THE SCRIPTURES, this Bible study, page 3 &4.)*

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him (the accuser of the brethren) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon (government) saw that he was cast unto the earth, he persecuted the woman (the government persecuted the church) which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time (3 1/2 periods of time from the start of the church), from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood

*(The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. Revelation 17:15)*

after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

(Never look to any government expecting it to help the church of Jesus Christ. Governments have always persecuted the spiritual. Don't expect that to change. Don't join yourself with groups that try to use the government to establish their spiritual objectives. That has never worked.

Avoid the government.

Submit to the might of the government.

Question the authority of the government.)

*(For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 1 Timothy 6:10-12.)*