

Six Fold Purpose of Daniel's Vision

Jeffersonville, Indiana

July 30, 1961e

1 . . . so amazed at our little teenagers this morning, the little . . . you know, little "Fefe" and "Fifi," the little, you know, sixteen. . . . 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's all curled up on top their heads. I noticed them as I was preaching. Just kept wilting down, wilting, and after while they was blowing it back out of their face. The curls all came. . . .

2 Sister Downing's little girl, I noticed her, and little . . . Brother Collins' little. . . . What's her name? Little Betty. I kind of just laughed a little bit to myself, when 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 sit 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. [Someone says "Amen."] Thank you, sir—somebody agrees with me. 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 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, 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 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, sitting there

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 I 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, "Sho is hot down in Georgia."

9 Well, we're trying to escape a hotter place, aren't we? 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 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 sit in a hot place like this, and it's. . . . My wife said she like to burnt up back there this morning. And to see people, and sometimes sick people, that's sitting in them meetings like that. . . . God give you a beautiful, lovely home in glory is my prayer. And I just hope and trust that He'll 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. . . ? Oh, if it just wasn't so hot, we'd just keep right on going, right on through the week, with 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, 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'll have the answer for me.

12 And I've read several different men who spoke of it, who's wrote of it. I've read footnotes here on Dr. Scofield, a great scholar. I certainly couldn't agree with him on many of his footnotes, because I can't see where. . . . 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 don't, you'll get your scene all mixed up.

14 Now, what if you 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? because you don't pick grass in the top of a tree. So that's the way it is.

If 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, I guess Brother Roy Slaughter 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 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 preached."

16 I said, "I preached 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. . . . 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," and 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.

20 Now, we won't know when He's coming. No one will know that. Jesus doesn't know it Himself. 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's coming, but we can tell the hour that . . . the time that we're living, knowing just how close we could be. Now, for a little lapover, because the boys are taking tapes of this. . . . The machines are running back in the room. And the tapes, of course, they're sent out everywhere.

21 Now, this morning's lesson, after we reviewed back on the fourth and fifth chapter, then we took the . . . beginning with the ninth chapter of Daniel. And now, tonight we continue on with the ninth 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. 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's 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. 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 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 with 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 a captive, no church to go to, no sermons to hear, nothing. But he had some books and scrolls that a prophet before him had prophesied, and was with 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? 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 other prophet's words. 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." 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? Gabriel. And he is the angel to the Jewish church. How many knows that? Everywhere it's Gabriel. Gabriel is the messenger to the Jewish church. He came to Mary, he came to Zacharias. Always it's Gabriel. And he's one of the great angels of heaven.

29 And did not he bring our Brother Daniel such a wonderful salutation from God? "Oh, Daniel, greatly beloved." 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? Sure. Just kind of that He thinks of you 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, brethren. 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? 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've felt. And he told him that there were seventy weeks determined upon the people unto the consummation. That's the end time, till it's all over, the consummation. He said, "There's seventy weeks."

31 Some of them allows that to months, some to days, some. . . . If it's just actually weeks, there's only about two and a quarter years . . . or, one and a quarter years of it. And see, you. . . . There's 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 replies, "Jerusalem."] 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 while. Who founded Jerusalem? Boy, it's a little bitty thing hid back in a 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 has now been accused 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'll 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, not all the seventy weeks of Daniel, part of it.

36 "Seventy weeks are determined." 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 . . . twenty-fourth verse of the ninth 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 that's allotted 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'll 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!" 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 had 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 . . . after the wedding. 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 handwriting's on the wall. Everything that God said. . . . We hear our president speaking of another war, right now coming. We hear predictions that 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'll let us know. We've 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. Now, let's start number one. If you want to mark it, you that's got pencils. Number one: to finish the transgression. That's the first thing.

42 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 eleventh chapter of Romans, and begin with the twenty-first verse of Romans 11. Now, we're going to what? Finish the transgression. 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 eleventh chapter. I'm just reading this so. . . . Mark down the whole eleventh chapter and read it.

. . . spare not thee.

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

And they also, 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 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 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 . . . happened to Israel, until the fullness 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? Twenty-sixth 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 transgressions of Israel. I've come to tell you that there'll come a time when Israel's transgressions 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 to 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 twelfth chapter, eighth or twelfth 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.

Twenty-sixth 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 Mt. 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 root was holy (and that root 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 and 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.

50 But He come. . . . Now, remember, He's not speaking of the Gentiles. I'm just throwing this in here so you can see where the Gentiles had their chance. 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 twenty-fourth verse. . . . All right.

51 "To finish the transgression." To finish what? To finish Israel's transgression. What is a transgress? It's 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.

52 Now, number two. Write that down on your paper. We could stay a long time on that, but I don't want to go to preaching on it; I 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 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 sin. 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 St. Matthew 24. And here's where Israel made her fatal mistake. Here's where she done her last sin, and the reason she's in the condition today. Matthew, the twenty-seventh chapter of St. Matthew's gospel, and the twenty-fifth verse of the twenty-seventh chapter. Let's begin about the twenty-first 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. You remember this morning in the lesson here, He'll 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's their mistake. Here's their sin!

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

56 There's 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 this 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 twenty-fifth . . . the forty-fifth chapter, and get a type of it. I got wrote down here some. . . . That's 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 hands if you can hear me. I got this sitting 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, get Genesis. . . . First, let's start in the forty-fourth chapter beginning with the twenty-seventh verse.

61 It's Joseph, and Joseph was a perfect type of Christ. We know that. How many knows that? Hated of his brothers. Why? Because he was spiritual. He saw visions, interpreted 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. . . .

62 They said he was a fortune-teller, a devil. You remember what Joseph's brother said to him? "Here comes that dreamer." See, same thing. And they sold Joseph for almost the same price that Judas sold Jesus for, thirty pieces of silver. Threw him into a ditch; and went and told the father that something had 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 tree had a million angels sitting 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'd 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.

66 The Roman . . . or, the Israelite general by the name of Potiphar. . . . Potiphar went away on a trip. He had a pretty wife. And his wife had Joseph come into the house to do something, and she 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 a weaker vessel. I know there can't be a bad man before there is 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 to 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 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. He was a type of the Son of prosperity.

69 Everything Joseph done prospered. 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 out 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!), 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!

72 What it is. . . . 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 acted like he couldn't even speak their language—had an interpreter for the Hebrew when he was a Hebrew himself. And their brother 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 twenty-seventh verse of the forty-fourth chapter:

And thy servant my father said unto us, You know that 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, ye shall bring down my gray hairs with sorrow to the grave.

74 They had 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 144,000, 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 yonder that 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's married to her. We're going to get to that in a few minutes, if the Lord willing. He's 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."

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 servant 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 my father, saying, If I 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's standing right before Joseph, his brother. This is Joseph, and he don't know him. Oh, wait till that Millennium starts, brethren!

. . . instead of the lad a bondman 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 forty-fifth verse. Listen close, don't miss it.

Then Joseph could not refrain himself before all them that stood with him [Brother, that's when sin's going to be made a end to, the unbelief is going to scatter.]; and he cried, and he caused every man to go . . . from him. 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 himself known.

And he wept aloud [Joseph just couldn't hold it any longer. He screamed out.]: *and the Egyptians and the house of Pharaoh heard it.* [Plumb back over into the palace they heard Joseph screaming.]

78 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 twelfth chapter. Turn with me now to the book of Zechariah, the twelfth chapter of Zechariah. Maybe I'm taking a little too much time, in starting to preaching on this, but I hope not. And I want you to get it so bad.

80 Zechariah. Let's get the twelfth chapter of Zechariah and see what He's going to say now when He stands before His brethren. Zechariah 12 and the tenth. . . . Make an end of sin now. All right, twelfth chapter and tenth 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 have 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'll be when he stands 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 [I can't pronounce that name H-a-d-a-d-r-i-m-m-o] Hadadrimmon in 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 . . . Simeon and theirs . . . apart;

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

83 They'll be so ashamed of theirselves when they stand there and see that that very one that they crucified, in the night, standing there, their own precious Joseph. There'll be such mourning. 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 In 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.

86 Number three: To make reconciliations for iniquity—you who's writing it down. . . . (And I had about six other scriptures there, but I'll 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, 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're willfully blind! They were blind because God blinded them, but you're blind because you're willfully blind! There's no reconciliation

for you. "If you believe not I am he," said Jesus, "you'll die in your sins!" That's right!

87 Now, let's turn back to Zechariah again, the thirteenth chapter. Now, let's listen here. Make reconciliation. . . . Now, where. . . ? (I was looking for someone here to hear this, but maybe the Lord will get it somehow.) "In that day there shall. . . ." In that day.

88 Dr. Scofield has here in his footnotes, or his paragraphs, headings: "The remnant—the repented remnant pointed to the cross."

89 To make reconciliation 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 thirteenth chapter, let's begin at the first 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 sixth verse and read to the tenth. All right, let's read now and see—read to the ninth, rather.

And one shall say to him, 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 hosts: 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 hands 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 days." When? When reconciliation for iniquity has been made. Israel will be saved, every one of them.

94 Let's turn to Isaiah, the sixty-sixth 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 sixty-sixth chapter and the eighth verse. If you want to read it all, all right.

Who has heard such a thing? who has seen such a thing? Shall the earth be made and bring forth 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 borned again in one day. Make reconciliation for sins and to make reconciliation 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 bring in everlasting righteousness—make an end of sin, reconciliation, and to bring in everlasting righteousness. When Israel's 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 . . . because unrighteousness will be done away with.

98 Let's get Revelation, the twentieth chapter and the thirteenth verse, just a minute, and let's read here just a minute. Revelation 20

and 13. No, I beg your pardon, Revelation . . . 1 to 3 it is. I didn't see that little mark between it; my perspiration here gets in my eyes. Revelation 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 nations 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, let's us turn back to Habakkuk, the second chapter—Habakkuk, the second 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? It brings us to a knowledge of something. Habakkuk—Habakkuk, the second chapter and the fourteenth 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 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. (Amen!)

102 All right. Now, the Millennium then is on. That's when the Millennium . . . when the city is to be built. Fourth. I had about six more scriptures, but we'll hurry. Now, when we come back, I'll pick up these other scriptures, but just get you a general idea.

103 Number five: To seal up the vision and prophecy. The angel come to seal the vision and prophecy . . . [Blank spot on tape.] Oh, excuse me. I don't mean to say that. Forgive me. I don't mean that. I really didn't. No. 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 visions or no more prophecy"; that all these things today that they talk 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 to 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 trying to push something over on the people, to make a little church doctrine, 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's 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 twelfth chapter. Now, as we get to Daniel 12, now, we could begin and read from. . . . When you go home, I want you to read from the first verse on. Let's just read from the first verse down to the fourth.

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. [Thy people, Israel, shall be written in the 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.

106 How in the world could that have been when Titus took the walls of Jerusalem? How could it have been? It couldn't have been. See, he's 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 many to righteousness as 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 those prophets and everything way back. It won't hold water. But the vision, this vision, has been sealed till right here now; and there's where I'm placing my faith that God will reveal them seventy weeks. "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 just didn't know no more when I got through than I did when I started." Here it is, Sister Simpson, if you're here tonight. I believe I see her sitting over there. I never said nothing in the trailer. I held my peace, because 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 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 lived for ever and ever that it shall be for a time, time and a half time;

Now, we're getting right at . . . 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's going to be revealed. All right.

. . . time, time and a half time; and when he shall ["He," personal pronoun now, the antichrist,] shall accomplish 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 end. [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! 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 being 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 that'll do it. And he will be revealed in the last days (now, listen!), making

himself God, as the Holy Ghost warns us in II Thessalonians, the second. . . . Let's just go to it—II Thessalonians—and then you'll have not my word but God's Word. II Thessalonians, the second chapter and the twelfth verse. Let's see, II Thessalonians the second chapter and the twelfth verse. Let's see. Let's begin above that, the seventh verse:

For the mystery of iniquity does already work [This is Paul speaking by the Holy Ghost]: *only he whom now letteth will let, until he be taken out of the way.* [Who's he here? Does anybody know? The Holy Ghost, he that letteth.]

And then 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 delusion, that they 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? 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?) The sixth: Anoint the most High. Oh, my! Here's the one. The last thing He is to do was 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 . . . transgression* [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* [to 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 just hold it just for a minute and see how it comes out.)

117 This is the anointing, not of a man. . . . Jesus is already anointed, is that right? The book of Acts said that God anointed Jesus with the Holy Ghost, and 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's 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, and see why I get it), described in Ezekiel, the fourth chapter. No, I mean, the forty-third chapter, first and sixth 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. . . . Ezekiel 43. All right. And now, let's begin with the first to the sixth verse. You can read the whole thing after you get home, of course, you that's putting it 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 fortieth chapter until about the forty-fourth 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 forty-third chapter and the first to the sixth 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 visions 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 came into the house by the way of the gate whose prospect is toward 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've got that much time. And let's go back to Leviticus and find out when Moses anointed the temple—Leviticus, the eighth chapter.

121 Oh, I just love to compare these scriptures to scriptures. Don't you love it? And then you just got an idea of what we're looking for and what we're doing. Now, any of you realizes that we're just using a scripture now and then on it.

122 Now, the eighth chapter of Leviticus. Now, I've got marked down here the tenth verse. Note Leviticus eight and ten. Let's see.

And Moses took the 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 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 II 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 II Chronicles, the fifth chapter and let's begin at the thirteenth verse—II Chronicles, the fifth chapter, and begin at the thirteenth 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 music, 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 could not stand to minister by reasons 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. It was just instructed again. The destruction 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 144,000—are sealed, the Millennium is taking place, there will be an anointing when the most holy place will be anointed—the 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 sit 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 eighteenth chapter, I believe. No, the twelfth chapter. Pardon me, the twelfth chapter of Jeremiah, and let's begin with the. . . . Jeremiah 3, pardon me. Jeremiah 3, I 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 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 has scattered thy ways to the stranger under every green tree [That's what they've done, from east, west, every nation, see.], and ye have not obeyed my voice, saith the LORD.

Turn. . . . [Listen to this!] Turn, O backslidden children, saith the LORD; for I am [m-a-r-r-i-e-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 thine 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 ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall it be done any more.

At that time they shall call Jerusalem the throne of the LORD [as He'll be there, see]; and all the nations 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 at the city. . . . Over in Revelation, the twenty-second chapter, it said the gates shall not be closed by night, because 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 a 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 of 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? 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'll take place during that time. And just ask yourself, sinner friend, if you could afford to miss this. Isaiah 65, let's begin with about the seventeenth 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 a 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 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 cherubims]; 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 eleventh chapter, the first verse to the ninth. Listen what he says here again when he catches the vision after he sees the women, the way they'll be acting in the last day—now 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 root:

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 righteousness shall be . . . girded of the loin, and the faithful the gird of the reins.

And the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid [that's a goat]; and the calf and the young 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 mountain: for the earth shall be full of the knowledge . . . as the water covers the sea.

That's in that new Jerusalem, that new. . . . *Branch* here is referred to of the Branch of David. He's both branch and offspring.

133 Now, after this the bride appears. After the seventy weeks, the bride appears in Revelation the nineteenth chapter, the first and the sixteenth verse. She arrives with her bridegroom, the mighty King. (Oh, my! I don't know whether we're going to get it all or not. Just got it so. . . . Let's just read part of this anyhow.) Here's where the bride will come, after this, see. After the Millennium sets in, then Christ comes back with the bride. Right! One to sixteen in the nineteenth 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 judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

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; Alleluia.

And a voice came out of the throne, saying, 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 third chapter, here she comes, see. The sixth 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 fellow servant, . . . 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 sat 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 knewed, 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 He comes.]

And out of his mouth does go a sharp sword, and that . . . it . . . should smite the nations; 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 KINGS, AND LORD OF LORDS.

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. Listen!

136 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? What a glorious time lays in store for those who love the Lord. I tell you, friends, 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 thing that I did today; and place those seven times . . . 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? Could you afford to miss heaven? 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? We say this to you by the Word of the Lord, that we which are alive and remain (II Thessalonians, the fifth chapter) we which are 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 eleventh 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 to

begin to scatter. And there will be the great flood, when the Gentile remnant, the sleeping virgins. . . . 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.

141 They are what now? (I just caught it just now. It's fresh.) They are now a nation recognized. Is that right? 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 one 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, and at 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 heavens and everything else. You just wait. We got a lot laying here in store for us to learn.

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're living under. You don't realize. There's many great men, there's many saints, there's thousands of holy men that died in years gone by, Spirit-filled men who would've 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 suppertime 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 another pair. You buy them clothes this month; a month or two you buy them new clothes. See? There's nothing continuing, there's nothing stable, there's 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 transition,
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 over!)
If to God you 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 heads, 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 girls, you're pretty little lassies 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 that 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 anticipations. But after awhile, just the morrow, 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.

.....

Build your hopes on things eternal,
They will never pass away!
Hold to God's unchanging hand!
Hold to God's (Won't you 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 some day.),
If to God you have been true,
Fair and bright the home in glory,

Your enraptured soul shall 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 streets, I've seen mothers begging for one's piece of bread—the saddest sight I've ever seen is see a man, a human being which should be a son of God, dying without knowing God.

147 I remember a woman standing at the door one night in 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, I think.

When I walked up, the little 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, her last words, 'Get that preacher, Brother Branham.' "

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

148 I said, "It's too late now." 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 the sockets, like that. Of course her bowels and kidneys had acted, which is 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 eyes. I'll never forget it. That song come to my mind:

Covet not this world's vain riches. . . .

149 I stood by the side of a man right over here in Port Fulton, dying. They called me to his bedside. When 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 and stomped out the door. And I went to him a little later when he was dying. He looked me in the face and said, "Don't pray for me, Brother Bill. I'm lost. I'm gone." Said, "All I ever gained is done 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 that's home . . . from 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've done is lost."

153 Sat by a man and seen him fight devils for twenty-four hours. Said devils was standing on his bedside with chains wrapped around their necks. Said, "Don't let them get me!"—screaming. Holding him in the bed. Said, "There it 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, burned 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 (in 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 the children up alongside of 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." We wondered 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 you. 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 when we sing another verse of that song.

Hold to God's unchanging hand!
(Do it, fathers! Do it, mothers!)
Hold to God's unchanging hand!
(Do it, teenagers! Do it, daughters!)
Do it, brothers!)
Build your hopes on things eternal,
Hold to God's unchanging hand!

157 Aren't you glad for Him? Say "Amen!" All that love Him, say, "Praise the Lord." All that believe that you're going to that city foursquare, raise your hands. (Oh, just a minute with your song.)

I'm bound for that beautiful city,

(How does that go now?)

The 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?

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 God.

Do you love Him? Then. . . .

Take the name of Jesus with you,

Child of sorrow and of woe;

It will joy and comfort give you,

Take it then, where'er you go.

Precious name (precious name),

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, 9:30; and then we'll try, if the Lord willing, get through in time, to have prayer for the sick, next Sunday morning at 9:30.

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 will have his closing words, or whatever he might say.