

Who Is Michael?

Gabriel then announced that none—God of course excepted—had an understanding with him in the matters he was about to communicate *except Michael the prince*. And after he had made them known to Daniel, then there were four beings in the universe with whom rested a knowledge of these important truths,—Daniel, Gabriel, *Christ*, and God. Four links in this ascending chain of witnesses,—the first, Daniel, a member of the human family; the last, Jehovah, the God of all! {1897 UrS, DAR 246.1}

A definite time is introduced in this verse, not a time revealed in names or figures which specify any particular year or month or day, but a time made definite by the occurrence of a certain event with which it stands connected. "At that time." What time? —The time to which we are brought by the closing verse of the preceding chapter,—the time when the king of the north shall plant the tabernacles of his palace in the glorious holy mountain; or, in other words, when the Turk, driven from Europe, shall hastily make Jerusalem his temporary seat of government. We noticed, in remarks upon the latter portion of the preceding chapter, some of the agencies already in operation for the accomplishment of this end, and some of the indications that the Turk will soon be obliged to make this move. And when this event takes place, he is to come to his end; and then, according to this verse, we look for the standing up of Michael, the great prince. This movement on the part of Turkey is the signal for the standing up of Michael; that is, it marks this event as next in order. And to guard against all misunderstanding, let the reader note that the position is not here taken that the next movement against the Turks will drive them from Europe, or that when they shall establish their capital at Jerusalem, Christ begins his reign without the lapse of a day or an hour of time. But here are the events, to come, as we believe, in the following order: (1) Further pressure brought to bear in some way upon the Turk; (2) His retirement from Europe; (3) His final stand at Jerusalem; (4) The standing up of Michael, or the beginning of the reign of Christ, and his coming in the clouds of heaven. And it is not reasonable to suppose that any great amount of time will elapse between these events. {1897 UrS, DAR 319.2}

Who, then, is Michael? and what is his standing up? — Michael is called, in Jude 9, the "archangel." This means *the chief angel*, or the head over the angels. There is but one. Who is he? — He is the one *whose voice is heard* from heaven when the dead are raised. 1Thess.4:16. And whose voice is heard in connection with that event? — The voice of our Lord Jesus Christ. John5:28. Tracing back the evidence with this fact as a basis, we reach the following conclusions: The voice of

the Son of God is the voice of the archangel; the archangel, then, is the Son of God, but the archangel is Michael; hence also Michael is the Son of God. The expression of Daniel, "The great prince which standeth for the children of thy people," is alone sufficient to identify the one here spoken of as the Saviour of men. He is the Prince of life (Acts3:15); and God hath exalted him to be a "Prince and a Saviour." Acts 5:31. He is the great Prince. There is no one greater, save the sovereign Father. {1897 UrS, DAR 320.1}

And *he "standeth* for the children of thy people." He condescends to take the servants of God in this poor mortal state, and redeem them for the subjects of his future kingdom. *He stands for us.* His people are essential to his future purposes, an inseparable part of the purchased inheritance; and they are to be the chief agents of that joy in view of which Christ endured all the sacrifice and suffering which have marked his intervention in behalf of the fallen race. Amazing honor! Be everlasting gratitude repaid him for his condescension and mercy unto us! Be his the kingdom, power, and glory, forever and ever! {1897 UrS, DAR 320.2}

We now come to the second question, What is the *standing up of Michael?* The key to the interpretation of this expression is furnished us in verses 2 and 3 of chapter 11: "There shall stand up yet three kings in Persia;" "A mighty king shall stand up, that shall rule with great dominion." There can be no doubt as to the meaning of these expressions in these instances. They signify to take the kingdom, to reign. The same expression in the verse under consideration must mean the same. At that time, Michael shall stand up, shall take the kingdom, shall commence to reign. {1897 UrS, DAR 321.1}

But is not Christ reigning now?—Yes, *associated with his Father* on the throne of universal dominion. Eph.1:20-22; Rev.3:21. But this throne, or kingdom, he gives up at the end of this dispensation (1Cor.15.24); and then *he commences his reign* brought to view in the text, when he stands up, or takes *his own kingdom*, the long-promised throne of his father David, and establishes a dominion of which there shall be no end. Luke 1:32,33. {1897 UrS, DAR 321.2}

An examination of all the events that constitute, or are inseparably connected with, this change in the position of our Lord, does not come within the scope of this work. Suffice it to say that then the kingdoms of this world become the kingdom "of our Lord and of his Christ." His priestly robes are laid aside for royal vesture. The work of mercy is done, and the probation of our race is ended. Then he that is filthy is beyond hope of recovery; and he that is holy is beyond the danger of falling. All cases are decided. And from that time on, till the terrified nations behold the majestic form of their insulted King in the clouds of heaven, the nations are broken as with a rod of iron, and dashed in pieces like a potter's vessel, by a time of trouble such as never was, a series of judgments unparalleled in the

world's history, culminating in the revelation of the Lord Jesus Christ from heaven in flaming fire, to take vengeance on them that know not God, and obey not the gospel. 2Thess.1:7,8; Rev.11:15; 22:11,12. {1897 UrS, DAR 321.3}

Thus momentous are the events introduced by the standing up of Michael. And he thus stands up, or takes the kingdom, marking the introduction of this decisive period in human history, for some length of time before he returns personally to this earth. How important, then, that we have a knowledge of his position, that we may be able to trace the progress of his work, and understand when that thrilling moment, draws near which ends his intercession in behalf of mankind, and fixes the destiny of all forever. {1897 UrS, DAR 322.1}

But how are we to know this? How are we to determine what is transpiring in the far-off heaven of heavens, in the sanctuary above? — God has been so good as to place the means of knowing this in our hands. When certain great events take place on earth, he has told us what events synchronizing with them occur in heaven. By things which are seen, we thus learn of things that are unseen. As we "look through nature up to nature's God," so through terrestrial phenomena and events we trace great movements in the heavenly world. When the king of the north plants the tabernacles of his palace between the seas in the glorious holy mountain, *a movement for which we already behold the initial steps, when Michael, our Lord, stands up, or receives from his Father the kingdom, preparatory to his return to this earth.* Or it might have been expressed in words like these: Then our Lord ceases his work as our great High Priest, and the probation of the world is finished. The great prophecy of the 2300 days gives us definitely the commencement of the final division of the work in the sanctuary in heaven. The verse before us gives us data whereby we can discover approximately the time of its close. {1897 UrS, DAR 322.2}

In connection with the standing up of Michael, there occurs a time of trouble such as never was. In Matt.24:21 we read of a period of tribulation such as never was before it, nor should be after it. This tribulation, fulfilled in the oppression and slaughter of the church by the papal power, is already past; while the time of trouble of Dan.12:1, is, according to the view we take, still future. How can there be two times of trouble, many years apart, each of them greater than any that had been before it, or should be after it? To avoid difficulty here, let this distinction be carefully noticed: The tribulation spoken of in Matthew is tribulation upon the church. Christ is there speaking to his disciples, and of his disciples in coming time. They were the ones involved, and for their sake the days of tribulation were to be shortened. Verse 22. Whereas, the time of trouble mentioned in Daniel is not a time of religious persecution, but of national calamity. There has been nothing like it since there was — not a church, but — a nation. This comes upon the world.

This is the last trouble to come upon the world in its present state. In Matthew there is reference made to time beyond that tribulation; for after that was past, there was never to be any like it upon the people of God. But there is no reference here in Daniel to future time after the trouble here mentioned; for this closes up this world's history. It includes the seven last plagues of Revelation 16, and culminates in the revelation of the Lord Jesus, coming upon his pathway of clouds in flaming fire, to visit destruction upon his enemies who would not have him to reign over them. But out of this tribulation every one shall be delivered who shall be found written in the book — the book of life; "for in Mount Zion . . . shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel2:32. {1897 UrS, DAR 322.3}

"VERSE 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." {1897 UrS, DAR 323.1}

This verse also shows how momentous *a period is introduced by the standing up of Michael*, or the commencement of the reign of Christ, as set forth in the first verse of this chapter; for the event here described in explicit terms is a resurrection of the dead. Is this the general resurrection which takes place at the second coming of Christ? or is there to intervene between Christ's reception of the kingdom and his revelation to earth in all his advent glory (Luke21:27) a special resurrection answering to the description here given? One of these it must be; for every declaration of Scripture will be fulfilled. {1897 UrS, DAR 323.2}

A Blessing Promised.—John is commanded by a voice from heaven to write, "Blessed are the dead which die in the Lord from henceforth;" and the response of the Spirit is, "Yea, that they may rest from their labors; and their works do follow them." "From henceforth" must signify from some particular point of time. What point? —Evidently from the commencement of the message in connection with which this is spoken. But why are those who die after this point of time blessed? There must be some special reason for pronouncing this benediction upon them. Is it not because they escape the time of fearful peril which the saints are to encounter as they close their pilgrimage? And while they are thus blessed in common with all the righteous dead, they have an advantage over them in being, doubtless, that company spoken of in Dan.12:2, *who are raised to everlasting life at the standing up of Michael*. Thus, escaping the perils through which the rest of 144,000 pass, they rise, and share with them in their final triumph here, and occupy with them their pre-eminent place in the kingdom. 1 In this way, we understand, their works follow them: these works are held in remembrance to be rewarded at the judgment; and the persons receive the same recompense that they would have had, had they

lived and faithfully endured all the perils of the time of trouble. {1897 UrS, DAR 677.1}

Christ is Michael—DA 99, 421; PK 572; 4SG-a 58; SL 51; SR 173
When Christ shall stand up as Michael—EW 36; GC 613; LS 117

<https://youtu.be/xDN2qLb2pn4>

Do they have it Right?

Note: “ten northern tribes” “colonized *other European countries.*” Here they are confusing the history of the Jews with independent lines of prophecy. The 10 horns/toes (*NOT 10 or 12 tribes*) of Daniel and Revelation were the agent in the breakup of the Roman empire. These ten tribes of Israel, and the other two, were a figure of the character the redeemed of all mankind will adopted. Are they claiming 144,000 are to be white only? the Promise to Abraham, Issac, Jacob was? the Redeemer Gal. 3:16; Matt. 28:19; Due. 23:15, not world domination. If these are the decedents of the supposed lost tribes it make them Jews. History of these countries affords no such history.

This video says how this error started and alludes to the reason why. At time 1:48 “famous for cultivating legends,” “would have got people flocking here” “that would’ve driven a whole pilgrimage industry,” commercial industry. 4:44 “ the chapel we’re looking for is dedicated to saint Michael,” At 33:00 time “You have to imagineer it as something like being a little fair,” “having an illegitimate baby was known as going on pilgrimage or going to Jerusalem.”

<https://youtu.be/X5PdeyBZ7lw>

Who is Michael mentioned in the video?: <https://sdapillars.org/media/SabbathBirthday.pdf>

Jude 1:9 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.* 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.

Zech. 3:1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. 2 And *the LORD*

said unto Satan, *The LORD rebuke thee*, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

Note: This is none other than the Lord Jesus Christ. Jude 1:4,17,21.

THUS the divine Son of God came into this world—born of a woman. The mystery of his glorious incarnation is among the wonders which the angels desire to look into. 1Pet.1:11,12. Here the skeptic grows facetious, and the ribald scoffer waxes merry over his innuendos concerning the miraculous conception and birth of the Son of Man. Could such overcome the vacuity of their minds long enough to bestow a serious and sensible thought upon the subject, they might be asked, on the hypothesis that a plan of redemption was to be devised, *how they would propose to accomplish that purpose. Given this condition to be met, that a divine being is to come into this world on the plane of humanity, taking upon himself the nature of man, how would they have this change effected? Could there be a member of the human family not born of a woman? Could a divine being become a man among men without being born into this plane of existence? And to this end, what kind of woman would be chosen? Would it be any other than a pure and lovely youthful virgin, as the Scriptures assure us the virgin Mary was, who was the mother of Jesus?* Let, then, all cavilers retire abashed before the unavoidable conditions of the case, and the divine condescension revealed in its accomplishment. Instead of seeking some point at which to jeer and mock, as skeptics do, as the turkey-buzzard scans the landscape, not for its honeyed fruits and flowers, but for some putrid carcass on which to prey, the Christian enters rather into the spirit of the song which the angels sang, and the declaration made by the heavenly messenger when he said: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10,11. Pressed with a burden of sin, and a longing desire for freedom from its power, the thoughtful penitent is only too glad to know that a way was devised whereby a divine being, to be called "Jesus," because he would "save his people from their sins," could come to his help—too glad for this, to be tempted to stop and indulge in ribald quibble over the means by which God chose to bring it to pass. { LUJ US 25.1 }

When Jesus was Born?

Note: The 2300 days of which the follow was a portion began by the command foretold in Dan. 9:25, it was issued on October 22, 457 B.C and ended October 22, 1844. LUJ 215.3-216.2

1. From some point in the year B.C.457, the period of sixty-nine weeks, or 483

years, to the Messiah the Prince, would carry us to a corresponding point in the year A.D.27. This is the answer to the first point of inquiry; and if the first date is correct, here we should find the baptism of the Saviour. LUJ 189.3

2. When Christ entered upon his mission, immediately after his baptism, he came into Galilee preaching the gospel of the kingdom of God, and saying, "*The time is fulfilled.*" Mark 1:14,15. This must mark the fulfilment of some definite period, or it would not be asserted that "the time is fulfilled." The time here fulfilled can be none other than that given in Dan.9:25: "Unto the Messiah the Prince shall be seven weeks, and threescore and two weeks," or 483 years. It is therefore correct to say that this is the period that reaches to Christ's baptism. Can we now ascertain in what year the baptism of our Lord occurred? LUJ 189.4

Christ was six months younger than John the Baptist, and is generally considered to have entered upon his ministry six months late; both of them commencing their work, according to the law of the priesthood, when they were thirty years of age. Of Christ, Luke says expressly that at the time of his baptism he began to be about thirty years of age. Luke 3:23. Now John entered upon his ministry, as Luke informs us (chapter 3:1), in the fifteenth year of Tiberius Cæsar. Tiberius was the successor of Augustus, who reigned to A.D.14. The date of Augustus's death is indisputably fixed by means of the great lunar eclipse soon after, September 27, which served to quell the mutiny of the Pannonian legions, and to induce them to swear fidelity to Tiberius, as recorded by Tacitus.¹ But the reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus his stepfather, in August, A.D.12, two years before the death of the latter. The fifteenth year of Tiberius would therefore be from August A.D.26, to August A.D.27. In harmony with the prophecy, John must have commenced his ministry in the spring of A.D.27. This would be in the fifteenth year of Tiberius, as Luke asserts; and it would allow Christ to commence his ministry six months later, in the autumn of A.D.27, the very point where the 483 years of Daniel 9 expire. LUJ 190.1

3. The length of Christ's ministry. This may be quite accurately determined by enumerating the Passovers which he attended. There were four of these as recorded in John 2:13; 5:1; 6:4; and 13:1; and it is to be presumed that John mentions them all. At the last of these he was crucified. This would make the duration of his ministry three years and a half. Thus if he commenced in the autumn of A.D.27, he would preach six months before his first Passover in the spring of 28. His second Passover would be in the spring of 29, his third in the spring of 30, and his

fourth in the spring of 31, when he was crucified. LUJ 190.2

This would correspond exactly to the prophecy; for he was to “confirm the covenant with many for one week,” seven years, and in the midst, or middle, of the week, he was to be cut off, and cause the sacrifice and oblation to cease. This he did when he expired upon the cross, three and one half years from the commencement of his ministry; and during the remainder of the week he confirmed the covenant through his apostles. Heb.2:3. Dr. Hales quotes Eusebius, A.D.300, as saying: “It is recorded in history, that the whole time of our Saviour’s teaching and working miracles was *three years and a half*, which is the *half of a week* [of years]. This John the evangelist will represent to those who critically attend to his gospel.”¹ LUJ 191.1

4. The date which this gives us for the crucifixion, A.D.31, is confirmed by abundance of testimony. The crucifixion was attended by a preternatural darkening of the sun, for the space of three hours. Matt.27:45. “A total eclipse of the moon may occasion a privation of her light for an hour and a half, during her total immersion in the shadow; whereas a total eclipse of the sun can never last in any particular place above *four minutes*, when the moon is nearest to the earth and her shadow thickest.” LUJ 191.2

This darkness was observed at Heliopolis in Egypt, by Dionysius the Areopagite, afterward the illustrious convert of Paul at Athens (Acts 17:34), who, in a letter to the martyr Polycarp, describes his own astonishment at the phenomenon, and that of his companion, the sophist Apollophanes. “These, O good Dionysius,” exclaimed Apollophanes, “are the vicissitudes of divine events.” To which Dionysius answered, “Either the Deity suffers or he sympathizes with the sufferer.” And that sufferer, according to tradition recorded by Michael Syncellus of Jerusalem, he declared to be “the unknown God, for whose sufferings all nature was darkened and convulsed.”¹ LUJ 191.3