


The Sixfold Purpose Of Gabriel's Visit To Daniel

 But so amazed at the . . . our little teen-agers this morning, the little, you know, little “fefe” and “fifi,” the little, the . . . you know, sixteen’s. And they come in the church, you know, about . . . Little girls, about that age, they want to look pretty, you know. Them, you know, hair is all curled up, on top of their head; I noticed them, as I was preaching, just kept wilting down, wilting down. And, after a while, they was blowing it back out of their face, the curls all straight.

² Sister Downing’s little girl, and—and I noticed her. And little—little—little . . . Brother Collins’ little . . . What’s her name? Little . . . [Someone says, “Betty.”—Ed.] Betty, little Betty. I kind of just laughed a little bit, to myself. But I seen all the pretty, you know, all fixed up, and then directly it was . . .

³ Well, bless your hearts, honey, you’re pretty, to me, anyhow. That’s right. *Pretty*, is—is a pretty spirit that will come and set in meetings like that, and listen to the Gospel. That’s what makes a girl pretty. And I think any real boy, that’s worth marrying, thinks the same thing. [Brother Neville says, “Amen.”—Ed.] Thank you, sir. That’s good. Somebody agreed with me. That, that’s right. All right. I believe that that is the Truth.

⁴ Now isn’t that strange? I turned right straight to Daniel 9 when I opened my Bible. Now, I usually tell everybody, don’t take their coat off, that’s got a hole in their shirt, so I hope mine hasn’t. But—but I’ve seen the time where I couldn’t take it off, with a hole in the shirt, sure enough. And I guess this one hasn’t.

⁵ Now, oh, for myself, we . . . and I believe for the audience, we appreciate the Presence of the Holy Spirit this morning.

And we appreciate the fellowship and presence of each other. “How sweet, how good, how pleasant, for brethren to dwell together in unity. It’s like the precious anointing oil that run down the Aaron’s beard, all the way to the hems of his skirt.”

⁶ I went over to eat today, over at the Blue Boar, and who did I get into over there but Brother Bill here, and Sister Dauch setting there, just—just eating away some of the best-looking, fried chicken I ever seen, and just having a wonderful time, sweating right out of it, you know. Went on upstairs and met a big portion of the church up there, and they wanted to even pay for my dinner. Now, that was really nice, I appreciate that.

7 When I got home, here come Billy with a box of tomatoes that somebody brought me, all the way from that nice, cool state of Georgia down there, where it's so cool down there, they tell me, about this time.

8 Then, met a little fellow outside. I was coming off of my interviews, this afternoon, and coming down by the church about a hour and a half ago, and the little . . . kind of a young fellow, outside, he said . . . I said, "It's hot."

He said, "It *sho* is!" I knew he was from Georgia, so he said, "Sure is hot down in Georgia!"

9 Well, we're trying to escape a hotter place, aren't we? [Congregation says, "Amen."—Ed.] That's what we're here for.

10 Thank you so much, friends, for all your goodness. What would I do without you? Just what—what would I do without you? If I had nobody that loved me, nobody that would listen to the Message, all my Message would be no good at all. I can't preach it to telephone poles and trees. They wouldn't understand it. So it's got to be people like you all, that will come and listen to it. And when you come and set in a hot place like this, and it's . . . My wife said she liked to a burnt up back there, this morning. And to see people, and sometime sick people, that's setting in them meetings like that, God give you a—a beautiful, lovely home in Glory, is my prayer. And I just hope and trust that He will do that.

11 Now, let's see. My coat, somebody took it over here. And I got to do a little reading tonight. How many is enjoying the first parts of this? [Congregation says, "Amen."—Ed.] Oh, if it just wasn't so hot, we'd just keep right on going, right on through the week, with the—the Book of the Revelation. I just love It. I just live in It. And you pray, kind of, for me, this week, because next Sunday I . . . The Lord willing, I've got to meet that, placing those weeks together. And that's something that I do not know nothing about. And so I'm just going to trust the Lord that He will have the answer for me.

12 And I—I've read several different men who—who spoke of it, who has wrote of it. I've read the footnotes here, on Dr. Scofield, a great scholar, but certainly couldn't agreed with him, on many of his footnotes, 'cause I can't see it. Where . . . It's got to—it's got to make the picture right.

13 Now, if you was putting like a jigsaw puzzle together, and the first thing you know, you say, "Oh, this goes up *here*. No, I'm sure this goes up *here*." Well, you got to look over here at your pattern, to see what you're doing. And then if you—if you don't, you'll get your scene all mixed up.

14 Now what if you was take . . . had a picture of a great, beautiful countryside, and a cow picking grass up in the top of a tree? Now, that wouldn't be right (would it?), 'cause she don't

pick grass on top of a tree. So, that's the way it is if, you, the Holy Spirit doesn't place that Scripture together. Then, you got the whole, great picture of redemption. That's what we want, the Truth. And till we know the Truth, we'll just leave it alone. And then, when God gives us the Truth, well, then I'll speak of it.

¹⁵ You know what? I guess Brother Roy Slaughter and—and some of the old-timers here, that started back yonder a long time ago . . . There was for about, I guess, the first three or four years of my ministry, right here at the tabernacle, I wouldn't even preach on the subject of hell, because I—I couldn't make out whether it was a burning place, whether it was a grave. And every time the Word spoke, *grave*, I'd get the translation, said, "*Hades*." *Hades* is the "grave." Every time It spoke of hell, "*Hades*, the grave." And I just left it alone till I really found out what I was speaking about, then I preached on hell; so when I really found out, the whole picture, and seen where it was at. Because, I feel that a minister is responsible to God, what he tells that congregation, because they're going to hold right onto that. And so, then, what if I've got them holding on the wrong place, and then the time comes up where that hold won't stand? See?

And in that vision the Lord give me, some time ago, when those millions . . . when that One speaking to me, said, "You'll be judged, first, by the Gospel you preach."

¹⁶ I said, "I preach the same thing Paul did, and the rest of them."

¹⁷ And all those millions of voices screamed out, "We are resting on that." That was it. See? Right.

¹⁸ So I want to continue on tonight, now, so we won't be too long. And don't forget now . . . Now, this morning . . . I got a little notes here. This morning I spoke on Daniel in captivity, Gabriel coming to him and instructed him of the future. That's what we had this morning, the instruction of the future.

¹⁹ Now, tonight, we're talking on *The Sixfold Purpose Of Gabriel's Visit To Daniel*. Next Sunday, the Lord willing, placing the seventy of weeks, where they belong, in the time element. And where are we standing? Now, if we can only find that and make it sure, positive, then we'll know just the hour that we're living. Now, we won't know when He is Coming; no one will know that. Jesus doesn't know it, Hisself. He said He didn't. He said just the Father, only, knowed that. Not even the Angels know it. None of us know when He is coming, but we can tell the—the hour that . . . the time that we're living, knowing just how close we could be.

²⁰ Now, for a little lap-over, because the boys are taking tapes of this . . . The machines are running back in the room. And the tapes, course, they're sent out, everywhere.

21 Now, this morning's lesson, after we reviewed back on the 4th and 5th chapter, then we stuck the . . . beginning with the 9th chapter of Daniel. And now, tonight, we're continue on with the 9th chapter. Before we approach it, let's just bow our heads for a moment and speak to the Author of the Word.

22 Our gracious God, we are sure that You know the very intent of our heart. You know why we're here. And You know that we never come tonight just because that we thought it would be a nice place to come, to take a little relaxation for the afternoon. Father, I do not believe there is one person here for that purpose. I believe that we are here tonight because we are deadly sincere, honest, and wanting to know **THUS SAITH THE LORD**.

23 We love You, Lord, and we love Your Word. And if this place that You have provided for us, just a roof over our head, and these concrete blocks, we are thankful to You for the place. For, we believe that there is a Home beyond the sky, where we are headed that way. And we think of our forefathers that didn't even have this privilege, and it makes us bow our hearts in shame, Lord, to even complain.

24 Now, Father, we pray that You'll open to us, tonight, the Scripture. Come, walk along, by the side of each one of us, as we go down this road tonight. Speak to us like You did those going to Emmaus, from Jerusalem. That, when the service is over, tonight, we might go to our different homes and say, "Did not our hearts burn within us as we heard Him speaking through His Word!"

25 Bless the reading. Bless my feeble efforts, Lord. Open my mouth to that which is true, and close it to that which is wrong. And get glory to Thyself, and glory in Thy people, that they might see the hour that we're living and the near Coming of the Lord Jesus. For, we ask it in His—His Name, the Name of Jesus Christ. Amen.

26 Now, to lap back our Scriptures for a few moments, we find that Daniel had been in captivity for sixty-eight long years. Think of it! Now, you, and your paper and pencil, that didn't get it this morning, may pick it up tonight. From A.D. 606 to 538. Take 538 from 606, you got sixty-eight years Daniel had been in . . . a captive; no church to go to, no sermons to hear, nothing. But he had some books, some scrolls, that a prophet before him had prophesied, and was—was Jeremiah.

27 Now, while in studying of the Scriptures, he seen time was running out, that the time of the seventy years. . . And Daniel solemnly believed every word that Jeremiah the prophet spoke. And I say to this, to my class tonight: Should we believe our prophets? [The congregation says, "Amen."—Ed.] Yes, sir. For, the Word of the Lord came to the prophets. They have **THUS SAITH THE LORD**. And a true prophet will never vary from the—the other prophet's word. They'll never make It say something that

It doesn't say. They'll say just exactly what the true prophet said. That makes them a prophet. Then when they get that, and then they foretell what is to come, knowing this, with fear in their heart, lest they should say something wrong and it should lead somebody astray. We never want to do that. We want to be absolutely sure that we got the Word of the Lord before we say **THUS SAITH THE LORD**. See? It must be a absolute, direct message from the Throne of God, or we should never say it.

²⁸ Now, while in studying the Scriptures, he seen that the seventy years was running out. So, him being there sixty-eight years, left two years in the future until God would restore His people back to their homeland.

While in prayer, we find out that there was a mighty Angel came from Heaven. Can anybody call His name? [Congregation says, "Gabriel."—Ed.] Gabriel. And He is the Angel to the Jewish church. How many knows that? Everywhere, it's Gabriel. Gabriel is the messenger to the church, the Jewish church; came to Mary; He came to Zacharias. Always, it's Gabriel. And He's one of the great Angels of Heaven. And did not He bring our Brother Daniel such a wonderful salutation from God! "Oh, Daniel, greatly beloved!"

²⁹ Wouldn't that make you good, to think that God loved you? If I wasn't greatly loved, I'd just like to know that I'm kind of loved a little bit up There, wouldn't you? [Congregation says, "Amen."—Ed.] Sure. Just kind of. . . He thinks of me, once in a while, it would just make me just want to scream, to think that He even cares for me. And we have the assurance that He does care for us, because, "While we were yet sinners, Christ died in our stead," brother. And, now, which we were alien from God, now has made us nigh unto God and has given us the earnest of our salvation, that is, the Holy Spirit. And with a faith in there that lifts us up above the things of the world, and we ride over the top of it. That's glorious. Isn't it? ["Amen."] All right.

³⁰ While in prayer, Gabriel come and told him that there was not only two more years before they were going back to the homeland, but told him the entire destination of that nation. Think of it! The entire destination, every journey of earth, Gabriel explained it to Daniel. Said He was sent to tell Daniel this great thing. How that prophet must have felt! And He told him that there were seventy weeks determined upon the people, unto the consummation; that's the end time, so it's all over, the consummation. He said, "There is seventy weeks."

³¹ Some of them allows that to months, some to days, some. . . Huh! If it's just actually weeks, there's only about two and a quarter year, or one and a quarter years of it. And, see, you. . . There is where we got to find, to be truthful.

³² “Seventy weeks are determined upon thy people.” For what purpose? For what? Whose people was it determined upon? Daniel’s people, the Jews. And what was it determined for? Upon not only Daniel, but upon Daniel’s holy city; see, Daniel’s holy city. Now, class, what was Daniel’s holy city? [Congregation says, “Jerusalem.”—Ed.] Jerusalem.

³³ And now we’re going to take, maybe get to it tonight: Where was Jerusalem? Who founded Jerusalem? Did you ever think of that? Who founded Jerusalem? When was it founded? We’re going to get to it, after a while. Who founded Jerusalem? Boy, it’s a little bitty thing hid back in the corner, but It sure tells it. Yes, sir. Who founded Jerusalem, and when was it founded? All right. And that’s Daniel’s holy city.

³⁴ And we do understand that that city, which is now been a curse for two thousand years, will be rebuilt and re-established again. And the temple worship will be set up just like it was in the beginning. That’s right. Jerusalem will be, now, and there will be a sacrifice, a daily oblation offered again just like it was in the beginning. We’re going to get into most of that, I guess, tonight, or a lot of it.

³⁵ Now I want you to know, friends, that, striking on these things, I’m certainly leaving out weeks of teaching. But just kind of hitting it, so that when the weather cools off, or a little later, when we get into those Seven Seals, Seven Vials, Seven Trumpets, all these things, that I can refer back and say, “Do you remember on the seventy weeks of Daniel? Do you remember the Church age, when it went up, and what taken place?” And these seventy weeks of Daniel covers from the going up of the Church until the coming back of the Church. That space is what it covers. Now, now, not all the seventy weeks of Daniel; part of it. “Seventy weeks are determined.”

³⁶ Now, there was a sixfold purpose in His visit, telling him what was going to come to pass. Now, there was a sixfold purpose of His coming. Now, tonight, I think we’ll leave off over here in the Scriptures of where that we was at this morning, where that there was a sixfold purpose. Here we are. Now we find out that there was the sixfold purpose, one of it. Now let’s get the -fourth chapter, the -fourth verse . . . 24th verse of the 9th chapter of Daniel.

And seventy weeks are determined upon thy people . . .

Now remember, that is all that the journey of the Israelites will have in this earth. They are determined. Seventy weeks is just determined. That’s all is lotted to the Jews.

. . . upon thy people and upon thy holy city, . . .

Therefore, this seventy weeks, now don’t miss it, it will reveal from that time to the end of the Jews, and also to the end of

Jerusalem, until there will be a new city built. Now, oh, I hope we get into it, real good and deep tonight.

. . . are determined upon thy people and upon thy holy city, . . . (What to?) . . . to finish the transgression, . . .

³⁷ What did He tell him now? He was trying to find how long it's going to be. "I know we're at the end time." Like we are now, "Lord . . ."

³⁸ How many in this class, tonight, believes that we are at the end time? Say, "Amen." [Congregation says, "Amen."—Ed.] Thank you. We are at the end. Now we're trying to find, by God, just how long that's going to be. What day are we living? That's why we're going back and picking up these prophets, and so forth, and trying to find out where we are.

³⁹ And that's what Daniel did. He set his face to God. How many read Daniel 9 today, raise up your hands. All right. You see his prayer, how he made his confession of his people, and his confession of himself. He wanted to be sure that he found out when they were to go back, because he wanted to get the people ready to go back.

Now, what I'm trying to do, is find out when we're going up, and get the people ready to go up, that were ready. And we've set our face to God, through prayers and supplications, to find out, "Lord, what's the hour we're living in?"

⁴⁰ We've seen all these different things happening; we see the world in chaos. We see the time at hand. The s- . . . handwriting is on the wall, everything that God said. We hear our President speaking of another war, right now coming. We hear prediction, "Within, oh, within a few hours after war, is predicted that nations will be nothing but volcanic dust." And we know we got it.

So we know, before that takes place, the Church has got to go. So, "Lord, where are we at?" That's the reason I believe that He will let us know. We set our faces to find out. Now, first, let's find out.

Seventy weeks are determined on thy people . . . thy holy city, to finish the transgression, . . . make an end of sin, and to make reconciliations for iniquity, . . . to bring in everlasting righteousness, . . . to seal up the vision and prophecy, and to anoint the most Holy.

⁴¹ That was the sixfold purpose of the visitation of Gabriel.

⁴² Now let's start, number one. If you want to mark it, you that got pencils. Number one, "To finish the transgression," that's the first thing. Now, to finish the transgression of Israel, who transgressed against God, will be the turning away of the ungodliness of Jacob.

Now, to find this, let's turn to Romans. The 11th chapter of Romans, and begin with the 21st verse of Romans 11. Now we're going to what? "Finish the transgressions." Romans 11:21. All right.

For if God spared not the natural branch, . . . (Which was who? Israel.) . . . take heed lest . . . also spare not thee.

Now, I want you, when you go home, to read this whole 11th chapter. I'm just reading this so . . . Mark down the whole 11th chapter, and read it.

. . . spare not thee.

Behold therefore the goodness . . . severity of God: on them which fell, . . . but towards thee, goodness, if thou continue in the goodness: otherwise thou . . . shall be cut off, also be cut off.

And they also, if they abide not still in un- . . . if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

See, telling that there will be a time that when the Gentile will be cut out, and Israel come back in again.

For if thou were cut out of the—of the olive tree which is wild by nature (Gentiles), and were grafted contrary to nature . . .

We were contrary to nature, alien, without mercy, without God, with no hope at all. And God, by His mercy, to give us a chance, cut off righteous Israel because of transgressions, and turned them aside, the wil- . . . the tame olive tree, and brought in a wild olive tree, contrary to nature.

. . . unto a good . . . tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

All right, let's read on.

For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceit; that blindness in part of happened of Israel, happens to Israel, until the fulness of the Gentiles . . . come in.

⁴³ Until God is finished with the Gentiles, Israel was blinded. They went off into sin and to transgressions against God, because God blinded their eyes, that we might be grafted in. You get it? [Congregation says, "Amen."—Ed.] 26th verse now.

And so all Israel shall be saved: . . .

⁴⁴ God blinded them purposely for you and I. They cannot see, because God blinded them. And all Israel, true Israel, shall be saved. What did the Angel say? Glory! "To finish the

transgression of Israel! I've come to tell you that there will come a time when Israel's transgression will be finished." God will cut off that wild branch, and graft into that, back, that real branch again.

⁴⁵ Oh, sometimes it makes my heart jump, see them poor, miserable people cut off out yonder, not knowing where they're going; and think that God, in His mercy, did that so I could be saved. Blinded their eyes from their own Messiah, shut their ears up that they could not hear Him; yet, looked right at His miracles, and looked right at His miracles and things that He was doing.

⁴⁶ Matthew, I believe, the 12th chapter, or 8th or 12th chapter, said, "Though Jesus had done so many miracles, yet they could not believe." Because, God said, "They got eyes and they can't see, and ears and they can't hear; unless they would see with their eyes and hear with their ears, and I would convert them." But, so that we could have a chance, He pulled the curtain down over His Own children's eyes, turned His own children away from the table, and turned them off to leanness of Spirit, that He might find . . . that we might have a chance to live, giving us Life. 26th verse, again.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

⁴⁷ Yes, He will come to Mount Zion, one of these days. Upon the Mount of Olives, they'll recognize Him, and all Israel will know it's Him. The Gentiles will be finished then. That branch that's been grafted in, God will take from it the fruit that's been gathered. And that wild branch will be . . .

⁴⁸ And now remember, on back in here as you read, He said, "If that roots was holy, and that roots was a holy Root, also the fruit that comes up from that holy Root will bring holy fruit." And if that Root was Jesus Christ, Who is both Root and Offspring of David; if that Life was in Him, come up through the Jewish generation and was cut off from them, and their eyes blinded that we might see, our lives will have to pattern with that blessed Branch. Oh, yes, brother. That's right.

⁴⁹ God cut them off, purposely, and blinded their eyes so we could have a chance to see, giving us an opportunity. And we walk around like we're somebody. Paul tells them here, "Take heed, how you do that. Take heed! For if God spared not the natural branch, how will He have any more mercy on the wild branch that's already . . ."

So we walk around, say, "I'm Presbyterian! I'm Methodist! I'm Baptist! I'm Pentecostal!" That don't mean nothing to God. You've got to be born again of that Holy Spirit that come from the Root. But He come . . .

⁵⁰ Now, remember, He is not speaking of the Gentile. I'm just throwing this in here so you see where the Gentiles have their chance.

⁵¹ But, He come "to finish the transgression," make a finish of it. Now, if we go back into Daniel again, and we'll find out that in Daniel, we find out here, the 24th verse. All right. "To finish the transgression." To finish what? To finish Israel's transgression.

What is a *transgress*? Is to go against something. A transgress against me, is to do a wrong to me. Transgress against you, is do a wrong to you.

So, Israel did a wrong to God. And in this seventieth week, what's going to happen? God is going to finish the transgression of Israel. "Finish the transgression," will be, "turning away the ungodliness from Jacob." And then all Israel will be born again. All of them will receive the Holy Spirit.

Now, number two, write that down on your paper.

⁵² We could stay a long time on that, but I don't want to go to preaching on it. Just want to talk to you, so that you can get it down close. When we get into these Seven Seals, then you'll just move right on through the Church, through the Seals, through the Plagues, and know where we're standing. All right.

⁵³ Number two, "Make an end of sins." Now let's read again, Daniel.

...to finish...transgression, and—and make an end of sins,...

That's His second purpose of coming. First, is to finish Israel's transgression; and to make an end of sins. Where did Israel sin? Where did they do their vital sin? Where did they separate themselves from God?

⁵⁴ Now listen close. Let's turn to Saint Matthew 24. And here is where Israel made her fatal mistake. Here is where she done her last sin, and the reason she is in the condition today. Matthew, the 27th chapter of Saint Matthew's Gospel, and the 25th verse of the 27th chapter. Let's begin about the—the 21st verse.

The governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas.

Now remember, that's Israel. "Barabbas!"

Pilate said unto them, What shall I do...with Jesus which is called Christ? (Listen at them!) They all said unto him, Let him be crucified.

Remember, that's their Messiah that Daniel said would come. Remember this morning, in the lesson here, "He will be cut off, not for Himself," not nothing He did.

...Let him be crucified.

And the governor said, Why, what evil has he done? But they cried out the more, saying, Let him be crucified.

Then Pilate saw that he could prevail nothing, but . . . rather a tumult was made, and he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see . . . to it.

55 Listen! Here is their mistake. Here is their sin.

Then answered . . . the people, and said, His blood be on us, and on our children.

56 There is where they done it. He was making an end of sin for them. How could He do anything else but forgive them, knowing that He had to blind their eyes, that we could come in. It's like His own children calling for His Blood. And they were blinded, and He knowed they were blinded. That's the reason He cried for forgiveness for them. "Forgive them, Father, for they don't know what they are doing." They were blind. For our sake they were made blind. In their unbelief they did this. But when they see Him again . . . Amen!

57 "Put an end to sin." What is sin? Unbelief. They did not believe that was the Messiah. They could not see Him to be Messiah, yet He done every sign the Messiah was supposed to do. But they could not see it. They were blind.

58 So when you see people say, "I don't believe in Divine healing. I can't see it. I can't see this baptism of the Holy Ghost." Don't be angry with them; they are blind. They say, "I can't see this Message of Him Coming. I can't see this baptism of the Holy Spirit. I can't see the serpent's seed. I can't see this stuff." They're blind, and don't know it. Just pray for them. All right.

59 In their unbelief; but, when they see Him, when He comes again, it will make an end of their unbelief. Oh, my! Let's just turn first to Genesis the 25th, the 45th chapter, and get a—a type of it. I got wrote down here some, of Genesis 45, you that's taking down the notes. Oh, how I love this good old Gospel! All right. Now we know where we're at.

Can you hear me all right, in the back of the building? Raise up your hand if you can hear me. I got this setting a little close.

60 Now we're going to read a portion of this Scripture. I want you to listen, you that don't have your Bible. You that have your Bible, it's Genesis. First, let's start in the 44th chapter, beginning with the 27th verse.

61 It's Joseph, and Joseph was a perfect type of Christ. We know that. How many knows that? [Congregation says, "Amen."—Ed.] Hated of his brothers (why?) because he was spiritual, he saw visions, interpret dreams. He was a spiritual man among his brethren, and they hated him. And his father loved him.

So was Jesus hated of the denominational churches, but loved of His Father, God. Why did they hate Him? Because He was spiritual. Because. . . They told, they said, "He was a fortuneteller, a devil."

⁶² You remember what Joseph's brothers said to him? "Here comes that dreamer." See? See, same thing. And they sold Joseph for almost the same price that Judas sold Jesus for, thirty pieces of silver. [Brother Branham knocked on the pulpit several times—Ed.] Threw him into a ditch, and went and told the father that something killed him, he was dead. But he was taken up from the ditch. Christ was thrown into a ditch, and was taken up. And from there he went to the highest place there was on earth. Amen! Joseph went to the right hand of Pharaoh; and Jesus went to the right hand of God. In his temptation, before his exaltation. Jesus, before He was exalted, went through temptation.

⁶³ Why, I believe it was Billy Sunday, the great evangelist, said, "Every—every tree had a million Angels setting in it, that day of the crucifixion, said, 'Just pull Your hand loose and point to us. We'll change this scene around here.'" But He couldn't do it.

⁶⁴ Caiaphas said, "He saved himself; others he cannot save." He didn't know he was paying a comment. If He would have saved Himself, He couldn't save others. So, He gave Himself, to save others. See, so blind from it. Now they. . .

⁶⁵ Then when he was there in his exaltation, or before his exaltation, his temptation. Remember, Joseph was put into prison because he was innocent. The Roman, or. . .

⁶⁶ The Israelite general, by the name of Potiphar; Potiphar went, and went away on a trip. He had a pretty wife, and his wife had Joseph come into the house to do something; and he tried to get Joseph to do something wrong. And he was loyal to God. I tell you, they always. . .

⁶⁷ You women, I've hollered at you; now I'm going to take up for you, a minute. See? The woman is the weaker vessel. I know there can't be a bad man before there's a bad woman. But men who knows that, men who knows that you are a son of God, and take advantage of a woman, shame on you; no matter what she does. She's a weaker vessel, and you know that. If she goes out, acting unladylike, take her by the hand and talk to her like a sister. You're a son of God. Don't do them evil things. Look at Joseph, he was an example to you.

⁶⁸ And when Potiphar's wife, this beautiful woman, honorable, highest, one of the highest women there was in the country, begged him and persuaded him. And he turned, and she caught him and tried to hug him up to her. And he jerked till he even pulled his coat off, and run from her. Yes, sir. And when he come in, they told a lie on him, said he come in to ravish her, and

she left his . . . and he left his coat there. And for that he went to the dungeon. But, in the dungeon, God was with him, no matter where they put him.

⁶⁹ He was a type of the Son of prosperity. Everything Joseph done prospered. And when Jesus returns in the Millennium, that's the reason the deserts will blossom as a rose. Everything He does will prosper. He's the Son of prosperity. Wherever you put Joseph, it was blessed. Wherever Jesus is, it's blessed. So, get Him in your heart and be blessed.

⁷⁰ So we find now, that, Joseph then was put into a prison. And in the prison there were two men; one of them was lost, and one was saved. Jesus, in His temptation on the cross, one thief was lost and the other one saved.

⁷¹ When He was exalted, He went to the right hand of God. When Joseph was exalted, he went to the right hand of Pharaoh, and no man could speak to Pharaoh without speaking to Joseph first and getting permission.

And when Joseph left the palace . . . Oh, my! [Brother Branham claps his hands together once—Ed.] When Joseph left the palace, trumpets sounded, and men run ahead of him, saying, "Bow the knee! Joseph is coming!" Amen!

And when Jesus leaves the right hand of the Majesty above, the trumpets will sound. And every knee shall bow, and every tongue shall confess, "Jesus is Coming!" Sure! But if . . .

⁷² And, remember, when he was rejected of his brethren, what did he do? He got a Gentile wife; he got an Egyptian wife. When Jesus was cut off from His brethren back there, the Jews, He married a Gentile Bride. But now, after years, after children had been born, Ephraim and Manasseh, he had a family.

⁷³ Then, one day, his brethren come to visit him. Watch. We know the story, how he put the little thing in there, to send back. And act like he couldn't even speak their language; had an interpreter, for the Hebrew, when he was a Hebrew himself. And their brother had come down. They didn't know him. He was a mighty prince.

And right now, Christ visits the Jews, heals their sick and stuff, and they still don't know Who He is, that Messiah.

Let's begin at the 27th verse of the 44th chapter.

And thy servant my father said unto us, You know that my wife bare me—my wife bare me two sons:

And one of them went out from me, . . .

That was Joseph, the very one they were talking to.

. . . and I said, Surely he is torn to pieces; and I saw him not since:

And if you take this also from me, and mischief befall him, you shall bring down my gray hairs with sorrow to the grave.

⁷⁴ They had a little Benjamin down there, his little brother. You know who Benjamin represents? This new bunch of real, genuine Jews that's gathering there now to make that hundred and forty-four thousand, this—this race that's coming up. Not these Wall Street crooks, no, no; that's more cannon fodder. Them ain't Jews. Them ain't Jews. The real Jews are these little Benjamins coming up from down in here, and never even heard the Word of Jesus Christ.

Now therefore come unto me . . . and thy father . . . and my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

⁷⁵ God's own Life is bound with Israel. He is married to her. We're going to get to that in a few minutes, if the Lord willing. He is married to Israel. His Life is bound to her. Just as I'm bound to Mrs. Branham back there, my wife, and you're bound to your wife. Your life is wrapped in it. And God is married to Israel. And what was it? Jacob said, "My life is wrapped and bound in this child. I shall . . ."

And it shall come to pass, when he seeth that the lad is not with us, . . .

Joseph was going to keep the lad, you know. We know the story.

. . . and that he will die, his daddy: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

Listen to that plea that Reuben is giving now.

For thy servant become surety that the lad unto thy . . . unto my father, saying, If I bring not . . . bring him not unto thee, then I shall bear the blame to my father for ever.

Now therefore, I pray thee, let thy servant abide instead of the lad . . .

Oh, my! See, he is standing right before Joseph, his brother. This is Joseph, and he don't know him. Oh, wait till that Millennium starts, brother!

. . . now instead of the lad a bondsman to my lord; . . .

Listen at him, confessing him, "lord."

. . . and let the lad go up with his brethren.

For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall become on my father.

76 Pleading, giving his own life! How them Jews will stand there with their hands out! Watch. Watch now the 45th, verse . . . Listen close, don't miss it. "When Joseph could . . ."

*Then Joseph could not . . . -frain him—refrain himself
before all them that stood with him; . . .*

Brother, that's when sin is going to be made an end to. The unbelief is going to scatter.

*. . . and he cried, and he caused every man to go . . .
from me. And there stood no man with him, while Joseph
made himself known to his brethren.*

77 What is it? Even his own wife went back to the palace. Oh, my! The Bride in Glory, while Jesus returns (we'll get into it here) to make Hissself known.

And he wept aloud: . . .

Joseph just couldn't hold it any longer, and he screamed out.

*. . . and the Egyptians and the house of Pharaoh heard
it.*

78 Plumb back over into the palace, they heard Joseph screaming. Now, that was a type of Christ meeting the Jews, that, He knows He blinded them so that we could have a chance. But when He comes to them again, sin of Israel will be over.

And Joseph said unto his brethren, I am Joseph; . . .

What do you think Jesus will say? "I am your Messiah. I am the One that you crucified."

*. . . does my father yet live? And his brothers could not
answer him; for they were troubled at his presence.*

79 Oh, I got to stop here just a minute. Let's turn over to Zechariah the 12th chapter. Turn with me now to the Book of Zechariah, the 12th chapter of Zechariah. And maybe I'm taking a little too much time in starting preaching on this, but I—I hope not. And I—I want you to get it, so bad.

80 Zechariah, let's get the 12th chapter of Zechariah, and see what He's going to say now when He stand before His brethren. Zechariah 12, and the 10th. "Make an end of sin," now. All right, 12th chapter and 10th verse.

81 Notice. And now he's speaking here of the remnant; the siege of Jerusalem; the beast and the armies is took away, and so forth; all things are become to the end now; this is almost to the Millennium, fixing to start the Millennium right now.

*And I will pour upon the house of David, and upon the
habitations of Jerusalem, the spirit of (what?) grace . . .*

Amen! Amazing grace!

*. . . upon the house . . . inhabitants of Jerusalem,
(Daniel's "holy city"), the spirit of grace and of*

supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

⁸² Listen, what a mourning that will be when He's standing there, making Himself known to them, like Joseph did! Listen.

And in that day shall there be such great mourning in Jerusalem, as the mourning of Hadad- . . .

I can't pronounce that name, H-a-d-a-d-r-i-m- -o- . . .

. . . Hadadrimmon in . . . Megiddon — Megiddon.

And in the land shall be mourning, every family apart; the family of the house of David apart, and their wives apart; and the family of the house of Nathan apart, and their families apart;

The . . . house of Levi . . . and their wives and families apart; . . . and Simeon and theirs apart;

And all the families that remain, every family . . . and their wives apart.

⁸³ They'll be so ashamed of themselves, when they stand there and see that that very One that they crucified and denied, standing there, their own precious Joseph. There will be such mourning! And they'll say, "Where did You get those scars?"

⁸⁴ He said, "In the house of My friends." See what I mean? To make an end of sin, of unbelief, that's what He's coming for.

⁸⁵ And this seventieth year of Daniel, seventieth week, rather, coming to make an end of sin, put it away. You understand now? What's the first? "To finish the transgression." "To make an end of sin." Number three, "To make reconciliations for iniquity." You who is writing it down.

I had about six other Scriptures there, but I just pass over it, because it's hot. We don't want to take too much time. I want to get as much of it as I can, but not hold you too long. All right.

⁸⁶ "To make reconciliations for iniquity." *Iniquity* is "doing wrong," as they did at the cross. He made reconciliations, but it will not be applied to them. It was not applied to them. Why? Because they were blinded and could not see it. And why did they blind?

You say, "Well, maybe, today . . . because I'm blind." You are wilfully blind. They were blind because God blinded them. But you're blind because you're wilfully blind. There's no reconciliation for you. "If you believe not I am He," said Jesus, "you'll die in your sin." That's right.

⁸⁷ Now let's turn back to Zechariah again, the 13th chapter. Now let's listen here. "Make reconciliations." Now, where

this. . . I was looking for someone, hear this—hear this, but maybe the Lord will get it some way.

In that day there shall. . .

88 “In that day.” Dr. Scofield has here in his footnotes, or his paragraph’s headings, “The remnant. . . The repentant remnant pointed to the cross.”

89 “To make reconciliations for iniquity.” Iniquity, is something that you’ve done wrong, that you knowed better, that you ought not have done it. “If I conceive iniquity in my heart, God will not hear me.”

90 Now, in Zechariah the 13th chapter, let’s begin at the 1st, at the 1st verse.

In that day there shall be a fountain opened in the house of David and to the inhabitants of Jerusalem for sin and. . . uncleanness.

91 There shall be a house open. Go ahead; we could just read it on down. I want you to mark that so you will read it. But now, I’ve got marked out here to start at the 6th verse and read to the 10th. All right, let’s read now and see, read to the 9th, rather.

And one shall say to him, that where. . . What are these wounds in thy hand? Then he shall answer, Those. . . which I have was. . . (Let’s see). . . answer, Those with which I was wounded in the house of my friends.

Awake, O sword, against the shepherd, and against the man that is my fellow, saith the LORD of host: smite the shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones.

92 Now, Jesus quoted that Scripture. See, “Smite the Shepherd, and scatter the sheep.” But notice the next paragraph. He just quoted that much of it. But watch what the next sentence of it says, the next part of it. “And I will turn My hand to the little ones.” What? The Benjamin group that’s coming up now. “I will turn My hand to the little ones.”

93 “Smite the Shepherd.” Israel, first, Israel smote the Shepherd, scattered the sheep to all the world. But God said, “I will turn My hand back, to get them little ones at the last day.” When? When reconciliation for iniquity has been made.

94 Israel will be saved, every one of them. Let’s turn to Isaiah. The Isaiah, the 66th chapter of Isaiah, and read just for a moment. And see what God says about Israel being saved, how long it will take to save Israel. Watch how quick it’ll come. In Isaiah, the 66th chapter and the 8th verse. If you want to read it all, all right.

Who has heard such a thing? who hath seen such a thing? Shall the earth be made and bring forth. . . one

day . . . in one day? . . . for as soon as Zion travaileth, she brought forth her children.

⁹⁵ As soon as Zion saw that that was their Messiah, she was born again, in one day. “Make reconciliations for sins, and to make reconciliations for iniquity, uncleanness.” Oh, my! They did that what was evil, that which was wrong. Reconciliations was made for their iniquity.

⁹⁶ Number four. “To bring in everlasting righteousness.” That’s the fourth thing that He come for. The fourth, what He come to do, “To— to bring in everlasting righteousness.” “Make an end of sin; reconciliation; and to bring in everlasting righteousness.” When Israel transgressions had come to an end . . . When Israel’s transgression . . .

⁹⁷ Now we’re going to . . . I want you to catch this, because when we bring that woman, and the dragon cast out, you’re going to come right back to this same Scripture again. Be sure to put It down. When Israel’s transgression has come to an end, Satan, who is their accuser and our accuser, Satan will be sealed up in the bottomless pit. When what? When bringing in everlasting righteousness, something that cannot end, all that caused unrighteousness will be done away with.

⁹⁸ Let’s get Revelations the 20th chapter and the 13th verse, just a minute, and let’s read here just a minute. Revelations 20, and 13 . . . No, I beg your pardon. Revelations . . . 1 to 3, it is. I didn’t see that little mark between it. My perspiration here gets in my eyes. Revelations the 20th chapter, and let’s see.

And I saw an angel come down from heaven, having the keys to the bottomless pit and a great chain in his hand.

. . . he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years,

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nation no more, until the thousand years should be fulfilled: and after that . . . must be loosed a little season.

⁹⁹ Make an everlasting . . . “Bring in everlasting righteousness,” Satan in the bottomless pit. And when He does that, and seals up the devil which has deceived the people.

¹⁰⁰ Now lets us turn back to Habakkuk, the 2nd chapter. Habakkuk, the 2nd chapter. And now we’re going to see why He sealed up this old serpent, and what it was done for, and what takes place immediately after he is sealed up. I like this, don’t you? [Congregation says, “Amen.”—Ed.] It—it brings us to a knowledge of some. Habakkuk, Habakkuk, the 2nd chapter and the 14th verse, I believe it is, I want to read. When this takes place . . . Watch.

For the earth shall be filled with the knowledge and the glory of the LORD, as the waters covers the sea.

¹⁰¹ Oooh, my! [Brother Branham claps his hands—Ed.] Whew! In other words, when the enemy has been put away, the end of sin has come, the bringing in of everlasting righteousness has come, Satan is sealed up in the bottomless pit, and the knowledge of the Lord shall cover the earth as the waters covers the sea. Amen! Glory to God! It's coming, brother, it's coming! Women will be ladies, and men will be gentlemen. Amen!

When the knowledge of the Lord shall fill the
earth and sea and sky;
And, oh, my heart is groaning, crying for that
day of sweet release,
When our Jesus shall come back to earth again.

¹⁰² Amen! All right. Now, the Millennium then is on. That's when the Millennium, when the City is to be built. Fourth . . . I have about six more Scriptures, but we'll hurry. Now, when we come back, I'll pick up these other Scriptures; but just get you the general idea.

¹⁰³ Number five. "To seal up the vision and prophecy." See, that Angel come to seal the vision and prophecy.

I—I hate to say this. But, some great writer, that I was reading about the other day, if he didn't have that messed up! He said what it was. Now, just to show how stupid . . .

Oh, excuse me. I don't mean to say that. Forgive me. I don't mean that. I really didn't. No.

A—a—a man without anointing, see, the man said, "You see here that visions and prophecy was always allowed to the Jewish church." And said, "From Daniel's time on, when Daniel come, it meant that they would have no more vision or no more prophecy." Said, "All these things today that they talk about, about having visions and prophecy, was all a thing of the devil, that there was no such a thing as visions and prophecy."

Brother, there was dozens of prophets after Daniel. And there was John the Baptist. There was Jesus Christ. There was the prophets through the New Testament. There was visions. There was Angels.

How in the world can a man say that? But, you see, that's with a selfish motive, to trying to push something over on the people, to make it a little church doctrine, or a little petty thing, to become a reality to the people. And if the people hasn't got the Holy Ghost, they'll be deceived by it.

¹⁰⁴ Now, let's not take what some man said. Now, there is not a Scripture to prove that. So how could I take that? Well, let's find out what really is the sealing up. Watch! He come to do that, to seal up the vision and the prophecy.

¹⁰⁵ Now, let's just turn right back to the Book of Daniel, where we was at. Over in the Book of Daniel, we will find out just what It said. Now let's turn to Daniel the 12th chapter. Now, as we get to Daniel 12, now, we can begin. And read from . . . When you go home, I want you to read from the 1st verse on. Let's just read from the 1st verse, down to the 4th.

And at that time Michael shall stand . . . the great prince which will stand for the children of thy people: . . .

Now, this is at the end time.

. . . and there shall be a time of trouble, such as never was since . . . the nation . . .

That's when the antichrist, this First Seal rider goes forth, when he takes place.

. . . even until this time: . . .

Not in the time that when Titus took the walls of Jerusalem. That was only at one place. Watch when this antichrist, that prince that was to come, watch when he comes.

. . . even to the same time: and at that time thy people shall be delivered, every one that's found written in the book.

Hallelujah! "Thy people," Israel, "shall be written in a book."

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-ment.

¹⁰⁶ How in the world could that have been when Titus took the walls of Jerusalem? How could it have been? It couldn't been. See, he is speaking of the end time, at the resurrection. Is that right? Now:

And they that be wise shall shine as the brightness of the firmament; and they that turn away . . . that turn many to righteousness . . . the stars for ever . . .

Listen! Here it is, the real, true sealing.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: . . .

¹⁰⁷ What is it? Oh, hallelujah! Do you see it, class? This revelation of Jesus Christ, and of His Power, of His Coming, of the end time, was sealed up until this time. That's what He come to do. It's hid from the scholars; no wonder, they want to apply, "sealing it up," back yonder, to "no prophets," and everything way back. It won't hold water. But the vision, this vision, has been sealed till right here now. And there is where I'm placing my faith, that God will reveal them seventy weeks. Amen! "Seal

it up," He said, "till the end time. Close up the Words and seal the Book until the end time."

¹⁰⁸ What did he do? To seal up the vision and the prophecy! Daniel had prophesied these things. He had saw it in a vision, and the Angel come down to seal the vision, and to seal the prophecy. They can read it, but can't understand it, until the end time. The end time, what is the end time? The end of the seventieth week, when that prince, antichrist, will be revealed, at this time, making himself God. How do we know this is sealed up to the time? Daniel just got through; this is the last chapter of Daniel.

¹⁰⁹ Sister Simpson told me this afternoon, she said, "Brother Branham, I read the entire Book of Daniel. I—I just didn't know no more when I stopped, got through, than I did when I started." Here it is, Sister Simpson, if you're here tonight. I believe I see her setting over there. I never said nothing in the trailer. I held my peace, 'cause I thought maybe I'd get to it.

But, the vision that Daniel had saw, down there by the river, was sealed up, "until the end time." It's . . . Let me just go ahead and read it here. See?

But thou, O Daniel, shut up the words, and seal the book, even to the end time: many shall run to and fro, and knowledge shall increase.

And I Daniel looked, and, behold, there stood . . . two, . . . one on one side . . . of the river, and one on the other side of the bank of the river.

And one said to the man clothed in—in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

Now listen.

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand to heaven, and swore by him that live for ever and ever that it shall be for a time, time, and a half time; . . .

Now, we get right—right exactly, "Time, time, and a half time." Now you watch when we get in Daniel's seventy weeks, how that comes out. That's when the mystery is going to be revealed. All right. "Time, time, and a half time."

. . . and when he shall . . . ("he," personal pronoun now, the antichrist) . . . shall accomp- . . . accomplished accomplished to scatter the power of the holy people, (that's when he breaks his covenant in the middle of the week), all these things shall be fulfilled. (Amen.)

And I heard, but I understood not: then said I, O . . . Lord, what shall be the end of these things?

And he said, Go your way, Daniel: for the words are closed up and sealed until the time of the . . .

[Brother Branham pauses. Congregation says, "End!"—Ed.] Oh, don't you forget that!

. . . until the time of the end.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

¹¹⁰ The end-time Message shall reveal it; the last church age. Glory! Whew! There you are! Oh, my! It shakes me, to think of it, the mystery! The things that the church world bats their eyes, and says, "It's nonsense." The mystery of Who Jesus Christ was; not a third Person, not the second Person, not the third Person, but *the* Person of God. All these other mysteries of God will be revealed, because it's wrote here in this Book, and be revealed to the end-time generation. They can no more see it in seminaries, and schools, and denominations, than the Jews could see Jesus being the Messiah. No wonder they try to think you're crazy. No wonder they think you're foolish. No wonder they can't understand why you don't cluck up with them. Because, there's a Power and a vision behind it, a Word of God that's been revealed, to get the Church in order for the Rapture and the going Home. Yes. "Many shall run to and fro, and knowledge shall increase." Certainly.

¹¹¹ Now, what is another thing that would be known? Look at today, at the churches. Here it is. I hope it don't hurt, but I got to tell it. Making . . .

¹¹² In that day there will be an antichrist rise.

¹¹³ Now, remember, when we get in the Seals, that antichrist rides right out over those Seals. Daniel spoke of it here, "The prince that would come." He would be cut off, Jesus would, to make reconciliations for the people. But, "That prince that would stand up, that would cause the abomination to make desolation," that was Rome, through Titus. And this time, it's a prince coming out of Rome, will do it. And he will be revealed in the last day, now listen, "making himself God," as the Holy Ghost warns us in Second Thessalonians, the 2nd.

Let's just go to it, Second Thessalonians, and then you'll have not my word but God's Word. Second Thessalonians, the 2nd chapter and the 12th verse. Let's see. Second Thessalonians, the 2nd chapter and the 12th verse. Let's see. Let's begin above that, the 7th verse.

For the mystery of iniquity doth already work: . . .

(This is Paul speaking, by the Holy Ghost.) . . .

only—only he whom now letteth will let, until he be taken out of the way.

Who is "He" here? Does anybody know? The Holy Ghost, "He that letteth."

And then (when) shall that Wicked one be revealed, . . .

When? Just at the time the Holy Ghost is being taken out, which is fixing to leave right now. What's He leaving for? Taking the Church with Him. "Revealed!" Paul speaking, under the inspiration.

. . .whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: (the wicked one, of course)

Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

"We are the greatest church. We have *this*. We have *this*. All of you consolidate together, see. We are the greatest." Lying wonders!

And with all . . . of unrighteousness in them that perish; because they received not of the love of the truth, that they might be saved.

And for this cause God has sent them strong delusions, that they should believe a lie should believe a lie:

And that they . . . might be damned who believed not the truth, but has pleasure in unrighteousness.

¹¹⁴ Do you get it? [Congregation says, "Amen."—Ed.] Oh, my! Now, Paul speaking. The time when the Seal of God is being made known, His Spirit, His Name, His grace, all these other great mysteries that's going forth now, plans for His Church to go in the Rapture; the outpouring of the Holy Ghost has done this. That's what He's done in the last days.

¹¹⁵ Now, let's see. Have we got time for this last one? [Congregation says, "Amen."—Ed.] The sixth, "Anoint the most High." Oh, my! Here is the one! The last thing He is to do, is to what? Now, let's just go back over in Daniel, find out what all He's to do right here. "Seventy of weeks." What's to be accomplished in this time? All right.

. . .are determined upon thy people and . . . thy holy city, to finish transgressions (transgressions of the people), . . . to make an end of sin (for the people), and to make reconciliations for their iniquity, and to bring in everlasting righteousness (for the Jews), and to seal up the vision and prophecy (till the time of the end), and to anoint the most Holy.

That's the sixfold reason of His coming.

¹¹⁶ Now, "to anoint the most Holy." Now, this may be a little bit strange for just a minute, to many of you teachers, but now just hold it just for a minute, just see how it comes out.

¹¹⁷ This is the anointing, not of a man. Jesus is already anointed. That right? [Congregation says, "Amen."—Ed.] The Book of Acts said that God anointed Jesus with the Holy Ghost; He went around doing good, and healing the sick, and so forth. Jesus is, already. He is Messiah. And *Messiah* means "the anointed One." Is that right? But here at the end time, He is to anoint the most Holy.

¹¹⁸ What is "the most Holy"? To my way of seeing it, which I believe I can prove it by the Scripture, is to anoint "the most Holy," which will be the Tabernacle that'll be used during the Millennium. Now listen, see why I get it. Described in Ezekiel, the—the 4th chapter, the . . . No, I mean the 43rd chapter, 1st and 6th verse. Let's go back to Ezekiel and find out how he pictures in the Millennium, how they will anoint the . . . Ezekiel 43, and let's just read a little bit here now and see what He's going to do in this Millennium, anointing. In Ezekiel 43, all right, and now let's begin with the 1st, to the 6th verse. You can read the whole thing after you get home, of course, you that's putting down, Ezekiel 43. "Afterwards . . ."

¹¹⁹ Now, watch, description of the Temple that is to be built in the Millennium. Now, anyone, any reader that knows, that from Ezekiel the 40th chapter, until about the 44th chapter, is nothing in the world but the Millennium Temple being erected on earth, (anyone knows that, see), when the glory of the Lord fills it, and so forth like that. Now we're . . . going to just describe the Temple in the 43rd chapter, and the 1st to the 6th verse.

After he brought me to the gate, even the gate that looked towards the east:

And, behold, the glory of . . . God of Israel came from the way of the east: and the voice was like the voice of many waters: and the earth shined with the glory.

And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the vision was like unto the vision that I saw by the river Chebar; and I fell upon my face.

And the glory of the LORD—the glory of the LORD came into the house by the way of the gate whose prospect is towards the east.

So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

And I heard him speak unto me out of the house; and the man stood by me.

¹²⁰ Anointing, anointing that Temple for the Millennial reign. Now note in Leviticus. Now watch how it was dedicated in Leviticus. Now, if we go back to Leviticus, we find out that Moses

anointed the temple. Let's just go back while we're at it. We got that much time. And let's go back to Leviticus and find out when Moses anointed the temple, at Leviticus the 8th chapter.

¹²¹ Oh, I just love to compare these Scriptures to Scriptures. Don't you love it? [Congregation says, "Amen."—Ed.] And then you—you just got a—a—an idea of what—of what we're looking for and what we're doing. Now, any of you realizes that we just using a Scripture now and then, on it.

¹²² Now, the 8th chapter of Leviticus, and I've got marked down here, the 10th verse. Note Leviticus 8:10. Let's see.

And Moses took the anointing oil, and poured anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

And . . . sprinkled thereof upon the altar seven times, . . . anointed the altar and all the vessels, both the laver and his foot, to the . . . to sanctify them.

And he poured . . . anointing oil upon Aaron's head, and anointed him, to sanctify him.

¹²³ Moses, in the wilderness, sanctifying, or anointing the tabernacle of worship, for the children of Israel when they were in their journey. It was anointed.

¹²⁴ Now, in Second Chronicles, turn over, and we'll see the dedication that when the Holy Spirit took His seat at the tabernacle, and watch what taken place now. In Second Chronicles the 5th chapter, and let's begin at the 13th verse. Second Chronicles the 5th chapter, and begin at the 13th verse.

And it came . . . to pass, as the trumpets and the singers were . . . to make one sound to be heard . . . the praising and thanksgiving of the LORD; and when they lifted up their voices with the trumpet and the cymbals and the instruments of musick, and praising the LORD, and singing, For he is good; and his mercies endureth for ever: that then the house was filled with a cloud, even the house of the LORD;

So that the priests stood . . . the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

¹²⁵ God came into the sanctuary that was to be anointed, and was given over to Him for the people to come to worship. So, to anoint, not "thy holy" place, but to anoint "the most Holy" place. And we notice, that, New Jerusalem is "the most Holy" place. And the anointing will be upon the New Jerusalem that descends from God out of Heaven, prepared as a bride adorned for her husband. The anointing will be upon them.

¹²⁶ Now, when Zerubbabel dedicated his temple, after it was rebuilt, it was not anointed again, because it was already been

anointed; and been tore down, and it was just instructed again. The destruction that had come to it. It had been instructed again and put up, so there was no anointing of it anymore. When it was one time anointed, that carried on through, and it goes on till this very time. But when God sets up the Millennium Tabernacle, He will anoint the most Holy; not “thy holy,” but “the most Holy.”

¹²⁷ But when the King takes His Throne for one thousand years, (glory!) she's over now. The anointing of the most Holy will be the last thing take place. When the Tabernacle is erected; the resurrection has come; the Jews has returned; Christ and His Bride has come; the Jew, the hundred and forty-four thousand are sealed; the Millennium has taken place. There will be an anointing when the most Holy place will be anointed; the holy, Holiest of holies, and the most Holy. When, the most Holy place is the sanctuary where God lived, between the Cherubims. And, this time, Christ will set in the most Holy place, with the anointing upon Him. And they'll need no sun there, for the Lamb in the midst of the City shall be the Light. The sun will never go down in that City, as old Uncle Jim used to say. And it never will, because Christ will be that Light, the anointed One. And the King will come and take His Throne for one thousand years, to reign.

¹²⁸ Jeremiah 3:12-18, inclusive, let's read it. Over in Jeremiah the 18th chapter, I believe. Yeah. No, the 12th chapter, pardon me, the 12th chapter of Jeremiah, and let's begin with the—the . . . Jeremiah 3, pardon me. Jeremiah 3, I have—have written down here, where, while studying, the Holy Spirit moving me just from place to place, I just jotted these down the best I could. Jeremiah 3, and then 12 to 18, inclusive. Let's read it.

Go and proclaim these words towards the north, and say, Return, thou backslidden Israel, saith the LORD; and I will not cause my—my . . . cause my anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.

Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the stranger under every green tree, . . .

That's what they done, from east, west, every nation. See?

. . . and ye have not obeyed the voice, my voice, saith the LORD.

“Turn!” Listen to this.

Turn, O backslidden children, saith the LORD; for I am (m-a-r-r-i- -d) . . . I am married unto you: . . .

“Their eyes were blinded, because I give the Gentiles a chance. But, you return, for I am married unto you.”

...and I will take you one of a city, and two of a family,...

Not all that calls themselves Jews will go in. But that elected group will go in, that little Benjamin that come up down there before Joseph, that group from out of every nation, one out of a city, and out of a family.

...and I will bring you to Zion:

And I will give you a pastor according to thy heart, which shall feed you with knowledge and understanding.

And it shall come to pass, when you be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The—the ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they—they visit it; neither shall it be done any more.

At that time they shall call Jerusalem the throne of the LORD; (as He will be there, see), and all the nation shall gather (hallelujah) unto it, and the name of the LORD, to Jerusalem: neither shall they walk any more after their own imaginations in the evil of their heart.

¹²⁹ That's when that City will be anointed. That's when the New Jerusalem will be anointed. And all the nations of the City... Over in Revelations the 22nd chapter, it said the gates shall not be closed by night, 'cause there'll be no night there. And all the kings of the earth shall bring their honor and glory into this City. Its walls will be jasper and sardis stone, twelve manner of stones; and twelve gates shall be one solid pearl, one each gate. There shall be no need of the candle in there. There won't be no more sunlight, for the Lamb that's in the midst of the City shall be the Light. And He shall lead His people into everlasting Life. There will be two trees standing, one on either side the river, and they for the healing of the nation. That's that anointed One that will come, the Holy City descending from God out of Heaven, coming to the earth.

¹³⁰ Let's take now what will take place during that time. Oh, do you love it? [Congregation says, "Amen."—Ed.] Let's turn to Isaiah 65, just a minute. Just too good to skip by. It's just too good to leave. Might be a little hot, but let's just keep moving.

¹³¹ Isaiah 65, listen what will take place during that time. And just ask yourself, sinner friend, if you—if you could afford to miss this. Isaiah 65, let's begin with about the 17th verse. Listen, everybody, close now. This is during the time of the Millennium, when the most Holy is anointed.

For, behold, I will create new heavens and . . . new earth: and the former shall not be remembered, nor come into mind.

But be . . . glad and rejoice . . . even in that which I create: for, behold, I create Jerusalem . . . I create Jerusalem, (that's the New Jerusalem), a joying, and her people a joy.

What is the anointing? The joy of the Lord.

. . . create Jerusalem a joy, and her people a joy. And I will rejoice in Jerusalem, . . .

The King in the Throne, on the royal majesty of the Throne, the Eternal Throne, and the Eternal people with an Eternal joy in an Eternal City! Oh, my!

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence . . . infant of days, nor an old man that has not fulfilled his days: for the child shall die an hundred years old; but a sinner being a hundred years old shall be accursed.

And they shall build houses, and inhabit them; . . . they shall plant vineyards, and they shall eat the fruit of them.

They shall not build, and another inhabit; (that is, you die and your son take your place) . . . build, and another one inhabit; they shall not plant, and another eat thereof: for as the days of a tree shall the days of my people, and my elect long shall they enjoy the works of their hands.

They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offsprings with them.

And it shall come to pass, . . . before they call, I will answer; . . . (That glorious anointing, in behind the Cherubim!) . . . I'll answer; and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, . . . the lion shall eat straw like the bullock: the dust shall be the serpent's meat. And they shall not hurt nor destroy in all my holy mountain, saith the LORD. (Can you miss it? No!)

¹³² Jerk right back here again, and Isaiah speaking again, at the 11th chapter, the 1st verse to the 9th. Listen what he says here again, when he catches a vision, after he sees the women, the way they'll be acting in the last days. Ni- . . . Well, Isaiah 11, to 1.

And there shall come forth a rod out of the stem of Jesse, . . . a Branch that shall grow out of his roots: (Who was that? Christ.) . . . out of his roots:

And the spirit of the LORD shall rest upon him, the spirit of wisdom, of understanding, the spirit of counsel. . . might, the spirit of knowledge and . . . the fear of the LORD;

And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither . . . after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove their iniquity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

The righteous shall be girded of the loin, and the faithful the gird of their reins.

And the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid (that's the goat); and the calf and the young lion and the fatling . . . or calf, or the lion and the fatling together; and a little child shall lead them.

. . . the cow and the bear shall feed; . . . their young ones (and) shall lie down together: and the lion shall eat straw like an ox.

And the suckling child shall play upon the hole of the asp, and the weaned child shall put his hand in the cockatrice' den.

They shall not hurt or destroy in all my holy mountains: for the earth shall be full of the knowledge . . . as the water covers the sea.

Hum! That's in that New Jerusalem. That "new" one. *Branch*, here, is referred to, of the Branch of David. "He is both Branch and Offspring."

¹³³ Now, after this, the Bride appears. After the seventy weeks, the Bride appears in Revelations the 19th chapter, the 1st and the 16th verse. She arrives with Her Bridgroom, the mighty King. Oh, my! I don't know whether we're going to get it all or not. Just got it so . . .

Well, let's just read part of this, anyhow. Here is where the Bride will come, after this. See? After the Millennium sets in, then Christ comes back with the Bride. Right, 1 to 16, and the 19th chapter.

And after these things . . .

After this Tribulation; after the Woes; after the Seals; after the Plagues; after the casting out of Satan; after the setting up of the Millennium. Watch!

...after these things I heard a . . . voice of much people in heaven, saying, Alleluia; Salvation, and glory, . . . honour, . . . power, unto the Lord our God:

For true and righteous are thy judgment: for he had judged the great whore, which did corrupt the earth with her fornications, and has avenged the blood of his servants at her hand.

And again he . . . they . . . And again they said, Alleluia. And her smoke rose up for ever and ever.

That's the old prostitute church, "her smoke rose up."

And the four and twenty elders and the four beasts fell down and worshipped God that sat upon the throne, saying, Amen; Hallelujah.

And the voice came out of the throne, saying, Praise our God—Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it was the voice of a great multitude, . . .

Listen! Here you are, Church. After She went up in the 3rd chapter, here She comes. See? And now the 6th verse.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of a mighty thundering, saying, Alleluia: for the Lord God omnipotent reigneth.

Hallelujah! Watch! The marriage of the Lamb comes now. Here She comes.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife has made herself ready. (Here She comes, both, Bride and Bridegroom.)

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is . . . righteousness of saints.

And he said unto me, Write, Blessed are they which are called unto the wedding supper of the Lamb. And he said unto me, These are . . . true sayings of God.

And I fell down at the feet to worship him. And he said unto me, See thou doest it not: I am of thy fellowservant, . . . thy brethren and have the . . . thy brethren and have the testimony of Jesus: worship God: for the testimony (of Christ) of Jesus is the spirit of prophecy.

And I saw heaven opened, and . . . a white horse; . . . (oh my!) . . . and he that set thereon . . . was called Faithful and True, and . . . righteousness does he judge and make war.

And his eyes was as flames of fire, and . . . his head was many crowns; . . .

He was crowned what? "King of kings."

. . . and he had a name written, that no man knowed, but . . . himself.

And he was clothed with white vesture dipped in blood: and his name is called The Word of God.

"In the beginning was the Word, and the Word was God. And the Word was made flesh and dwelt among us." Who was It? Jesus.

. . . and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. (Glory! Here She come.)

And out of his mouth there's go a sharp sword, that . . . and that it should smite the nation: and . . . shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God.

And he had on his vesture and on his thigh a name written, KING OF KING, AND LORD OF LORD.

¹³⁴ What was it? His people had just crowned Him King of king, and Lord of lords. Coming back to His holy Temple, anointed with the Presence of God, to live and to reign through the Millennium with His Church. Amen! The appearing, with the mighty King, to take Her place at His side, the new royal anointed Temple.

¹³⁵ Now the sixfold purpose of Revelation 6:1 to Revelation 19:21 is fulfilled.

¹³⁶ Listen now, in closing. The Seven Seals, Seven Trumpets, Seven Vials, Three Woes, woman in the sun, casting out of the devil, or the red dragon, comes between these times during the great Tribulation period. Don't forget it. All these things take place during this time.

But here is the sixfold purpose of His Coming. Do you believe it? [Congregation says, "Amen."—Ed.] What a glorious time lays in store for those who love the Lord! I tell you, friend, we can't afford to miss that. Don't miss that, for whatever you do. Be sure!

¹³⁷ Now, next Sunday, if the Lord is willing, I want to present, if He will help me, to show just exactly where each one of those seven days, where they took place, bringing this same—same thing that I did today, and place those seven time, seven weeks,

seventy of weeks right in the place of that Jewish sanctuary, and show just exactly where we're living here at the end, the Lord willing.

¹³⁸ Do you love Him? [Congregation says, "Amen."—Ed.] Could you afford to miss Heaven? ["No."] We're at the end time!

What's He coming to do? First thing will take place, before Jesus ever comes to the earth, what will be the first thing? The Church will be (what?) raptured! Will Jesus come to the earth and walk around at the grave, and shake hands with papa and mama, talk to us all here, and go up? No!

How will it be? The . . . We say this to you, by the—by the Word of the Lord, "That we which are alive and remain. . . ." Second Thessalonians, 5th chapter, "We which alive and remain to the coming of the Lord, shall not hinder or prevent those that are asleep. For the trumpet of God shall sound; the dead in Christ shall rise first: and we which are alive and remain shall be caught up together with them to meet the Lord in the air." We'll be caught away in a moment, in a twinkling of an eye. During that time, that ends the Church Age.

¹³⁹ Then, down here on the earth God starts dealing with the Jews. There'll be two prophets. The 11th chapter, we'll pick that up. Two anointed prophets, like Elijah and Moses, who I think it is. And they'll bring great curses, after they have seen that they have consolidated, and Rome has broke its covenant, that prince.

In the middle of this seventieth week, it'll break its covenant with Rome, or Rome will break it with Israel, and that'll cause the abomination begin to scatter. And there will be the great flood, when the Gentile remnant, the sleeping virgin. . . . The dragon, Rome, spurted water out of his mouth, to make war with the remnant of the woman's seed that keep the commandments of God. Rome will do that.

¹⁴⁰ A confederation of church will consolidate them together, and bring the Jews into this confederation, and bring them back to their own temple worship again, in the THUS SAITH THE LORD out of the Bible, and they will have their own church. [Brother Branham knocked on the pulpit several times—Ed.]

¹⁴¹ They are what now? I just caught it just now. It's fresh. They are now a nation, recognized. Is that right? [Congregation says, "Amen."—Ed.] But they have not their temple worship yet. And when they establish the temple worship, the Church will be gone. God will be dealing with the Jews as a nation. And then when they are brought into this confederation, Rome will break it in the middle of the seventieth year, three and a half years, he'll break that covenant with them, and cause the abomination that maketh desolation to spread to the consummation. Then he'll take both Protestant, and Jew, and persecute them. In that time, these two prophets will stand up and curse the earth, that she'll

not rain in the days of their prophecy. And they'll call fire out of heaven, and everything else. You just wait. We got a lot laying here, in store for us, to learn. [Brother Branham knocked on the pulpit three times.]

¹⁴² Oh, what a great God He is! What a merciful Father! Friends, let me say this, as your pastor. You don't realize the privileges that you are living under. You don't realize. There is many great men, there's many saints, there is thousands of holy men that died in years gone by, Spirit-filled men who would have loved to have seen this day that you're living in. Let's you and I take advantage of it.

¹⁴³ What else have we got to look to? What can we do after this? Where are we going? What's going to happen? We got to go somewhere. You can't stay here all the time. You can mow your grass; next week it needs mowing again; yeah, twice, before that time. You can raise your children. You feed them their dinner; at supper time they're hungry again. Feed them at supper; they're hungry again the next morning. You buy them a pair of shoes; if they're like mine, about two or three months you buy them another pair. You buy them clothes this month; a month or two you buy them new clothes. See? There is nothing continuing. There is nothing stable. There is nothing that can stand.

Covet not this world's vain riches,
That so rapidly decay,
Build your hopes on things Eternal,
They will never pass away!

Time is filled with swift translation,
Naught on earth unmoved can stand,
Build your hopes on things Eternal,
Hold to God's unchanging hand!

Hold to God's unchanging hand!
Hold to God's unchanging hand!
Build your hopes on things Eternal,
Hold to God's unchanging hand!

Listen!

When our journey is completed, (He'll let us
know when it's over.)
If to God we have been true,
Fair and bright our home in Glory, (that
anointed City)
Our enraptured soul shall view!

Hold to God's unchanging hand!
Hold to God's unchanging hand!
Build your hopes on things Eternal,
Hold to God's unchanging hand!

Covet not this world's vain riches,
That so rapidly decay,
Just build your hopes on things Eternal,
They will never pass away!

Hold to God's unchanging hand!
Hold to God's unchanging hand!
Build your hopes on things Eternal,
Hold to God's unchanging hand!

As we bow our head. If you've never took His Hand, won't you just come do it now.

Hold to God's unchanging hand!
Build your hopes on things Eternal,
Hold to God's unchanging hand!

¹⁴⁴ Little girl, you're a pretty little lassie now. Your little hair is pretty, your little cheeks are rosy. But, you know, it's just going to be tomorrow, till, they'll fade away. How do we know but next week the bugs will not be eating, in the ground, those pretty, little, rosy cheeks?

¹⁴⁵ Young brother, you're strong, big, strong muscles; you have great anticipation. But after a while, just tomorrow, that pretty, curly hair will slip out, and what you got left will turn gray. Them big, straight shoulders will stoop down, and the bugs will go to eating in the arms and in the flesh. They'll pack you away, into the dust.

So, build your hopes on things Eternal,
They shall never pass away!
Hold to God's unchanging hand!
Hold to God's . . .

Want you to reach up and get His hand now.

Build your hopes on things Eternal,
Hold to God's unchanging hand!

Then when this journey is completed, (it will
be, someday)

If to God you have been true,
Fair and bright your home in Glory,
Your enraptured soul will view!

Why don't you hold to God's unchanging hand!
Hold to God's unchanging hand!
Build your hopes on things Eternal,
Hold to God's unchanging hand!

¹⁴⁶ Many sights have I seen, pretty near thirty-one years behind the desk. I've seen sad sights; I've seen glorious sights. The saddest sight that I ever seen in my life. . . As much as I've seen starving children in the street; I've seen mothers begging for one piece of bread. Saddest sight I ever see, is see a man, a

human being, and which should be a son of God, dying without knowing God.

¹⁴⁷ I remember a woman standing at the door one night, of this church, laughed at me. And said, "I wouldn't let my cow have the kind of religion he's got!" Less than one hour, I was called to the hospital. Beautiful woman, about twenty-two years old, she was screaming, "Get that preacher here!" She was Catholic, by faith.

When I walked up, the old sister said, "You're too late, Brother Branham. She died about five minutes ago."

I said, "Can I see her?"

Said, "She screamed for you, in her last words, 'Get that preacher, Brother Branham!'"

Her husband was there, hollering, "Say a prayer for her! Say a prayer!"

I said, "It's too late now."

¹⁴⁸ I pulled the cover down. She had great big brown eyes. Beautiful woman; little freckles across her face; auburn hair; very attractive. She had suffered so hard till the freckles stood out on her face like pimples. Her eyes were bulged plumb out of their sockets, like that. And, course, her bowels and kidneys had acted, which is in the—in the . . . Everyone does that as they're dying, mostly. And there she was, laying in that condition, her mouth open. And her lids here, had half covered the brown part of her eye. I'll never forget it. That song come onto my mind.

Covet not this world's vain riches; beauty,
pomp.

¹⁴⁹ I stood by the side of a man right over here in Port Fulton, dying. They called me to his bedside. And I prayed with him here at the altar one night. He put his arm around a woman. I said, "Take your arm from around that lady."

He said, "I'm leading her to God."

¹⁵⁰ I said, "Not your arm around her." I don't believe in such stuff as that. He got angry with me. He stomped out the door.

I went to him, a little later, when he was dying. He looked me in the face, said, "Don't pray for me, Brother Bill. I'm lost. I'm gone." Said, "All I ever gained, has been gone."

¹⁵¹ I stood right out here at the corner, a little piece from here, one day, to a man that called me to his bedside when he was dying. He said, "I always wanted *such-and-such*, and such." He said, "But I never did serve the Lord. Many times have I kept from going to the altar." He said, "Brother Branham, pray that God will let my little girl atone for the things that I have done. Maybe she can do something for the Lord."

152 I said, "That can't be done, brother. The things that you would have done is lost." Hum!

153 Stood by a man, see him fight devils for twenty-four hours. Said devils was standing on his bedside with chains wrapped around their neck. Said, "Don't let them get me!" Screaming; hold him in the bed. Said, "There he stands. Can't you see it? It's coming after me." He had put off God, too long. Had big barns full of hay, full of wheat, fine race horses. A year before that, he cursed God to His face; slapped his wife for going to the tabernacle. You know what happened? Lightning struck his barn, and killed his horses, burnt up his hay. And the man died in some kind of a spell, fighting devils off of him.

154 And an old friend of mine (glory!) standing yonder, come to the end of the road. I said, "Are you going, dad?"

Said, "This is it, Billy."

I said, "How is it?"

155 He said, "All well." Said, "Bring my children up along side the bed." He put his old feeble hands upon each one of his children and blessed them. Told his two sons, said, "Hang up my hands, raise them up, like Joshua and Caleb did." Wonder what he was going to say. He said:

Happy day, happy day,
Since Jesus washed my sins away!
He taught me how to watch and pray,
And live rejoicing every day.

We've got some of those things to come to, friends! No one but what desires to eat good food, drive a nice automobile, have the best that we can have. I don't blame him. That's all right. God wants you to have that.

But, covet not this world's vain riches,
That so rapidly decay,
Build your hopes on things Eternal,
They will never pass away!

Let's raise our hands now while we sing.

Hold to God's unchanging hand!
Hold to God's unchanging hand!
Build your hopes on things Eternal,
Hold to God's unchanging hand!

156 While we stand, let's just turn around and shake hands with somebody now. We're going to continue on, the service, just a moment. But I want you to turn around while we sing another verse of that song.

Hold to God's unchanging hand!

Do it, father! Do it, dad! To God! Do it, teeny! Do it, brother! Do it, brother!

Build your hopes on things Eternal,
Hold to God's unchanging hand!

¹⁵⁷ Aren't you glad for Him? Say "Amen!" [Congregation says, "Amen!"—Ed.] All that love Him, say, "Praise the Lord." ["Praise the Lord!"] All that believe that you're going to that City foursquare, raise your hand. (Hold it, just a minute, with your song.)

I'm bound for that beautiful City, (How does
that go now?)
Lord has prepared for His own;
Where all the redeemed of all ages
Sing glory around the White Throne.
Sometimes I grow homesick for Heaven,
And the glory I there shall behold.
What a joy that will be,
When my Saviour I see
In that beautiful City of gold.

Don't you like that? [Congregation says, "Amen."—Ed.]

I'm bound for that beautiful City,
My Lord has prepared for His Own;
Where all the redeemed of all ages
Will sing glory around the White Throne.
Oh, sometimes I grow homesick for Heaven,
And the joys I there shall behold.
What a joy that will be,
When my Saviour I see
In that beautiful City of gold.

You love Him? [Congregation says, "Amen."—Ed.]

Then take the Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it everywhere you go.

Precious Name (precious Name), O how sweet!
(O how sweet!)
Hope of earth and joy of Heaven;
Precious Name (precious Name), O how sweet!
Hope of earth and joy of Heaven.

Now, don't forget next Sunday morning, nine-thirty. And then we'll try, if the Lord willing, get through in time, to have prayer for the sick, next Sunday morning at nine-thirty.

At the Name of Jesus bowing,
Falling prostrate at His feet,
King of kings in Heaven we'll crown Him,
When our journey is complete.

Precious Name (precious Name), O how sweet!
(O how sweet!)
Hope of earth and joy of Heaven;
Precious Name (precious Name), O how sweet!
Hope of earth and joy of Heaven.

Just listen at this verse:

At the Name of Jesus bowing,
As a shield from every snare;
When temptations round you gather,
Just breathe that holy Name in prayer. (That'll
do it!)

Precious Name (precious Name), O how sweet!
(O how sweet!)
Hope of earth and joy of Heaven;
Precious Name (precious Name), O how sweet!
Hope of earth and joy of Heaven.

Now I turn the service to the pastor, Brother Neville, to have
his closing words and whatever he might say.



Gabriel's Instructions To Daniel

July 30, 1961, Sunday morning

Two hours and eight minutes, sermon number 61-0730M

The Sixfold Purpose Of Gabriel's Visit To Daniel

July 30, 1961, Sunday evening

Two hours and two minutes, sermon number 61-0730E

The Seventieth Week Of Daniel

August 6, 1961, Sunday morning

Two hours and twenty-three minutes, sermon number 61-0806

These Messages by Brother William Marrion Branham were delivered at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A. Having obtained clearer and more complete original tapes, this book of *The Seventy Weeks Of Daniel* has been redone according to the present format. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recordings to the printed page, and are printed herein unabridged and distributed by Voice Of God Recordings. Reprinted in 2015.

©1996 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS

P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.

(812) 256-1177 • www.branham.org

Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on a website, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org