

# The Holy Ground and When Michael Stands Down

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By Joseph F. Dumond

July 11, 2008

Sighted Moon News Letter 5844-015

8th day of the Fourth month 5844 Years After Creation

July 12, 2008

Shabbat Shalom Family and Friends,

Are you once again ready to have your minds stretched by those things being put forward on this web site and these News Letters?

In the news in the past couple of weeks are these two articles. Keep in mind exactly why I am doing this News Letter. To warn you and your family of the soon coming danger to our nation, so you can be ready.

New York Times June 30

Food crisis deepens as countries restrict Exports

At least 29 countries have sharply curbed food exports in recent months to ensure that their people have enough to eat at affordable prices. When it comes to rice, India, Vietnam, China and 11 other countries have limited or banned exports. Fifteen countries, including Pakistan and Bolivia, have capped or halted wheat exports. More than a dozen have limited corn exports. Kazakhstan has restricted exports of sunflower seeds.

The restrictions are making it harder for impoverished importing countries to afford the food they need. It's obvious that these export restrictions fuel the fire of price increases, said Pascal Lamy, director general of the World Trade Organization.

People are in a panic, so they are buying more and more at least, those who have money are buying, said Conching Vasquez, a rice vendor who sat one recent morning among piles of rice at her large stall in Los Baos, in the Philippines, the world's largest importer of rice.

Every country must first ensure its own food security, said Kamal Nath, the minister of commerce and industry in India, which has banned exports of vegetable oils and all but the most expensive grades of rice. But as Susan Schwab, the U.S. trade representative, noted by telephone, One country's act to promote food security is another country's food insecurity.

Japan and Switzerland are leading a group of food-importing countries that are so alarmed by restrictions that they are seeking an international agreement preventing countries from unilaterally limiting food exports.

London Telegraph June 28

Barclays Warns of a  
financial storm

Barclays capital has advised clients to batten down the hatches for a worldwide financial storm, warning that the U.S. Federal Reserve has allowed the inflation genie out of the bottle and let its credibility fall “below zero. We’re in a nasty environment”, said Tim Bond, the bank’s chief equity strategist. There is an inflation shock underway. This is going to be very negative for financial assets. We are going into tortoise mood and are retreating into our shell. Investors will do well if they can preserve their wealth.

Barclays Capital said in its closely watched Global Outlook that U.S. headline inflation would hit 5.5 percent by August and the Fed will have to raise interest rates six times by the end of next year to prevent a wage-spiral. If it hesitates, the bond markets will take matters into their own hands. This is the first test for central banks in 30 years and they have fluffed it. They have zero credibility, and the Fed is negative if that’s possible. It has lost all credibility, said Mr. Bond.

[T]he emerging world is now on the cusp of a serious crisis. Inflation is out of control in Asia. Vietnam has already blown up. The policy response is to shoot the messenger. They will have to slam on the brakes. There is going to be a deep global recession over the next three years as policy-makers try to get inflation back in the box. The U.S. yield curve is likely to steepen with a vengeance, causing a bloodbath for bond holders.

The bank said the full damage from the global banking crisis would take another year to unfold. Rob McAdie, Barclays credit strategist, said: The core issues have not been addressed. We’re still in a very large deleveraging cycle and we’re seeing losses continue to mount. He said investors had taken their eye off the slow-motion disaster engulfing the U.S. bond insurers or monoline. The creditworthiness of many U.S. financial institutions will decline in coming months. The bank warned that engineering and auto firms were likely to face a crunch as steel and oil costs surge. “Their business models will have to be substantially altered if they are going to survive”, said Mr. McAdie; Bernard Connolly, global strategist at Banque, said inflation targeting by central banks had become a totemism that threatens to crush the world economy.

Last week I mentioned one particular scripture that I would come back to this one point, before we continued with our current line of studies.

In 2 Thessalonians 2 we read in verse 1 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, 2 not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come.

3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin (lawlessness) is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. 5 Do you not remember that when I was still with you I told you these things? 6 And now you know what is restraining, that he may be revealed in his own time. 7 For the mystery of lawlessness is already at work; only He who

now restrains will do so until He is taken out of the way. 8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. 9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, 10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. 11 And for this reason God will send them strong delusion, that they should believe the lie, 12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

I pointed out the following verse for you to take special note of. 6 And now you know what is restraining, that he may be revealed in his own time. 7 For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. 8 And then the lawless one will be revealed, Do any of you know what is being said here? This past Passover season, Brother Ron Buhler, our host, where we meet for the Holy Days, gave a teaching on this subject. I had never heard of it before and it has weighed on my mind ever since then. It is most profound.

Brother Buhler read three SDA teachings. I am going to use the material from two of them. The one article is called: The Daily by David Dence.

<https://www.scribd.com/document/16646827/THE-DAILY>

Another is Daniel: A deeper Look by Marvin Rosenthal from Zion's Fire.

<http://www.zionshope.org/zionsfire/articles/daniel.html>

It was in the combination of these teachings that I was in awe of what was brought forward. You can visit Ron's web site at:

<http://www.truthdepot.net/>

Last week we showed you how the two witnesses do a work and end up in bringing the tribes of Israel back to the land after 3 ½ years of preaching and causing all sorts of calamities on the world.

We read in Daniel 12: 8 Although I heard, I did not understand. Then I said, "My lord, what shall be the end of these things?" 9 And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end. 10 Many shall be purified, made white, and refined, 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 is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. We are told that the two witnesses will speak out for a certain period of time. Rev 11:3 And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth."

We have now shown you a number of things that I want to address. The one who is taken out of the way, from Thessalonians, the daily Sacrifice that is taken away, and the abomination set up, and the timing of these things in relation to all that we have already covered to date. I hope I can cover all this in this one News Letter.

In Psalm 78: 52 But He made His own people go forth like sheep, And guided them in the wilderness like a flock; 53 And He led them on safely, so that they did not fear; But the sea overwhelmed their enemies. 54 And He brought them to His holy border, This mountain which His right hand had acquired. 55 He also drove out the nations before them, Allotted them an inheritance by survey, And made the tribes of Israel dwell in their tents Where it says holy border in verse 54 the word is sanctuary, and is  
Strong's Number: 06944 Browse Lexicon

Original Word Word Origin  
Xdq from (06942)

Transliterated Word TDNT Entry

Qodesh TWOT – 1990a  
Phonetic Spelling Parts of Speech ko'-  
desh Noun Masculine

Definition

1. apartness, holiness, sacredness, separateness
  - a. apartness, sacredness, holiness
    1. of God
    2. of places
    3. of things
  - b. set-apartness, separateness

This word means set apart, or Holy. The land of Israel was set apart. It was holy to Yahweh.

We read in Exodus 19:3 And Moses went up to God, and the Lord called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: 4 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. 5 Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. 6 And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel."

We are to be a Holy nation to Yahweh. And it was He who set us amongst the nations. Ezekiel 5: 5 "Thus says the Lord God: 'This is Jerusalem; I have set her in the midst of the nations and the countries all around her.

We the children of Israel were to be a Holy Nation. A people set apart from the rest of the world. Then, even from amongst us the children of Israel, Levi was singled out for an even more special blessing.

We are told in Deut 10: 6 (Now the children of Israel journeyed from the wells of Bene Jaakan to Moserah, where Aaron died, and where he was buried; and Eleazar his son ministered as priest in his stead. 7 From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land of rivers of water. 8 At that time the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord, to stand before the Lord to minister to Him and to bless in His name, to this day. 9 Therefore Levi has no portion nor inheritance with his brethren; the Lord is his inheritance, just as the Lord your God promised him.)

Deuteronomy 18:1-8 1 "The priests, the Levites—all the tribe of Levi—shall have no part nor inheritance with Israel; they shall eat the offerings of the Lord made by fire, and His portion. 2 Therefore they shall have no inheritance among their brethren; the Lord is their inheritance, as He said to them. 3 "And this shall be the priest's due from the people, from those who offer a sacrifice, whether it is bull or sheep: they shall give to the priest the shoulder, the cheeks, and the stomach. 4 The firstfruits of your grain and your new wine and your oil, and the first of the fleece of your sheep, you shall give him. 5 For the Lord your God has chosen him out of all your tribes to stand to minister in the name of the Lord, him and his sons forever.

Numbers 18:6 Behold, I Myself have taken your brethren the Levites from among the children of Israel; Of all the tribes of Israel, the Levites alone, had no land to call their own. They were to be Holy to Yahweh. Yahweh was their inheritance.

But notice how Yahweh provided something special for them.

7 So they appointed Kedesh in Galilee, in the mountains of Naphtali, Shechem in the mountains of Ephraim, and Kirjath Arba (which is Hebron) in the mountains of Judah. 8 And on the other side of the Jordan, by Jericho eastward, they assigned Bezer in the wilderness on the plain, from the tribe of Reuben, Ramoth in Gilead, from the tribe of Gad, and Golan in Bashan, from the tribe of Manasseh. 9 These were the cities appointed for all the children of Israel and for the stranger who dwelt among them, that whoever killed a person accidentally might flee there, and not die by the hand of the avenger of blood until he stood before the congregation.

Joshua named 6 cities as cities of refuge. They were set apart cities. They were sanctuaries of refuge for those who had sinned, a place of Safety from the avenger of blood. It was later on in the days of King David that he captured the Jebusite city of Jebus.

Jos 18:28 Zelah, Eleph, Jebus (which is Jerusalem), Gibeath, and Kirjath: fourteen cities with their villages. This was the inheritance of the children of Benjamin according to their families.

1Ch 11:1 Then all Israel came together to David at Hebron, saying, "Indeed we are your bone and your flesh. 2 Also, in time past, even when Saul was king, you were the one who led Israel out and brought them in; and the Lord your God said to you, 'You shall shepherd My people Israel, and be ruler over My people Israel.' " 3 Therefore all the elders of Israel came to the king at Hebron, and David made a covenant with them at Hebron before the Lord. Then they anointed David king over Israel, according to the word of the Lord by Samuel. 4 And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were, the inhabitants of the land. 5 Then the inhabitants of Jebus said to David, "You shall not come in here!" Nevertheless David took the stronghold of Zion (that is, the City of David). 6 Now David said, "Whoever attacks the Jebusites first shall be chief and captain." And Joab the son of Zeruiah went up first, and became chief. 7 Then David dwelt in the stronghold; therefore they called it the City of David. 8 And he built the city around it, from the Millo to the surrounding area. Joab repaired the rest of the city. 9 Then David went on and became great, and the Lord of hosts was with him.

Jeru means city, and in the days of Melchizedek this city or this Jeru was called Salem. Ge 14:18 Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. And Salem means peace. This is where we get the word Shalom from. Jeru Salem, city of Peace.

Jebus, Salem, the city of peace, Jerusalem is where King David would set the Ark of Yahweh and Solomon would build Him a house to hold it in. This city became the 7th Holy City in the land of Israel. The most Holy City as this was where Yahweh would dwell.

As with the other Holy Cities, the area immediately around the walls of the city known as pastureland was also set apart for the Levites. This land around the walls of the city was called the "holy ground". It was 2000 cubits wide measuring from the wall of the city. Please take special note of the following scriptures in reference to this Holy Ground area. 2000 cubits from the Temple, which formed part of the city wall in Jerusalem, would bring you across the Kidron Valley and up on the Mount of Olives.

Acts 1:12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.

2000 Cubits was a Sabbath days' Journey.

This Sabbath day's journey would put you outside the camp of Israel, outside the Holy area. It was in this area that the sin offerings were made.

Ex 29:14 But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It is a sin offering.

Ex 33:7 Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass that everyone who sought the Lord went out to the tabernacle of meeting which was outside the camp.

Le 4:12 the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.

Le 4:21 Then he shall carry the bull outside the camp, and burn it as he burned the first bull. It is a sin offering for the assembly.

Le 6:11 Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place.

Le 8:17 But the bull, its hide, its flesh, and its offal, he burned with fire outside the camp, as the Lord had commanded Moses.

Le 9:11 The flesh and the hide he burned with fire outside the camp.

Le 13:46 He shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he shall dwell alone; his dwelling shall be outside the camp.

Le 14:8 He who is to be cleansed shall wash his clothes, shave off all his hair, and wash himself in water, that he may be clean. After that he shall come into the camp, and shall stay outside his tent seven days.

Le 16:27 The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal.

Le 17:3 "Whatever man of the house of Israel who kills an ox or lamb or goat in the camp, or who kills it outside the camp,

Le 24:14 "Take outside the camp him who has cursed; then let all who heard him lay their hands on his head, and let all the congregation stone him.

Le 24:23 Then Moses spoke to the children of Israel; and they took outside the camp him who had cursed, and stoned him with stones. So the children of Israel did as the Lord commanded Moses.

Nu 5:3 You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell."

Nu 5:4 And the children of Israel did so, and put them outside the camp; as the Lord spoke to Moses, so the children of Israel did.

Nu 15:35 Then the Lord said to Moses, "The man must surely be put to death; all the congregation shall stone him with stones outside the camp."

Nu 15:36 So, as the Lord commanded Moses, all the congregation brought him outside the camp and stoned him with stones, and he died.

Nu 19:3 You shall give it to Eleazar the priest, that he may take it outside the camp, and it shall be slaughtered before him;

Nu 19:9 Then a man who is clean shall gather up the ashes of the heifer, and store them outside the camp in a clean place; and they shall be kept for the congregation of the children of Israel for the water of purification; it is for purifying from sin.

Nu 31:13 And Moses, Eleazar the priest, and all the leaders of the congregation, went to meet them outside the camp.

Nu 31:19 And as for you, remain outside the camp seven days; whoever has killed any person, and whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day.

De 23:10 If there is any man among you who becomes unclean by some occurrence in the night, then he shall go outside the camp; he shall not come inside the camp.

De 23:12 Also you shall have a place outside the camp, where you may go out;

Jos 6:23 And the young men who had been spies went in and brought out Rahab, her father, her mother, her brothers, and all that she had. So they brought out all her relatives and left them outside the camp of Israel.

Heb 13:11 For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.

Heb 13:13 Therefore let us go forth to Him, outside the camp, bearing His reproach.

To those who have been to Israel and those who are coming with me consider where outside the camp is? We shall be staying there once again this year. Also consider who this the red heifer is and why it is burnt outside the camp. It is a sin offering. All sin offerings were made outside the camp. Where is this place? You will have to come to see.

Yahweh dwelled in the camp. The camp was Holy. It was set apart, to be kept clean, because Yahweh dwelt there. All sin was to be placed outside the camp.

Take note of what Ezekiel says about this Holy Place around the Temple.



Ezekiel 45:1 “Moreover, when you divide the land by lot into inheritance, you shall set apart a district for the Lord, a holy section of the land; its length shall be twenty-five thousand cubits, and the width ten thousand. It shall be holy throughout its territory all around. 2 Of this there shall be a square plot for the sanctuary, five hundred by five hundred rods, with fifty cubits around it for an open space. 3 So this is the district you shall measure: twenty-five thousand cubits long and ten thousand wide; in it shall be the sanctuary, the Most Holy Place. 4 It shall be a holy section of the land, belonging to the priests, the ministers of the sanctuary, who come near to minister to the Lord; it shall be a place for their houses and a holy place for the sanctuary. 5 An area twenty-five thousand cubits long and ten thousand wide shall belong to the Levites, the ministers of the temple; they shall have twenty chambers as a possession. 6 “You shall appoint as the property of the city an area five thousand cubits wide and twenty-five thousand long, adjacent to the district of the holy section; it shall belong to the whole house of Israel. 7 “The prince shall have a section on one side and the other of the holy district and the city’s property; and bordering on the holy district and the city’s property, extending westward on the west side and eastward on the east side, the length shall be side by side with one of the tribal portions, from the west border to the east border. 8 The land shall be his possession in Israel; and My princes shall no more oppress My people, but they shall give the rest of the land to the house of Israel, according to their tribes.”

The grounds around the temple area were Holy. The grounds around the Holy City were Holy up to a distance of 2000 cubits or a Sabbath’s day journey. Ezekiel’s temple is yet future and is bigger and the holy area bigger, but the principle of the area around the temple is maintained. In light of these things that we have now shown you, consider now what Mathew and Luke both say.

Mathew 24: 15 “Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand), 16 then let those who are in Judea flee to the mountains. 17 Let him who is on the housetop not go down to take anything out of his house. 18 And let him who is in the field not go back to get his clothes. 19 But woe to those who are pregnant and to those who are nursing babies in those days! 20 And pray that your flight may not be in winter or on the Sabbath. 21 For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

Luke 21: 20 “But when you see Jerusalem surrounded by armies, then know that its desolation is near. 21 Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her. 22 For these are the days of vengeance, that all things which are written may be fulfilled. 23 But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people. 24 And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

We are told that (whoever reads, let him understand) Understand what the Holy Place is.

We have just explained it. It is the area around the Temple, the Holy area that goes out 2000 cubits from the Temple and is a Sabbath's day journey.

And in this area Luke says will stand an army that surrounds Jerusalem. This is to take place just before the last 3 ½ years start. Keep in mind the previous news letters which also led up to this moment.

Rev 13:14 And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. 15 He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.

This beast that was wounded and lived is the Revived European Roman Empire. I have believed in times past that this image would be a statute of Jesus also known as Molech. But I am wondering if it is not the armies of the Revived Roman Empire. I am still undecided.

The following is from [www.Zionshope.org](http://www.Zionshope.org)

Getting back to Daniel we read some more information. In Daniel 12: 1 "At that time Michael shall stand up, The great prince who stands watch over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people shall be delivered, Every one who is found written in the book. The twelfth chapter of Daniel opens with this bold assertion: "And at that time shall Michael stand up." It is extremely important to understand when these events will occur. That will become conspicuous later in this article. The expression "and at that time" in Daniel 12:1 is a reference to the starting point of the Great Tribulation which commences at the midpoint of Daniel's seventieth week. Evidence for that assessment is based on the following salient facts:

First, the angelic messenger said to Daniel, "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" (Dan. 10:14). And Daniel is specifically told that these events will occur "at the time of the end" (Dan. 11:40). "The latter days" and "the time of the end" are terms for the end of the age, not some earlier time in history.

Second, the immediate context (Dan. 11:36-45) describes the activity of Antichrist at the end of the age, including his making Jerusalem his headquarters. The angel said, "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain [Jerusalem]; yet he shall come to his end, and none shall help him" (Dan. 11:45). The Lord, in referring specifically to Daniel's prophecy, places the Great Tribulation at the midpoint of Daniel's seventieth week (Mt. 24:15, 21).

Third, Daniel refers to a three-and-one-half-year time period when the events described would occur (Dan. 12:7). This same time frame is mentioned in the Book of Revelation in connection with events that will occur at the end of the age (Rev. 11:3; 12:6; 13:5).

The angelic messenger said to Daniel, “And at that time shall Michael stand up.” The Michael in view is, of course, the angel Michael. In the same discourse he had been spoken of as “Michael, one of the chief princes” (Dan. 10:13); and again, in reference to Daniel and his people, as “Michael your prince” (Dan. 10:21). In the Book of Jude he is referred to as “Michael the archangel” (Jude 9). And it is undoubtedly Michael who is called the archangel in his association with the Lord at His second coming (1 Th. 4:16).

No other angelic being – not even Gabriel – is designated an archangel in Scripture. It may well be that Michael the archangel is the most exultant and powerful being ever created by God. Even Satan will be defeated by him in a war that will take place in heaven (Rev. 12:7-10). Therefore, when Michael is brought into clear focus in the prophetic Scriptures, careful attention should be given to the role he fulfills.

Daniel was told that at the beginning of the Great Tribulation Michael would “stand up.” But what is meant by “stand up”? Major prophetic portions of Scripture like 2 Thessalonians 2 and Revelation 12 and 13 are greatly impacted by the answer given. The overwhelming majority of commentators suggest that “stand up” means that Michael, in “standing up,” will come to Israel’s defense. It is usually understood that the one against whom this defense will be made is the Antichrist, who oppresses Israel during the Great Tribulation.

A highly respected prophetic scholar commenting on Daniel 12:1 states the view this way: “In their distress, the children of Israel are especially aided by Michael, the archangel (Jude 9). As the head of the holy angels, Michael is given the special responsibility of protecting the children of Israel” (See Daniel: The Key to Prophetic Revelation by John Walvoord, p. 283). According to this widely held view then, to “stand up” means that Michael will come to Israel’s defense while she is experiencing the Great Tribulation.

With respect for those who champion this position, I nonetheless strongly suggest that the text is teaching precisely the exact opposite. Michael does not “stand up” to help Daniel’s people during the Great Tribulation. He “stands still” or “desists” from his normal role as defender of Israel, thus permitting the Great Tribulation to occur.

In other words, the Great Tribulation is not the cause for Michael to come to Israel’s defense. Rather, it is because he desists from defending her that the Great Tribulation occurs.

The expression “stand up” is the translation of the Hebrew word *amad*. *Amad* simply means to “stand.” It does not mean to “stand up,” and it does not mean to “stand still.” It simply means to “stand.” If a man seated and inactive were said to *amad*, he would “stand up.” However, if a

man already standing and active were said to *amad*, he would “stand still,” or desist, in his activity.

Daniel had just been told by the angel who was sharing this prophetic vision with him that Michael was actively involved in the defense of Daniel’s people. The angel said to Daniel, “But the prince [a fallen angel] of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me” (Dan. 10:13). Michael was actively engaged in helping Israel. And once again the angel said to Daniel, “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” (Dan. 10:21).

What does the word “holdeth” (Hebrew, *chazaq*) mean? According to Strong’s Exhaustive Concordance of the Bible, *holdeth* can mean “to bind” or “restrain.” That means, in context, that the archangel Michael already had a hindering or restraining ministry against the forces of Satan on Israel’s behalf. So when it is said that Michael will “stand,” it means he will “stand still,” “desist,” or “cease” from defending Israel.

This, of course, would be in dramatic contrast to Michael’s normal activity described in the words “which standeth [a present, continuous action] for the children of thy people” (Dan. 12:1). In other words, just prior to the Great Tribulation the archangel Michael will cease or desist from what was his historically ongoing responsibility of defending Israel.

It would make little sense to tell Daniel that Michael was defending his people in Chapter 12 when he had already clearly told him that fact, not once but twice, in Daniel, Chapter 10. Rashi, one of Israel’s greatest teachers, and a man whose Hebrew scholarship is unexcelled, understood “stand up” (Hebrew, *amad*) to literally mean “stand still” in Daniel 12:1. He wrote: “The Holy One [a Jewish designation for God], Blessed be He, said to Michael, ‘You are silent? You do not defend my children.’”

Young’s Analytical Concordance to the Bible says that *amad* means “to stand, stand still or fast.” And Strong’s Concordance cites one of the root meanings of *amad* as “cease,” and one of its definitions as “stand still.” A biblical illustration of *amad* meaning “to be still or desist is, “they...stood still [desisted], and answered no more” (Job 32:16).

The Book of Revelation describes a war that will take place in heaven. The main combatants of the conflict are the archangel Michael and Satan. The time can be clearly identified as the midpoint of Daniel’s seventieth week when the time of trouble (Great Tribulation) is to begin. The account is recorded this way: “And there was war in heaven: Michael and his angels fought against the dragon [identified as Satan]; and the dragon fought and his [fallen] angels, And prevailed not; neither was their place found any more in heaven. 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” (Rev. 12:7-9).

It is at this precise point, when cast out of heaven and no longer restrained by Michael, that it is said of Satan: “And when the dragon saw that he was cast unto the earth, he persecuted the woman [Israel] which brought forth the man child [Christ]” (Rev. 12:13). He could do so unhindered because Michael, at that time, had ceased his restraining ministry.

In the very next chapter, Satan – cast out of heaven to the earth and no longer restrained by Michael – will empower his progeny, the Antichrist, for precisely three and one-half years. The Bible records that event this way:

“And they [the unsaved world] worshipped the dragon [Satan] which gave power unto the beast [Antichrist]: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? [The answer to the rhetorical question, “Who is able to make war with him?” is, “No one,” because the archangel Michael has ceased his restraining work.] And there was given unto him a mouth speaking great [wicked] things and blasphemies; and power was given unto him to continue forty and two months [three and one-half years]” (Rev. 13:4-5). At the return of Christ, Antichrist will be thrown into the abyss forever (Rev. 19), and Satan will be bound for a thousand years.

The question may be raised, Why would Michael, whose normal activity was to restrain satanic attacks against Israel, cease his restraining work? The Word of God gives specific reason for the cessation of the restrainers’ work at precisely that point in time.

Since Israel refused God’s truth and rejected her true Christ, God will send on them strong delusion so that they will believe the lie. The lie in view is that Antichrist is the Messiah and Deliverer. Paul put it this way: “They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe [the] lie, that they all might be [judged] who believed not the truth, but had pleasure in unrighteousness” (2 Th. 2:10-12).

The strong delusion comes from God. It is His purifying judgment on Israel. That is why Michael will no longer hinder or hold down the wicked one. My people have rejected the Son of God for two thousand years. And not only so, but they have severely and unjustly persecuted those from among their own flock who have seen in Jesus the one of whom Moses and the prophets of Israel wrote. Their God, in what can only be described as “holy love,” will give them an unhindered dose of Antichrist. As a result – on their backs, cut off, with no human deliverance possible – they will at last look up, and they will see – in the altogether lovely face of Jesus – their long-rejected Messiah.

This observation provides perfect logic for the view that on this occasion and for this purpose Michael will “stand still” – he will abstain, he will not fight for Israel. When Michael ceases to defend Israel, “the time of Jacob’s troubles” or the “Great Tribulation” will commence. Daniel wrote of Michael, the restrainer, this way: “And at that time shall Michael stand up [literally, stand still or desist from helping Israel], the great prince which standeth [whose normal and continued ministry had been to help Israel]” (Dan. 12:1); and Paul wrote of the restrainer this

way: “He who now letteth [restrains] will let [continue his normal restraining ministry], until he be taken out of the way [ceases his normal ministry of restraining]” (2 Th. 2:7). The parallel between the two is conspicuous.

The apostle Paul clearly had Daniel 12:1 in mind when he wrote 2 Thessalonians 2:7. The clear and compelling allusion to Daniel 12 would indicate that the restrainer is the archangel Michael.

Daniel was told, “And at that time [the midpoint of Daniel’s seventieth week] shall Michael stand up [cease or desist from defending Israel], the great prince which standeth for the children of thy people [whose normal activity had been to defend them]: and [as a direct result of Michael’s lack of restraint] there shall be a time of trouble, such as never was since there was a nation even to that same time” (Dan. 12:1).

The “time of trouble” to which the angel refers is elsewhere called “the time of Jacob’s [Israel’s] troubles.”

Jeremiah describes that period of time this way: “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it” (Jer. 30:7). The Lord Jesus Christ, in speaking of the same time frame and same event, called it “the Great Tribulation.” He warned, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened [“amputated” or lessened in duration], there should no flesh [in context, believing flesh] be saved [i.e., delivered]: but for the elect’s sake those days shall be shortened” (Mt. 24:21-22).

Daniel is then told that, “at that time thy people shall be delivered.” “That time” has already been identified as the Great Tribulation which commences at the midpoint of Daniel’s seventieth week. Exactly how long the Great Tribulation will last we are not told. But we are told by the Lord that it will be “cut short” or “amputated” (Mt. 24:21-22). It is less than three and one-half years in duration and corresponds to the fifth seal of Revelation 6:9-11. (This is what we showed you in last week’s News Letter. The Fifth seal, which is the martyrdom of the Saints takes place at the beginning of the Tribulation which is at Passover. This is why Satan has all the Israelites brought back to the land, so he can kill them.)

It is clear that the seventieth week of Daniel is not shortened – it is “determined” (Dan. 9:24); and the last three and one-half years is not shortened – its duration is referred to repeatedly (Rev. 11:3; 12:6; 13:5). What is shortened is the Great Tribulation.

The sixth seal depicts cosmic disturbance (Rev. 6:12-17). It immediately follows the Great Tribulation and is the prelude to “the Day of the Lord” when the righteous will be delivered and the judgment of the wicked will commence.

The angelic messenger, however, is careful to note that not all will be delivered. There is a clear caveat. He qualifies his statement concerning deliverance by restricting it to “every one that shall be found written in the book” (Dan. 12:1). “The book” is evidently a reference to the “book of life” (Mal. 3:16-17; Phil. 4:3; Rev. 20:12; Rev. 21:27).

It is important to note the repeated theme of “deliverance” out of the Great Tribulation. Jeremiah wrote: “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved [delivered] out of it” (Jer. 30:7 – italics added). Daniel was told, “There shall be a time of trouble...and at that time thy people shall be delivered” (Dan. 12:1 – italics added).

The Lord taught: “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect [for deliverance] from the four winds, from one end of heaven to the other” (Mt. 24:29-31 – italics added).

The angelic messenger concludes his lengthy message to Daniel with these words: “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Dan. 12:3).

The Hebrew word for wise is *skal*. It means to be circumspect, to possess understanding. In context, it is speaking of understanding in the last days, of understanding what is going on when Antichrist steps onto the stage of history. Of such men and women it is said that they “shall shine as the brightness of the firmament” – that is, they will shine like the visible expanse of the sky.

However, understanding requires action. And so the angel promises, “And they that turn many to righteousness [will shine] as the stars for ever and ever.”

The above was taken from [http://www.zionshope.org/ZH\\_zionsfire.aspx](http://www.zionshope.org/ZH_zionsfire.aspx)

FIRST, (at the midpoint of Daniel’s seventieth week) the archangel Michael, whose normal, ongoing ministry is to restrain Satan in his attack against Israel, will cease his restraining work.

SECOND, as a direct result of Michael’s inactivity on behalf of Israel, Satan, now unhindered, will empower the Antichrist, resulting in an unprecedented time of trouble called, in the Scriptures, both the “great tribulation” (Mt. 24:21) and “the time of Jacob’s trouble” (Jer. 30:7).

THIRD, the area around the Temple is Holy Ground as shown by many scriptures. Then in Luke 21: 20 “But when you see Jerusalem surrounded by armies, then know that its desolation

is near. And again the same thing is said only a little different in Mathew 24: 15 “Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand), Understand that the Holy City is going to be surrounded by an army and they will cause the abomination and impurity of the ground around the temple just by standing there.

FOURTH, the wise, that is, those who understand through the prophetic Scriptures what is occurring, will, through their testimony, shine with the brilliance of the heavenly bodies and, as a result, turn many to righteousness.

We have much more to say on this, and will continue next week, as this News Letter is getting long in the tooth, so I will stop for now and let your brains ponder all that has been said.

Shalom,

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