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Michael, Archangel at the East Gate

"I myself will send an angel before you to guard you as you go
and to bring you to the place that I have prepared.
Give him reverence and listen to all that he says."

Exodus 23:20

This paper explores the mysterious "Prince" who, at the end of time, is slated by prophecy to pass through the sealed gate that faces east toward the Mount of Olives in Jerusalem. Known as the "Golden Gate", this entrance today quietly resides almost imperceptibly outlined in Jerusalem's eastern wall, sealed from top to bottom in concrete. According to Ezekiel, in chapters 44-47 of his Book, an anointed chief priest & Prince of Israel will appear from the east in the last days in association with the Messiah and make his entrance to the Temple Mount. His coming has also been noted in the Dead Sea Scrolls.

The "anointed one" is Michael the Archangel. (See Ezekiel 44:1-3; also Daniel 10:13-14, etc.) Leading a small band of refugees who have escaped Babylon, Michael will enter Jerusalem through that very portal at the east side of the Temple mount on the world's last day.

If one were to look for that gate today, they would see what appears to be the outline of a gate, but where it's opening should be, only stone exists. Ezekiel wrote that until the Prince's appearance this East Gate must be kept closed.

"In the twenty-fifth year of our captivity...the hand of the Lord came on me...He brought me back to the outer east gate of the sanctuary. It was shut. The Lord said to me, "This gate will be kept shut. No one will open it or go through it, since the Lord the God of Israel has been through it. And so it must be kept shut. The prince himself, however, may sit there to take his meal in the presence of the Lord. He is to enter and leave through the porch of the gate." (Ezek. 40:1; 44:1-3).

Hundreds of years ago, the gate Ezekiel sealed with his prophecy was further occluded with concrete by Muslims attempting to thwart the ancient biblical prophecy from gaining its fulfillment. The thinking then was that the thick stone barricade would prevent any future Jewish "prince" from making his entrance through the gate in an attempt to lay claim to the Muslim "Dome of the Rock" which now stands on the Jewish Temple Mount. To further block his entrance, the Muslims also spread out a graveyard in front of the gate, adding a prohibition in the Torah concerning the dead to their blockade.

They were too late. The Messiah had already passed through. On Palm Sunday, in 30 A.D., Jesus of Nazareth, master of the Sabbath, rode through it's porch seated on a donkey as He made his entrance into Jerusalem to begin the holy week of His Passion.

For more than 2500 years, the Jewish people have expected Elijah the prophet to appear in conjunction with the Messiah. When he arrived to herald Jesus, his own people failed to recognize that he had come in the person of John the Baptist. Having been blinded to John's witness, and still expectant of Malachi's promised messenger, Jewish worshippers continue to put out a cup on the table at every Passover Seder in anticipation of Elijah's future appearance. Michael's appearance will fulfill this anticipation in a way few expect.

At the time of the Exodus from Egypt, the Hebrew tribes began a trek to the "Promised Land". They were told by God that He had provided them with a powerful and holy guardian angel to lead them in their journey.

"I myself will send an angel before you to guard you as you go and to bring you to the place that I have prepared. Give him reverence and listen to all that he says. Offer him no resistance; he would not pardon such a fault, for my name is in him. If you listen carefully to his voice and do all that I say, I

shall be enemy to your enemies, foe to your foes. My angel will go before you and lead you..." (Ex.23:20)

When they arrived at Jericho and faced the stone walls of the town blocking their entrance into what they determined to be the promised land, Joshua was now in command of the tribes, Moses having been forbidden to make the crossing across the Jordan river. Just before the trumpet sounded and the stones that made up the wall fell down allowing them to enter the land, God's angel appeared to Joshua:

"When Joshua was near Jericho, he raised his eyes and saw a man standing there before him grasping a drawn sword. Joshua walked towards him and said to him, 'Are you with us or with our enemies?' The man answered, 'No, I am captain of the army of God, and now I come...Joshua fell on his face to the ground and worshipped him and said, 'What are my Lord's commands to his servant?' The captain of the army of God answered Joshua, 'Take your sandals off your feet, for the place you are standing on is holy'. And Joshua obeyed". (Joshua 5:13-15).

With Michael's presence noted, the trumpet sounded, the stones fell, and Joshua led the tribes into Canaan. It was not the promised land. It was a place God had chosen as a temporary refuge on the journey. The true Promised Land still lay ahead. Unaware of this and thinking they had come to the place Moses had promised, the Israelites took command of the land and settled in to enjoy the bounty it offered. God raised up a king for them there named David and ordered him to establish his capital in a city called Jerusalem.

The populace of Israel, stubborn and headstrong as far as God was concerned, steadfastly refused to repent of their love of this world and all the sin it offered. On account of their wickedness, they watched helplessly as Jerusalem was devastated over and over again, and small groups of their race were led into slavery throughout the world. Finally, under the cross of their Messiah, the entire House of Israel was taken to Babylon en masse, a place that defined the identity of their true captivity: the influence of Satan.

"Writhe, cry out daughter of Zion, for now you have to leave the city and live in the open country. To Babylon you must go and there you will be rescued; There God will ransom you out

of the power of your enemies." (Micah 4:10).

In Christ we learn the truth about the land of Moses' promise. It is a kingdom not of this earth and open only to the righteous. God's angel is leading us out of wickedness. In so doing, he is leading us out of death itself. The only path out of Babylon is the Sacred Way of Jesus. All who follow that path will escape Satan's captivity and gain eternal life.

Our guide in that journey is Michael the Archangel, the guardian angel of the covenant. He is the refiner's fire and the fuller's alkali that cleanses us of sin, robes us in God's Holy Spirit and guides us safely to the true Promised Land, a place Jesus called the kingdom of heaven.

Just as He guides each of us, one by one on this sacred journey, God's Prince of Israel will lead the final remnant of the Diaspora from Rome at the end of time, uniting the City of David in exile with the city of Jerusalem, and reuniting the two Houses of Israel in accordance with the prophecies.

"When that day comes, the Lord will spread his protection over the citizens of Jerusalem; the one among them who was about to fall will be like David on that day, and the House of David will be like God (like the angel of the Lord) at their head." (Zech. 12:8).

When Michael appears, the people of Jerusalem will recognize his approach from the Mount of Olives as he heralds Christ's Second Coming. Seeing Michael and those who are with him advance toward them, the Jewish people will welcome the arrival with the words, "Blessed is he who comes in the name of the Lord". The stone sealing the eastern gate, having fallen before him, Michael will pass through its portals and call out the command. With that the trumpet will sound and Jesus will return in glory with all the angels of heaven.

Because Michael refused to join his fellow angels when Satan led his revolt in heaven, he is without sin. For this reason, he has never carried Satan's stain. But Ezekiel's prophecy describes him offering sacrifice for sin (Ezek. 45:17).

Since Ezekiel's prophecy shows him to be a priest (Ez. 45:16-17; 22-25), he will, throughout the three-and-a-half year journey, secretly conduct the sacrifice of communion, the perpetual sacrifice put under the ban by the

Prince of Persia (the Rebel).

Will Michael be the Pope? No. According to Lucia's prophecy at Fatima, the Bishop of Rome will be cut down when the Rebel takes control of the basilica at St. Peters (see also Dn. 9:26). Michael will lead the small remnant that escape this attack.

What is Michael's authority to be a priest? His credentials are impeccable. Actually his priestly authority supersedes not only that of the Pope, the Archbishop, and everyone else on earth, but Peter as well. Ezekiel wrote of him:

"The prince is to make himself responsible for providing the holocausts, oblation and libation for feasts, New Moons and sabbaths, for all the solemn festivals of the House of Israel. He is to provide the sacrifice for sin, oblation, holocaust and communion sacrifices atoning for the House of Israel." (Ezek. 45:17).

God has put Michael in charge of the entire liturgy of heaven and earth because his steadfastness saved the House of Israel from annihilation. This occurred before Adam and Eve were even made. It stems from the Revolt itself, when Satan rebelled against God and seduced a third of the angels of heaven to follow him.

We can see in the prophecy of Phineas a mirror-like image of Michael's reward for his zeal in remaining faithful to God in the face of Satan's insurrection:

"Phineas the priest, son of Eleazar son of Aaron, has turned my wrath away from the sons of Israel, because he was the only one among them to have the same zeal as I have; for this I did not make an end, in my zeal, of the sons of Israel. Proclaim this, therefore: To him I now grant my covenant of peace. For him and for his descendants after him, this covenant shall ensure the priesthood forever. In reward for his zeal for his God he shall have the right to perform the ritual of atonement over the sons of Israel." (Nm.25:11-13).

"Phineas son of Eleazar is third in glory because of his zeal in the fear of the Lord, because he stood firm when the people revolted, with a staunch and courageous heart, and in this way

atoned for Israel. Hence a covenant of peace was sealed with him, making him governor of both sanctuary and people, and securing to him and his descendants the high priestly dignity forever." (Sir.45:23-24).

When Jesus appeared to Daniel in a vision, He used the same words to describe Michael that the Bible uses for Phineas:

"In all this there is no one to lend me support except Michael your prince, on whom I rely to give me support and reinforce me." (Dan.11:1)

All who follow Christ are considered true members of the high priesthood. Since Jesus, Himself, is present in our soul (now considered the inner sanctuary of the temple), the gifts we offer to Him there of mercy, justice and good faith are the highest offerings anyone can make to God as far as He is concerned.

"But you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of the darkness into his wonderful light. Once you were not a people at all and now you are the People of God; once you were outside the mercy and now you have been given mercy." (1-Peter 2:9-10)

The priesthood Christ imparted to us through Peter is of a far higher nature than that attributed to Aaron. It superscedes everything the Jewish and Hebrew hierarchy envisioned. The priesthood of the Godhead is described in an allegory in the Psalms in relation to Melchizedek:

"Royal dignity was yours from the day you were born, on the holy mountains, royal from the womb, from the dawn of your earliest days. God has sworn an oath which he never will retract, 'You are a priest of the order of Melchizedek, and forever.'" (Psalm 110:3-4).

The priesthood of Melchizedek and our relation to it as Christians is described in copious detail in the Book of Hebrews, especially chapters 5 through 10..

"By the interpretation of his name, Melchizadek is, first, 'king of righteousness' and also... 'king of peace' he has no father, mother or ancestry, and his life has no beginning or ending; he is like the Son of God. He remains a priest forever." (Heb. 7:1-3).

The most profound image in scripture showing Michael's relationship to this priestly authority is documented in the Book of Zechariah. There, Michael is the angel shown performing the ritual of atonement over Simon Peter. We know from this (the fact that Michael was able to take Peter's sins away and clothe him in the wedding garment) that his priestly authority is enormous.

"The angel of God was standing there and said to him, 'Look, I have taken away your iniquity from you'." (Zech. 3:4)

Michael's true role with respect to his status as governor of the priesthood can be seen clearly in Zechariah's prophecy about him with respect to this priestly figure allegorically called "Joshua".

"The Lord showed me Joshua the high priest, standing before (Michael) the angel of God, with Satan standing on his right to accuse him. The angel of God said to Satan, 'May the Lord rebuke you, Satan, may the Lord rebuke you, he who has made Jerusalem his very own. Is not this man a brand snatched from the fire?' (Zech. 3:1+)

Reading the prophecy it is clear almost immediately that Joshua is, in reality, Simon Peter. It becomes even clearer later as the prophecy evolves. As a testament to his authority in heaven, Michael is the angel who orders Peter's sinful robes removed and replaces them with the luxurious robes of God's Holy Spirit. The precedence of Michael's position in the priesthood with respect to Peter is profoundly evident in this unfolding prophecy.

"Now Joshua was dressed in dirty clothes as he stood before the angel of the Lord. The angel said these words to those who stood before him, 'Take off his dirty clothes and clothe him in splendid robes of state, and put a clean turban on his head. The angel of God was standing there and said to him, 'Look, I have taken away your iniquity from you'.

The angel of God then proclaimed to Joshua: 'The Lord God Almighty says this, 'If you walk in my ways and keep my ordinances, you shall govern my house, you shall watch over my courts, and I will give you free access among those who stand here. For this is the stone which I am placing before Joshua: on this single stone there are seven eyes: and I myself intend to cut the inscription on it - it is the Lord who speaks.'
(Zech. 3:1-9)

Peter ("Petra") is the "stone" with the seven eyes (the 7 churches). That is why Jesus changed his name from Simon to Peter, a word that means "Rock". Further emphasizing that name change, Zechariah later refers to him as "Cornerstone". (Zech.10:4).

"Now listen, High Priest Joshua, you and the friends who sit before you - for you are men of good omen. I now mean to raise my servant Branch, and I intend to put aside the iniquity of this land in a single day. On that day - it is the Lord God who speaks - you will entertain each other under your vine and fig tree." (Zc. 3:8-10).

This verse describes Peter and the other Apostles ("his friends") being told that a new servant is about to join them. The angel calls him "Branch", because where he is there will be a branching out. Later, Zechariah calls him "Tent-peg" (Zech.10:4), his occupation as a tentmaker signalling his role in building a vast array of churches across the known world. The prophecy tells Peter not to fear him because his arrival will signal the beginning of God's "Day of Atonement" on earth, the single Day of God made for the salvation of those who follow Jesus.

"The angel who was talking to me came back and...asked me, 'What can you see?' I answered...'there is a lamp-stand entirely of gold with a bowl at the top of it; seven lamps are on the lamp-stand, and seven lips for the lamps on it. By it are two olive trees, one to the right of it and one to the left.'

Speaking again, I said to the angel who was talking to me, 'What do those things mean, my lord?'...'These seven are the eyes of the Lord; they cover the whole world'. In reply to this I asked him, 'What is the meaning of these two olive trees, to the right and to the left of the lamp-stand?' (Speaking again, I asked him, 'What is the meaning of the two olive branches

pouring the oil through the two golden pipes?") He replied,..."These are the two anointed ones who stand before the Lord of the whole world." (Zech. 4:1-14).

The prophecy in Zechariah is focused on Peter and Paul, the two olive trees, ("Joshua" & "Branch"). The crowns on their heads stand for their status with respect to the Church Jesus is founding through them. The spiritual and temporal powers are closely related in the messianic age. From them a branching out is to occur, spreading the love of Christ across the globe. That branching out constitutes the reign of Christ's Church on earth.

In Zechariah 6, "Branch" (Paul) is introduced to Peter, bringing together the spiritual and temporal powers of the messianic kingdom Jesus has instituted on earth.

"Take the silver and gold, make a crown and set it on the head of Joshua, the high priest. And say this to him, "The Lord God says this: Here is a man whose name is Branch; where he is, there will be a branching out (and he will rebuild the sanctuary of the Lord). It is he who is going to rebuild the sanctuary of the Lord. It is he who is going to wear the royal insignia. He will sit on his throne as ruler. And a priest shall be at his right hand. Perfect peace will reign between these two..." (Zech.6:11-13).

The crown on Joshua (Peter's) head signifies which of the two (Peter or Paul) is to be considered head of the Church on earth. It is Peter. But both will rule. As Moses did the Torah, so will Paul author most of the New Testament that replaces it. Even so, the spiritual power is to be dominant over the temporal power. The meaning of the crown on Peter's head is clear. Faith shall be considered greater than theology, and shall remain dominant until the end.

The ancient Book of Esther in the Old Testament is a profound allegorical story that paints a dynamic picture of Michael, Jesus, the new kingdom, Satan, and the great war of Daniel's 70th week. This world-ending conflict is even more deeply documented in the Greek version of the Book of Esther than it is in the Hebrew version. Here, in the Greek, is Mordecai's dream:

"There were cries and noise, thunder and earthquakes, and disorder over the whole earth. Then two great dragons came forward, each ready for the fray, and set up a great roar. At the

sound of them every nation made ready to wage war against the nation of the Just. A day of darkness and gloom, of affliction and distress, oppression and great disturbance on earth! The righteous nation was thrown into consternation at the fear of the evils awaiting them, and prepared for death, crying out to God. Then from their cry, as from a little spring, there grew a great river, a flood of water. Light came as the sun rose, and the humble were raised up and devoured the mighty." (From the Greek Bible, Esth.1a).

In the story of Esther (all versions), the allegorical figures of the Persian court portray the heirarchy of heaven. Esther is the new bride of the King. She has replaced Vashti, the wife who was dismissed for refusing the King's banquet. Her guardian is Mordecai, the advocate for the Jews and guardian of Esther. The man of evil who has built gallows for the execution of the entire Jewish race is Haman. Haman, who stands for Satan, is pitted in the Lord's battle against Mordecai, himself the guardian of the King's new bride, Esther (the little spring that grows into a great river).

Haman (Satan) and Mordecai (Michael) are the two dragons portrayed in Mordecai's dream.

The war between them is the war of the 70th week, when Michael, guardian angel of the House of Israel is pitted against Satan, and successfully leads the remnant of the House of Israel to it's victorious destiny.

At the conclusion of the story, Haman (Satan) was executed on the very gallows he had prepared for the House of Israel. When victory over Haman had been gained, the King gave Esther Haman's house (Esth. 8:7); she in turn gave it to Mordecai (Michael). The King gave Mordecai Haman's signet ring.

The meaning of the allegory is profound. It is this: Jesus is the King. He gave to His bride (the new Jerusalem) rule over Satan's house. As a reward for his zeal for the Lord, she gave it to Michael (Mordecai). Jesus took Satan's signet ring and placed it on the finger of Michael.

Michael is to inherit Satan's station and his title. Satan's title is prince of this world. That title is the signet ring God gave to him in the beginning before Satan rebelled and caused such havoc in heaven, plunging it into a war of colossal proportions. As Satan's successor, Michael is to be Prince over the new world. That is the signet ring Jesus (our God) will place on His finger at

the end of this last week of warfare that we now see building. That high title is why Michael is referred to as "prince" in the prophecy that describes him.

By giving Michael the signet ring, Jesus will make the angel of the covenant our guardian angel forever. His advocacy on our part will be eternal. He will never leave us, just as he has never left us throughout our entire journey to God from the days of Moses to now. As he cleansed Peter in the prophecy of Zechariah, so will he see that we remain pure in Christ forever.

Esther is the river, the little spring that became a flood. That river stands for the Word of God, the living water that flows down to us from God through Christ and which instills within us the life of the new kingdom. This river can only flow into cleansed vessels. That is why, on our journey, the flow of these waters is so intimately related to Michael.

The implied closeness of their relationship can be seen in this quotation about the Holy Spirit (God's River) in the Gospel of John:

"I still have many things to say to you but they would be too much for you now. But when the Spirit of truth comes, he will lead you to the complete truth since he will not be speaking as from himself but will say only what he has learnt; and he will tell you of the things to come. He will glorify me, since all he tells you will be taken from what is mine. Everything the Father has is mine; that is why I said: All he tells you will be taken from what is mine." (John 16:12-15).

Compare that with Moses' description of the angel of the covenant:

"I myself will send an angel before you to guard you as you go and to bring you to the place that I have prepared. Give him reverence and listen to all that he says. Offer him no resistance; he would not pardon such a fault, for my name is in him. If you listen carefully to his voice and do all that I say, I shall be enemy to your enemies, foe to your foes. My angel will go before you and lead you..." (Ex.23:20)

Just as the Holy Spirit does not speak as from himself, but says only what he has learnt, glorifying Jesus, so it is with Michael. Everything the Father has is Christ's. The counsel and guidance of Michael in his role as guardian angel will come from Jesus. Nothing in his guidance comes as from himself or will be designed to contribute to his own glory. Michael and the Holy

Spirit work hand in hand for our welfare in Christ and are never far apart.

The close relationship between the Holy Spirit and Michael can also be seen in Mordecai's concluding statement with respect to his vision of God's designs. He is guardian, not only of his people, but of the river of God as well. That is the meaning of Mordecai's guardianship of Esther (Esth. 2:7).

"And Mordecai said, 'All this is God's doing. I remember the dream I had about these matters, nothing of which has failed to come true: the little spring that became a river, the light that shone, the sun, the flood of water. Esther is the river - she whom the king has married and made queen. The two dragons are Haman and myself. The nations are those that banded together to blot out the name of Jew. The single nation, mine, is Israel, those who cried out to God and were saved. Yes, the Lord has saved his people, the Lord has delivered us from all these evils, God has worked such signs and great wonders as have never happened among the nations. (Esth. 10:4-9)

Michael has several titles in scripture. Among them: "Captain of the Army of God", "the Angel of God" (the guardian angel of the people of God), and "Prince". He the refiner's fire and fuller's alkali that took the sins away from the high priest in Zechariah's prophecy. In Malachi 3:1-4, he is described as the "angel of the covenant", the figure the Jewish people are longing for:

Look, I am going to send my messenger to prepare a way before me. And the Lord you are seeking will suddenly enter his Temple; and the angel of the covenant whom you are longing for, yes, he is coming, says Yahweh Sabaoth. Who will be able to resist the day of his coming? Who will remain standing when he appears? For he is like the refiner's fire and the fullers' alkali. He will take his seat as refiner and purifier; he will purify the sons of Levi and refine them like gold and silver, and then they will make the offering to Yahweh as it should be made. The offering of Judah and Jerusalem will then be welcomed by Yahweh as in former days, as in the years of old." (Malachi 3:1-4).

The "messenger" in Malachi's prophecy is John the Baptist. The Lord who enters His temple is Jesus. Herod's temple was empty of the Word of God

when Jesus first appeared. Jeremiah had, centuries before, taken the Ark of the Covenant and the Ten Commandments out of it, sealing them in a cave near the Dead Sea at the time of Nebuchadnezzar. Neither Ark nor tablets were ever seen again. Thus the inner sanctuary of Herod's temple was vacant. Jesus was the Word of God returning to the empty temple. As scripture tells us, He was not allowed in. Instead, He was crucified.

The angel of the covenant in Malachi's prophecy is Michael. He purifies those who choose to follow Jesus the same way he did Peter in Zechariah's prophecy. This cleansing is essential because the Holy Spirit cannot dwell in an unclean vessel. With His death on the cross, Jesus made it possible for this cleansing to occur. His sacrifice cancelled the Law that kept us in sin.

Because Michael's appearance heralds the Second Coming of Jesus, he, too, can be considered a "messenger". This fact allows him to assume a dual role in Malachi's vision. Jewish expectation regarding Ezekiel's prophecy of the "prince" has always centered on the Messiah, himself. That is why Michael's appearance will be such a surprise.

It should astonish few Christians, however. Scripture tells us that on His return, *"the coming of the son of Man will be like lightning striking in the east and flashing far into the west."* (Mat. 24:27). He will not make His entrance through any gate. It is His messenger and herald that will pass through the gate, and as he does so, call out the command that brings the Lord's return.

In answer to those who consider Michael's physical appearance on earth impossible, God could, if He wanted to, raise Michael up at the end as a man - perhaps like He did Elijah in the form of John the Baptist. But He doesn't have to. Angels are, by their very definition, heavenly beings who can take human form. The Book of Hebrews says many of us have entertained them without even knowing (Heb.13:1).

God has already stated that Michael will be the one to lead us into the Promised Land. And the angel confirmed to Daniel that Michael will appear in human form at the beginning of the terrible 70th week when the final war between Michael and Satan is fought on earth.

"At that time Michael will stand up, the great prince who mounts guard over your people. There is going to be a time of great distress, unparalleled since nations first came into existence. When that time comes, your own people will be

spared, all those whose names are found written in the Book. Of those who lie sleeping in the dust of the earth many will awake, some to everlasting life, some to shame and everlasting disgrace." (Dan. 12:1).

As far as Michael "standing up" at the beginning of the 70th week, remember, Michael has already appeared visably on earth in the past (see Joshua 5:13-15). He came then as the Captain of the Army of God to lead Joshua in his conquest of Jericho (when the walls came tumbling down) so that the wandering tribes could enter the land of Canaan.

Since Canaan was not the true land of Moses' promise, Michael's guidance is still in progress. Soon he will arise in a form visible to our eyes to complete his mission.

Isaiah has described Michael's three-year journey from St. Peter's (the Rock) to Jerusalem as a circuitous journey filled with terror, destruction and the threat of imminent death. Worried "daughters of Moab" anguish over whether to hide him from the searching eyes of the Destroyer. The King James Bible tells them "Betray not him that wandereth". When the oppressor comes to his end and the destruction is over, the small band of exiles will reach Jerusalem. Standing there before them will be the mount of the daughter of Zion, and in front of it, facing east, the gate that leads to eternity:

"They have sent lambs to the ruler of the land, from Sela (the Rock), by way of the desert, to the mount of the daughter of Zion. Like fluttering birds, like scattered nestlings, so are the daughters of Moab at the fords of the Arnon. Give counsel, grant justice; make your shade like night at the height of noon; hide the outcasts, betray not the fugitive; let the outcasts of Moab sojourn among you; be a refuge to them from the Destroyer. (Is. 16:1-4).

When the oppressor is no more, and destruction has ceased, and he who tramples under foot has vanished from the land, then the throne will be made secure in gentleness and on it there will sit in all fidelity, within the tent of David, a judge careful for justice and eager for integrity." (Is. 16:4-5).

Michael will appear to finish in person what he began in the spirit, leading Israel into the true Promised Land - the kingdom of heaven (Ex. 23:20). He

will come as a priest (the Chief Priest of the City of David as it returns to Jerusalem from exile in Babylon). He will come, leading the exiles (the last remnant of the Diaspora) out of the the allegorical 70-year captivity in Babylon.

Blessed is he who comes in the name of the Lord!

Greeted with that cry, Michael will call out the command, the trumpet will sound and Christ will return in glory with all the angels of heaven. With a roar the sky will vanish, the elements will catch fire and fall apart, the earth and all that it contains will disappear in the long-anticipated rapture.

"Those who have died in Christ will be the first to rise, and then those of us who are still alive will be taken up in the clouds, together with them, to meet the Lord in the air. So we shall stay with the Lord forever." (1 Thes.4:16-17).

"Then I saw a new heaven and a new earth: the first heaven and the first earth had disappeared now, and there was no longer any sea. I saw the holy city, and the new Jerusalem coming down from God out of heaven, as beautiful as a bride all dressed for her husband." Then I heard a loud voice call from the throne, 'You see this city? Here God lives among men.'" (Rev.21:1-3)

For an earlier paper on this Jewish prince who stands guard over the people of God, see 'The Last Days of Babylon', Chapter 31, "[Michael the Archangel](#)".

Ado

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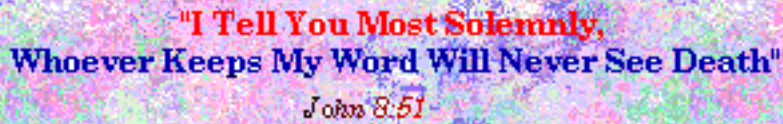
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**"I Tell You Most Solemnly,
Whoever Keeps My Word Will Never See Death"**
John 8:51