

Third Exodus Assembly

# The Vision Of The Seventy Weeks Prophecy Pt.4

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## **The Vision Of The Seventy Weeks Prophecy Pt.4** **Friday 21<sup>ST</sup> December, 1990.**

Thank you Jesus, glory and praise be to your wonderful name, oh Lamb of God, we praise you tonight Lord, we give you honor and glory. Oh what a blessed privilege to gather in your divine presence, we thank you dear God for what we feel amongst us tonight. We thank you, dear God for your quickening Spirit that is here. Lord, to quicken us, Lord, to change us from glory unto glory. Oh God, knowing that you, Lord, are the author and the finisher of our faith and this is our confidence tonight that you, who have begun that work will perform it even until the day of Jesus Christ. Oh God we thank you for being in your presence tonight, we thank you for the grace that you have extended unto us. We thank you for the opportunity that we have, dear God, to come into your courts, one more time and gather like this.

And oh God, we've come with expectations in our hearts to night, that your Holy Spirit, Lord, would move amongst us, and you will speak to every heart. And dear God, you will meet the needs, that is, in our midst, oh God, and we will be closer drawn to you. Lord God, we have a hungering and a thirsting in our hearts. We Lord God desire, oh God a great desire Lord to be closer drawn to you tonight, to see a greater working of the Holy Spirit in our lives. And we come tonight father, Oh God, drawing nigh unto you, remembering in your word you say, "when we draw nigh unto you, you will draw nigh unto us. Oh precious Jesus, I pray dear God you just have your own way amongst us. You will bless all that is gathered in your divine presence, tonight.

And especially oh God, as we would wait upon thee that you will speak to us, that the word of life would come forth in power. Lord God, the word would come forth quickening, inspired, by the Holy Spirit. The word would be made so plain that the church of the living God would be edified and strengthened, to be rooted and grounded, to be established, oh God. You said Lord, "these divinely revealed mystery truths that was contained in the seven seals will literally turn the hearts of the children back to the faith of their fathers". Oh God what will it be Lord, to see the church of the living God walking in that same faith Lord. To see the bride in

these last days writing another book of Acts, to see the church of the living God coming up into a place, hallelujah, where no sin could stand among them. Lord, into a great rapturing grace, that, what you have spoken, father, that is the faith we are contending for tonight, that was the faith that we know was once delivered unto us, saints.

That is the faith we come purposed in our hearts, oh God that we might receive that faith tonight through the ministry of the word of God. I pray oh God, let the Holy Spirit speak tonight Lord. Lord God, may everyone that is standing in thy presence, whatever need that they might have, may oh God, from the issuing forth of your word tonight, father may they receive that which they have need of, we commit the service into your hands. And Lord God, we just pray that you would have your blessed way amongst us, you would do something special for us tonight, that we will long remember this night Lord. And oh God, even them that are on their way, may you bring them safely, may you bring them quickly oh God, may we all be in one mind and one accord tonight, and may the Spirit of the living God just have the preeminence. And do the exceedingly, abundantly above all we can ask or think.

Lord God, for we are persuaded, we are living in the last days, Lord. We see from the study of your word, what you have taken us into, and time is running out, there is not much more time, father. And how we know how to capitalize and make the best of every opportunity we have. Oh God knowing, one of these days that door would swing shut, hallelujah. Then he that is filthy will be filthy still, he that is righteous would be righteous still, so father we certainly appreciate the opportunity that you have given unto us tonight. And Lord God we just pray, that you just have your way in the service, even the strangers, the visitors, that are within our gates, oh God, it will be an experience for them to be here tonight, father.

Lord to be in thy presence and to hear your word, may it have such an effect in their lives, that, when the service is ended they would so desire to be a Christian. They would just want to surrender themselves unto you and to be identified with our Lord Jesus Christ. As Paul says, "Not being ashamed of the gospel, which is the power of God unto salvation." And father, knowing that by the foolishness of preaching, you've ordained that people

would be saved, so let it be tonight father, in thy house. For we ask these mercy and blessings, in Jesus wonderful name, for I say, Amen and Amen. Amen, let us turn our bible tonight. I want read in Daniel eight, it's really chapter nine. I'll just want to work from eight over into nine, rather than from nine back into eight. Trust that we get it tonight. We could begin reading from about verse nine. I don't know if you've been keeping your minds fresh in the word, keeping your minds familiarized, with the things which we have been studying. May God really help us by his grace. Daniel eight verse nine. And we just want to background this, making mention that, this was a vision that God give Daniel and it started in verse two. In verse one he was speaking about, how it was in the third year in the reign of Beltchazzer and this vision was given to him. And from verse two to verse eight, gives a major part of the vision which we going to look at after a while, but we just want to continue from verse nine. I believe you all are familiar with the vision. We have been reading this back and forth in our study thus far.

So verse nine it says:

*And out of one of them ...*

That was four notable horns that came up when that he goat was broken. And out of one of those four horns he was seeing something. So he said

*And out of one of them came forth a little horn, which waxed exceedingly great, toward the south, [and that was Egypt because Egypt was more towards the south] and toward the east [which is Syria], and toward the pleasant land*

[Which is Israel. Israel is always called the pleasant land in the bible].

And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

*And, he magnified himself... [notice how the language is changed, speaking about this little horn, it brings it to a personal pronoun now, and it says] ..., he magnified himself even to the prince of host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.*

And all these things, is a message by itself and I haven't been spending much time on those particular thoughts but it is coming to the place where we need to begin to speak about the sanctuary and the daily sacrifice. Because we can't just read over those things and get the full understanding of the text here because those things were introduced in the vision for a purpose, to make it directly relevant to Israel. Because the sanctuary don't pertain to Babylon or Medes and the Persians, or Greece, the sanctuary pertains to Israel. That was their sanctuary which they had, as a holy people and the daily sacrifice was the sacrifice, which they had and they kept in that sanctuary. And all those things were types of a more perfect sacrifice and a more perfect sanctuary in heaven.

When these things are being introduced in the vision, Daniel, who was a Jew and who grew up in a nation, seeing the temple, going to worship in that temple, keep observing the sacrifices as a Jew; know directly what these things were. So notice that we don't... I say that for you, that you will not, when you read, you read over that and don't get a picture in your mind, why is it introduced in the vision. Because everything that was introduced in the vision had a direct meaning and a definite purpose, for being put in the vision. Because when the angel Gabriel came to explain the vision, he began to take it detail by detail, to explain it. So I want you to know that because when we come back to Israel in the last half of the seventy weeks, you go into the book of Revelation are direct, relevance. There is going to be a sanctuary, there is going to be worship, Moses and Elijah are going to come, they are going to call them out of the blood of bulls and goats. They're going to bring them to the true atonement, it's going to have a direct relevance. Alright, so we can't afford to miss those details.

And verse eleven, let me just read back over that.

*And, he... [that little horn who is now given a... being personalized here, it says...]*

*And he magnified himself even to the prince of host, and by him the daily sacrifice was taken away, [why would he take away the daily sacrifice? It means he's actually scattering the power of the Holy people, he's actually destroying their way of worship] and the place of his sanctuary was cast*

*down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; [and anyone that cast down the truth to the ground would be one that is anti-truth. And Christ is the way he's the truth and he's the life, so it has to be somebody who is anti-Christ to come against the truth, to cast down the truth, is that right. Because we live by the truth, we worship the truth] and it continued and prospered. And I heard one saint speaking, and another saint said [now this, all this is pertaining to the vision, this is part of the vision to] and...said unto certain saint which spake, How long shall the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trampled under foot?*

What was previously described in the vision is what caused that question to be asked. That question is being asked in relation to what is being shown in the vision. Because he saw the sanctuary being cast down, he saw the daily sacrifice being taken away, is that right. And notice something, it's being asked for Daniel. You see, maybe when Daniel was seeing it, it was in Daniel heart to know what it meant. And before he, himself would ask the question, he in the vision heard a question being asked. Because watch something here, the saint who asked the other saint, don't answer the saint who ask him. Daniel said

*And he said unto me... [notice that] And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me one having the appearance of a man.*

*And I heard a man's voice between the banks of the Ulai, [all this still in the vision, now] who called, and said, Gabriel, make this man to understand the vision.*

And if you look in your concordance that is the first mention of Gabriel in this entire bible. If this wasn't mentioned here we would

have known it had anybody name Gabriel, who is an angel. We'd never known that, but this is the first mention of Gabriel in the bible and he's being spoken.

*And I heard a man's voice between the banks of the Ulai, who called, and said, Gabriel, make this man to understand the vision.*

*So he came near where I stood: [that is Gabriel came where Daniel stood] and when he came, I was afraid and fell upon my face: but he said unto me, Understand, oh son of man: for at the time of the end shall be the vision.*

And that is very important for us because in direct reference he puts that to the time of the end. Not every time is called the time of the end. In other words Luther time was not the time of the end, in other words Wesley time was not the time of the end, the time of the end is a specific time pertaining to the last days. Whether we talk about the latter time, or in the last days, or in the time of the end, not the end of time, the time of the end.

*Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.*

*And he said, Behold, I will make thee know what shall be in the last end of indignation:*

Because all these things that he was seeing, that was troubling him, was to be in the last end of the indignation. Now what is the last end of the indignation? What is indignation? Indignation means, that is God's indignation, God's... In many places in the bible, in the book of Revelation, in the book of Isaiah, where it speak of God's indignation, it's God's fury, it's God's wrath, that's what indignation means, right. And the last end, because there is a beginning of God's indignation, but there's an end of it to. And in the last end of it he said...

*... for at the time appointed the end shall be.*

So the end of the last indignation, is an appointed time, is a time that God does appoint, is not any time is an appointed time. At the end of the last indignation, the time appointed, that's when the end is going to be. In other words, until we come to that time, we still not in the end. And these things are important because I want, I want you to know, you see when we don't study God's word close

many times, many of us do have a picture in our mind that, when the seventy weeks done, the millennium starts. But remember we went through those things, about seventeen messages, back in nineteen eighty-four, when I showed you that those seven vials had nothing to do with Moses and Elijah. I went through about seventeen messages to prove and to show you that there is a whole space of time after Moses and Elijah and the millennium, which is a time of the battle of Armageddon. Alright! That's World War Three.

*The ram ...*

Now hear the interpretation of the vision begin. The vision was from verse one, from verse two rather to verse fourteen. Verse fifteen to nineteen, Gabriel was told, go and speak to Daniel, he comes near to him and he begin to tell him "I would tell you what is going to be that time." And verse twenty he begins to interpret the vision.

*The ram which thou sawest having two horns  
[these] are the kings of Media and Persia.*

That was the very kingdom that Daniel was in at the time because Babylon, rather Babylon hadn't fallen yet, but he was at the end of the Babylonian kingdom. And that was the kingdom that was coming, laying a siege.

*And the rough he- goat is the king of Greece:  
and the great horn that is between the eyes is the  
first king.*

*Now that being broken, whereas four stood up  
for it, four kingdoms shall stand up out of [that]  
nation, but not in his power.*

*And in the latter time of their kingdom, when the  
transgressors are come to the full, a king of fierce  
countenance, and understanding dark sentences,  
shall stand up.*

Notice what is happening here, verse twenty he explained what the ram was, verse twenty-one he explains what the he goat was, verse twenty-two he explained what the four horns was. So the only thing left to be explained now is the little horn and the twenty-three hundred days with the sanctuary being cast down, if you understand the vision. And he tells him, that a king is going, of

fierce countenance, and understanding dark sentences, shall stand up. That's the little horn.

*And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and continue, and shall destroy the mighty and the holy people.*

And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart,... [and this is one person, all this he is speaking about this one person] ...and he shall magnify himself in his heart, and by peace shall destroy many:

*[that's the same one who will magnify himself even to the prince of the host, in verse eleven] he shall also stand up against the Prince of princes; but he shall be broken without hand.*

Now, notice Daniel had never seen that in the vision, Gabriel is interpreting something here now that Daniel didn't see. In the vision Daniel didn't see the little horn being destroyed. He saw it continuing and prospering, after he cast down the truth. If you want to look back at that, look at verse twelve, where the vision was coming to an end there:

*And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it continued and prospered.*

Daniel never saw it being destroyed, but Gabriel is telling him, this one you seeing who is going to prosper will end up being broken without hand. Alright, now, you see why I'm telling you that? I'm telling you that because I'm being a priest, all these things are important.

*And the vision...*

Notice he stops, he never goes in to verse thirteen and fourteen, he never explains that. He never explain even nothing about the sanctuary, being trodden under foot. He never explains with the daily sacrifice being taken away, he leaves it.

*And the vision of the evening and the morning which was told was true: wherefore shut thou up the vision; for it shall be for many days.*

And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; *[that's Darius business, that's his work that was doing in the court]* and I was astonished at the vision, but none *understood it*.

Let us pray. Heavenly father, in Daniel own words here, he didn't even understand this vision when he saw it. Even though there was a mighty angel standing there, speaking to him. One who was charged, by that voice from that excellent glory to make these things unto him. And even after it was spoken to him yet he didn't understand. Dear God how much more it's going to take for us, even though the Holy Ghost would stand here speak to us. Yet we will not understand it, if you don't give us understanding to the extent where we can see and catch a divine revelation. And Lord God, knowing that these things was to be in the time of the end. Daniel time was not the time of the end, but Lord our time is the time of the end, for we've seen that smiting stone already coming Lord and being revealed.

Judgment being pronounced upon this world, upon the churches, upon the nations. And this great promise of the kingdom, the millennium, being ushered in, being revealed unto us under this great seven seals. How dear God we implore of thee, thou would give us understanding, understanding to the extent that we can catch a vision, that we could understand the matter, we could consider this vision dear God. Our hearts could be so inspired that we could know the hour, the time that we are living in Lord, and we could live under the divine influence of this revealed truth. Looking up, knowing that our redemption draweth nigh, lifting our heads dear God, looking away from this world that is fixed to be burned with fire. Oh God speak to us tonight, may you help us and strengthen us, by the divine revelation of your word, we pray and ask for this grace sincerely, in the name of Jesus Christ, Amen and Amen. God bless you. You may have your seat.

Amen, well we want to go right in and try to study for a little while, we still have sometime, we could try to just catch this. In the last two services, I really just try to stay with the way the Holy Spirit was anointing me and anointing the word. And that's what I always try to do, I always believe in being lead by the Holy Spirit and even though I have a message and certain thoughts I'd like to

express, yet I'll like to see the Holy Spirit meet the present tense need. And sometimes, when you know we gather like this, God cares for us all so much that he would come right down in the midst and he would just do the things that would help us who are here, and what our real need is. Because sometimes you know, we have such things in our hearts when we come in the house of God and people as they feel the need in their hearts, the pull from God for certain things. And then especially the church among us, they're in the spirit many times, want to give emphasis to what is really needed amongst u

And especially in the last two services, I just, you know, felt so strongly anointed to show the reason for God sending a prophet in these last days and the absolute of a prophet's words. And to know that God, that is what the blessing is upon. Let me tell you, anything that we can do in this hour to amount to anything before God, and to be acceptable in God's sight, that would prosper, and God would stand behind would be what God have vindicated in this day, would be what God sent forth in this day. God give you that in type in the bible, and the prophet use it so many times. He said when the children of Israel came forth, they had to have unleavened bread for seven days, and each day had its unleavened bread.

And then he talks about the manner, the manner fell for that day, and how God gave the word for a certain day. And they couldn't take the word of a pastor to bring it over, it would contaminate, and they'll have to burn it and they have to live by what God would give for that present day. And friends let me tell you something, these truths, and these spiritual principles in God's word, it runs so deep, that if we don't realize the importance of it and really live by these things, we're going to find ourselves wanting God to bless something that is not for this day. That's why we pray, 'Give us this day, our daily bread'. Because there was bread for every day, there was a blessing for everyday. And the Holy Ghost comes down in every day, and the Holy Ghost put a messenger for every day to speak through the messenger. And the bible say, he who have an ear to hear what the spirit was saying, present tense, through that messenger in that hour.

And sometimes as we come along, we fail to realize the importance of the words of the messenger. And many times we fail

to realize what would be the criteria, what would be the identification of a true servant of God, who comes behind that messenger, and who has a charge to stay with what the messenger gave. See! Because in the last days many people would have itching ears, many people would be teachers unto themselves. Many people would not endure sound doctrine, many people would turn to fables. Is that right? Now those are direct prophesies of the condition that religious people will get in after there was a messenger. And that's not strange because you find, thirty years after when John was receiving the revelation from the Isle of Patmos, the word come right through to him there when Jesus was speaking and addressing those ages. And the word of prophesy came forth, it was rebuking a church and saying get back to your first love.

Is that right? You find when Jude was writing right there, a few years after, he said, earnestly contend for the faith that was once delivered. Is that right? Because the strength and power of the church, lies in the body of revealed truth that God has sent to that age. The church will not accomplish anything, the church will not amount to anything, the church will not withstand the challenge in that age, if they don't live by the word God sent for that age. And for the enemy to overcome that church in that age, he would have to destroy the principles upon which they stand, which is that revealed truth. If we could put less into that truth, he begins to paralyze the effect of that word. He begins to crucify the effects of that word.

What did Paul find in the Galatians church, which was a church that was called out from Judaism, come into the Holy Spirit, had miracles and the working of gifts, and all these things. And he ask them, he say, "Does the working of miracles come by obeying the law? Or by receiving the Spirit? He put it back to them, because they were loosing all these things, when they were trying to go back into a pass age, and they were coming back to formality, they were coming back to tradition. He said, "And I fear you, because I see what your experience is coming to. You start of in the spirit, but you end up in the flesh. They were subtly being taken back into bondage because men didn't see the importance of staying with what that messenger give. And since that messenger was still alive, up till that time, he showed the importance of staying with what he

said, because he knew that, that was God's programme for the age. He said if an angel come from heaven and say anything different to what I say, let him be a curse.

Is that right? Now friends that was the strength of churches, a church that don't have a doctrine, a church that don't know where they're standing, a church that don't know the principles upon which they are built. A church that don't know what have been given to them to guard and watch over and make sure the body don't become leavened. A church must know for them to go into the resurrection and have power and raise the sleeping saints and preach to the lost and these things, they will have to keep that truth just as the prophet give it. If this truth is perverted before the resurrection, that church can't have resurrection power. That church cannot bring up the dead, that church cannot preach to the lost, that church would fail to go into a spoken word ministry. Though they will read a lot of books talking about the spoken word but they would not go into it because they would have leaven in them.

Before Adam could come to Eve, she had a perverted child. Is that right? She received a seed close to Adam seed. And that's exactly what Paul was finding in the early church. He said, I fear the serpent beguile you, sold you these, seduce you. Because right in there, you know, little ideas, little reasonings. And I felt the Holy Spirit so strongly, in those last two services, Wednesday and Sunday, to put that inside of there, to let you see the absolute of a prophet's words. It's not called for reasoning, it's not called for people playing around and wondering, friends he went into the pillar of fire and came back out with the word. While he had that word, he was God to that generation. What word: The seven seals, Daniel seventy weeks, The church ages, all these things, amen! Unveiling of God, There is a man that can turn on the light, The seven trumpets, those Seven thunders, amen!

While that word was in him, he was like God and he spoke it, that was Logos, that was God being expressed in word form. And that is the carcass, that is the lamb, that where the eagles are gathered and is feeding upon, amen! Hallelujah! And is upon that lamb, not contaminated, by sons of Abraham. In the evening time when the sun is setting, he's shoeing those buzzers of that sacrifice to keep it clean, amen! Hallelujah! Casting out devils from those

churches, amen. All kinds of devils are going to come in there to tamper with the sacrifice. Glory be to God, amen!

There'll be angels in the pulpit, amen! Messengers to their churches, bringing thus saith the Lord from the bible and from a prophet, amen! Keeping the Messiahship straight. While many go into churchianity, while many play around, flirting with interpretations, amen! While many go blindly, not looking at really what they believe. But there would be people walking holy, holy, holy, onto the Lord. Hallelujah! Amen! You'll be God called, God trained, man in shape to pack this message. To sweep it until the coming of Jesus Christ. Amen! Brother, when we see the bible, we see what we are standing for, you see the revelation that's been given to us. You see we stand here, shoulder to shoulder, locked together, amen. Hallelujah! As guards of these revealed truth, amen!

We would have just come in, sitting, be educated, be sermonized people and you know, kind of get a little revelation ourselves. No sir! We are standing here as the continuation of the book of Acts. We are standing here as the true Alpha bride becoming Omega in the last days, amen! We are standing here as the very ministry of Jesus Christ in the earth. Standing here under the leadership of the pillar of fire, amen! In this third exodus. Hallelujah! And those things were necessary, however so often the spirit sees the need to come back, amen. Show to us what has happened in this generation, what we believe, amen.

You know, I didn't even know, Sunday just preaching there, away, the spirit just, sweep right through there with the word. They had some young boy there from the Seventh Day Adventist, you know. And I was talking there about Uriah Smith, you know, and he had it all wrong and he mixed up certain things in, you know, reformers trying to probe at the mysteries of God but it was not the time. And you know, after I understand it had a big controversy, I even saw the gentleman out there, I see a few of the brothers trying to, bring him back down. You know to a level mind, trying to get him focused in the bible, he was all to, he was incensed. Amen! You know, it just seems that it stir up whatever was inside of him that, brother, he was looking for a battle, amen!

But you know you have to pray for blind people, you don't fight blind people. You pray for the blind, amen. Don't fight a blind

man, when the poor boy can't even see what is going on here. Brother, the Seventh Day Adventist so far back from the truth, amen! See! You'll be already crossed over into the eight day into eternity, amen! Hallelujah! It's a holy convocation. Amen! The pillar of fire, we talking about God speaking, we not talking about a man going to be educated, we talking about God in his church speaking. Amen! The spirit and the bride is saying come. We are talking about the voice of the arch angel on the earth, amen. Jesus the master is here. He is calling for his own, amen!

It's not time for debates brother, this is he himself coming down to the resurrection. Brother, he has gone right back into the prophetic word to place his church in the hour, to show her the time, to anoint her with his end time promises. These end time prophesies, that the church will see the hour challenge that is set before us. And they that know their God would do great exploits. Amen! That is what it means to us, amen. We contend, and that is why we try to get into the word and stay in this word because we love this word. Amen. Hallelujah. I hope none of us have that kind of behaviour, I hope none of us would run and go in other people churches and try to go with some misinterpretation and try to cause some confusion. Otherwise you will be just like that little blind boy there, that needs some help, amen. What he needed to see was the Son of Man come walking, and put two eyes-balls inside of him, go wash in the pool of Siloh, amen. And see yourself in the word first, then you could see things right, hallelujah! Amen!

Jesus knew what the boy needed, he needed some eyeballs to see himself in the word. When you try to explain this and that, and the church ages, and so and so and so, and Daniel, and Smith, and Ellen. G. White, that's the wrong angle, you'll never reach it there. Amen! He needs to see himself, unless a man doesn't see himself, he's still blind, he can't see it. To see this, anything in this bible, you have to see yourself, amen. Then you can see things right, then you know how to look at things, amen. Hallelujah. Glory. And you know, it's a great need now, especially us in the assembly here. And the time that we are living in and the challenge, and spiritual powers in the earth today. Because you get into this book of Daniel, we begin to see how powers, principalities and powers in high places, spiritual wickedness. That's what you seeing friends!

Let me tell you, you are a Christian and you read your bible, and you going through oppression. A lot of people bump, as brother Branham say, the same way people scream and shout, he say what you think does make them scream and shout so? They bump into them angels, they all around you, amen. He say you bump into them angels, what a charge of faith, there's a theophany coming by, amen. But they don't know it, their mind is not thinking quickened to those things. They say oh, I feel nice, oh I feel to shout, I want to run. And the same way they bump in... He say, you meet that devil everyday, amen! You get under the oppression, and the influence of those demonic forces of darkness that is coming against the church of the living God. The gates of hell trying to shake against you, amen! And you don't realize many of times. He said, "I feel the prayers, I feel no prayers, I don't feel to go, all I want to do is..." And why you talking so, because your mind not quickened. Amen! Hallelujah! The bride will go through those things everyday. Amen!

But brother when the Holy Spirit could take the word and begin to show us in the word, child of mine, don't bother about that, amen. Hallelujah! You're on the battle field, you must face those things, all hell is against this truth, amen! But greater is he who is inside of you, amen. In my name! in my name! Hallelujah!. No wonder you want a revelation of that name, no wonder why you want that name written in your forehead, no wonder why you want to bear that name, because then in my name you can cast these devils out. Out of your home, out of your mind, amen! Hallelujah! Glory! Then in that hour you can stand there, and take the devil and his forces on, with the word of God you'll have to run back nowhere. You could take he sword and cut your way to a real revival in your life, amen.

A clean fresh drink, amen , you might not convince the whole world, but those who around you brother, they could drink of your water that you have drawn from the well at Bethlehem. Amen! Hallelujah! They could drink from your water, amen. Because you broke through the enemy lines, into the promise of God, into a real refreshing, amen, where you could keep the victory, amen. You know what is victory, amen! You could talk about victory, there is a spring in your step, amen! Is not old talk about victory, real victory, because your life showing, you have victory, amen! Glory!

And that is what God is giving to the real believer in this hour, that's what this message is all about, amen. Now is come power, now is come salvation, now is come the power of our Christ, now is the accuser cast down. Why? Because the seven seals is opened and Michael is here, amen. With a drawn sword. Hallelujah! Glory!

But if the enemy blind you from that truth, if the enemy blind you from the word, what's going to happen? Now I'm frustrated, now I'm depressed, now I'm confused, now I don't know where to go, now I'm all bound up, now I've lost my victory. No sir, amen!

Take the shield and the sword, amen! Hallelujah! Glory! That is what it needs friends, it needs people who minds are made up, it needs people who are determined, amen. Hallelujah. It need people who are convinced, it need people who have a genuine revelation. Hallelujah! It needs people who has come to the place where they are praying through. It needs people to know other people, who know that these things are real. To be in the company of people like that, amen!

You want the Holy Ghost, get around people who have the Holy Ghost. You want victory, fellowship with people who have victory. Hallelujah! No wonder we have confusion, all kind of half dead people with one another, nobody can give anybody life, amen. Get in the presence of God, where somebody could rebuke you and shake you, correct you, expound the word to you, exalt you, admonish you, amen! No time for old talk, no time for jesting and foolishness, is the word edifying one another. No time for back-biting, and tackle-tailing, and gossiping, amen, no time for evil-speaking. Because the word of God, we could confess his name, amen. We could apply the token, hallelujah! Don't talk about the message; apply the token, when we come together.

No wonder it's the spirit of just men made perfect, innumerable company of angels, that's the fellowship that the blood speaketh better things. Because the only voice that can speak through his blood is the Holy Spirit. And the church is become the blood of Jesus Christ, by the Holy Ghost, because the Holy Ghost that was in the blood is now in the church. And the church was in that blood, she was part of that very Spirit. Hallelujah! And she is just speaking on his behalf today. Amen. When you see what God has promise, when we see what was spoken, Brother we don't have to

play church and wonder what is happening, we know what God has spoken. Amen. Blessed be his name.

I thank God to know that, how God have worked and done these things, brother, as we see all around the battles, the forces, the darkness, we know that the time of deliverance is at hand. Oh my! These things does only show, the time is at hand, blessed be his wonderful name. Brother, you see all these things moving here, moving all roundabout, it just let's us know, when we see the Holy Spirit will come right back down amongst us and do these things like that. Bring deliverance, show forth them things, move among the people, amen. And you seeing the word becoming manifested, the word becoming alive, what does it tells you?

There is people who is coming to recognize, these things are for now. These things are true, these things are here friends. There is people God trained to put that arm in that sleeve. As the prophet say, "All the time you use to fight up, somebody have to hold your hand as a little baby. And mother has to hold the baby hand and put it in the sleeve". We can't get in the channel, the devil shake you up, circumstances shake you up, confuse you... You start of to look powerful, you get deflated. You run and think you seeing this, then you realize it was a delusion. But then you learn to stand, stand upon your stand, amen! Glory! You convinced now, amen. Brother Branham said, when Moses met that pillar of fire, that word become reality to him, had no more running back in the wilderness. He was no longer confused, amen. Brother, right there in the presence of that pillar of fire, he knew he was God to the people when he left there. Amen.

God show Moses he was that word, he knew he was God to the people when he left there. Amen. God show Moses, he was that word. God show Moses that prophesy was concerning him. Moses knew he was in God's foreknowledge. Right there, he knew he was the expression of God, thinking for that hour. Is that right? Sure! You think he never ponder those things in his heart, you think God does deal with a man, bring a man to God presence, speak things to a man. Where a man could realize this word was spoken thousands of years ago, hundreds of years ago. And then you see it come to pass in your life, then it comes personalized to you, doesn't that tell you that you were in God's foreknowledge? Doesn't that tell

you that God was thinking about you quite back there? Doesn't that tell you, that you are the expression of his thinking? Amen.

Brother that's why it's different because it's come real to you, it's come personalized to you. You look there and you know that you are part of that word. Nobody don't have to tell you that, you don't have to join a church to feel that you're in the right church because of part of that. God testifies of that to you as an individual. Christ is the mystery of God revealed, the revelation is being made personalized in you, the individual. Amen! Hallelujah! Glory. And with that you could stand before the world, that is indestructible, amen. Glory be to God. Because you know that the word cannot fail. Heaven and earth will pass away but that word cannot fail. From the time God show you that you are the word for your generation, he takes failure out of your mind completely. He shows, it is impossible for you to fail, because the word cannot fail. Amen.

As long as you see yourself as the flesh, no wonder he says, I am so glad when I found out that I was not Charles and Ella son. Amen. God move him beyond the realm of flesh, God move him beyond all them different things, God brought him to a place where he knew he was the expression of God's thinking. He was the fulfillment of that word for that hour. Once he knew that, that made all the difference, amen. So let us move right in here quickly, before our time slips away. On this Daniel eight, because I want you to notice here from verse one, Daniel eight verse one. He places the time, he says:

*In the third year of the reign of king Belshazzar...*

Let's study quickly and just hit that real good as we could bring it over into chapter nine. See how those things fit in the word, how the word just blends together there.

*In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.*

Now watch, and he begin to say what he saw in the vision. Now until that time, until chapter eight, there was only two previous visions. In chapter two, he said, "In the night visions...", when he was praying and asking God for Nebuchadnezzar, what Nebuchadnezzar had dreamed. He showed it back to him. He said in the night visions, he saw it. Amen. It came to him and he could

describe to the king what the king had dreamt. Then Daniel chapter seven was where he had the vision of the four beasts. And God was filling in more details. As I said to you, everything from the moment that, that vision of the times of the Gentiles was given unto Daniel, in chapter two, every other succeeding vision was only filling details of what was already given, to make his understanding more complete. Is that understood?

So when he came to chapter seven, what happened? God begin to give him more revelation, and what was he seeing now, he was seeing a lion, but God begin to show to him that, that lion, that bear, that leopard and that beast, that fourth beast, what they was. It represented four kingdoms. And then what followed, what followed that fourth kingdom? It was the everlasting kingdom of the Most High God had showed to him how the saints were going to come and possess that kingdom at a certain time. So Daniel knew right away, that this was pertaining to what he had already seen in chapter two. Is that right?

Now what was God's reason for it? God's reason for it, now was to fill in certain things now and to show how these things relate to his people. Because this book of Daniel, you know, it pertains to Daniel and Daniel's people. But notice, up until that time, he was only seeing things pertaining to the times of the Gentiles. In other words, he was seeing Gentile nations, like Babylon. He was seeing Gentile nations, like Medes and Persians, gentile nations like Greece and all their conquest. All their achievements, and how great they were, and how they were going to be world empires. He was not really getting much information concerning his own people.

So as to relate those things to his people, it was difficult, but then God knew that in his purpose, he must make these things known to him, so that he would have a clear understanding of the relevance of those things to Israel. Because Gentile nations are only introducing the bible, when they are connected to God's people. That's why God didn't say anything about... he didn't say anything about Germany, he didn't say anything about Cuba, he didn't say anything about Venezuela, he didn't say anything about Argentina, because they're only introduced when they are connected to Israel.

And here we find that, when God was giving that now the time was going to come, because Jesus spoke of that time. He said Jerusalem shall be trodden down until the time of these Gentiles, what? Be fulfilled. And we know that right there that Daniel saw something happening in that vision which was a great stone cut out without hands. It was going to come, and all these Gentile powers, that rose in the world, that dominated world of fears, that seemed so great was going to do what? They were going to be destroyed one day. You could imagine when they look at Babylon back there, and say this is going to fall. It's the same way it confuse people when they look at America and think it can't fall.

And when the prophet says, he sees debris, desolate, ruins. It's the same way, God show Daniel, another kingdom which was going to succeed that, isn't that strange, amen. It's right there in the bible for us to see when they say all these great things cannot happen. When it called Rome, the eternal city, the Vatican, the thing that cannot be destroyed, it's the eternal city. And yet the bible show a bomb is going to destroy it in one hour. Then how much more when you look at Babylon back there, and it seems so great, the whole world. Because Nebuchadnezzar was like that great tree that the whole earth came for food. The fowls lodge in its branches, the beast eat of the fruit. Is that right? But then the watchers say chop it down, amen. Alright! So look.

So it shows us how, things take place in the earth. Sometimes we look out there and we start to see things happening, we wonder, 'I wonder what's that taking place, I wonder why this, I wonder why that? Maybe that's the news, maybe this is that, and this means that. But then we know that, as we look and see how God has dealt with these things in the bible. As we see in the prophesy for the end-time, as God laid it out, and the prophet call it, he say Daniel is one of the most beautiful pieces of unfulfilled history that was written. What language, the man is writing unfulfilled history, but unfulfilled history is only prophesy. And what become history and what filled history books. God spoke it in detail about the nations, when they're going to fall, about their leaders, about what their leaders going to do. Amen.

And we find that here that up till that time, he had seen those visions in chapter seven and chapter two and it was dealing with those Gentile powers. And he could have only, until that time,

identify Babylon. Because all it said was the head of gold was you. Daniel didn't know who the chest of silver was, he didn't know who the thighs of brass was, he didn't know who the legs of iron was. When he saw the four beasts, he still didn't know who they were. It wasn't told to him in the vision. It just said the fourth kingdom, is the fourth beast. He know it represents four kingdoms, he know it represents four world powers, he knows that, it is going to be succeeded in the end by the kingdom of the God of heaven. He know those things. But as to identify them, as by name, he did not know them. Is that right?

But this vision here in the third year of Belshazzar, the time is given, because Belshazzar was the one who was king when the kingdom fell. It was a time of transition. One kingdom was getting ready to go out and was coming in. And we found that war, and invasion, and famine, and all these things, always have been evident when there is a change of power. Israel was conquered, Israel..., they had a siege around Israel, they conquered them, all those things. They broke their power, and then they brought them under Babylonian captivity. Then the Babylonians, they was under a siege by the Medes and Persians, they conquered them. They brought them under their power, is that right? And so it went on.

Alexander the Great, did the same thing, right on, and even here when the kingdom of God is getting ready to be established in the earth. What is happening? Revelation nineteen, there is going to be war. He's come to make war with the beast and the kings of the earth. It's by war, is by invasion, is by destroying that power, he's going to come, and fill the earth, with his kingdom. Is that right? It will go all the way out, and then come back to Israel. And how the prophet showed, he said that was the beginning of the Gentile dispensation, here is the ending of the Gentile dispensation.

And back there it had a prophet who rose up, in a Babylon, interpret the handwriting on the wall, in that Babylon. Here we have a mystery Babylon, here we have a prophet interpreting a mystery handwriting. Back there now, was an image worship that they were forced to bow down to, here they have an image they're even forced to bow down to. Amen. It is all going to come back. So the same way, that all those things were evident and it is laid in the bible. And God sent a prophet to open that up, to show us, we are at the ending of that dispensation. Amen.

And all these things that we are seeing happening in the land today, in the light of these modern events, it shows us, how real, how accurate the prophecy is. Amen. All the talk about war and invasion, and all these things, we know that all those things, that's not the war God is talking about. Amen. Now watch. So hear God now, this vision, was for a purpose, to begin to identify to him these other kingdoms. Why? Because he was actually seeing that power surrounding Babylon. He was going to be called, to come and interpret the handwriting on the wall, when nobody can do it. He will begin to identify the succeeding power as the Medes and Persians, when nobody could do it.

Because he had caught that revelation, God had given it to him, what was going to happen in the earth, right there and then. He wasn't going in presuming and guessing, he was going to know it, and reveal it to them, by the word. Because God was giving them revelations pertaining to these things. Is that right? Alright, now watch. So notice, here he came forth, and the first thing he saw in the vision, as the vision begins to broke before his eyes, he saw a ram, pushing westward, northward, southward. He didn't even know who it was yet, but he saw this ram, and he begin to notice certain things about the horns of this ram. One was higher than the other one, is that right?

He did not know that represented a nation, he didn't know those horns represented kings yet. But it's kind of strange to see this animal, and he saw the directions it was pushing it. It was noticeable, it was not pushing it in a circle or pushing anywhere. It was pushing in specific directions that attracted his attention to observe it. That in writing down the vision, he took time to mention these details. He said

*And as I was considering,...*

He's watching it, he's taking it in, he's observing it, he knows it means something, because he had former experiences of God revealing mysterious things in symbols in the form of beast. God show him beast as kingdoms already, he had that revelation, so this beast here, he had never seen that ram before. Yet he didn't know, at the time, that ram was the chest of silver. He didn't know at that time, that ram was the same bear with the three ribs in the mouth. Because it was the Medes and Persians, but he didn't know it yet.

And God was showing him this same nation in three different symbols already.

And he said... Then he began to see something else introduced in the vision. You picture it with me, as I try to simplify it and let us catch , what is laying here in this text, because it's no way we could properly understand Daniel nine, if we can't understand Daniel eight. Because I want to prove and show you tonight, Daniel nine is only a continuation of Daniel eight. And that's why people try to run around the seventy weeks, and they can't explain twenty-three hundred years, twenty-three hundred days. They can't explain twelve, ninety days, it's all become confusing because they all pertain to something that tie together here. It was one set of vision, dealing with four world kingdoms and the Jews.

Alright. And that's the time-piece, now watch it now. So notice here, in the vision now, as this ram, was becoming so strong, he notice a he-goat. He had seen a goat before, he had seen a ram before, in natural, in nature. So he knows it was a he goat, he called it a he goat. And something important about it he notice, it had this great notable horn. And then he saw instead of it coming, it didn't play with the ram, it didn't pass it straight, it run straight in the ram and began to stamp it and destroy that ram, until no one could destroy the ram from the he goat. And he describes it, he says it came with anger, it moved with anger, anger is anger. And it cast him down to the ground.

And he said, and then the he-goat became great, after he overcome the ram, he became so great. But you notice something while it was so great the horn was broken. And then to his amazement, four other horns, just grow right out of the place where one horn was. That beast represented a power, a nation, and that nation now instead of having one king, it had four, that kingdom rather had four horns now. Well it didn't stop there. It was unfolding God was communicating something in symbol. God was communicating something that is going to take an angel to come and reveal. That was going to become a prophesy for the last days. Do you understand that?

That is going to have its fulfillment in the earth, in the nations of the world. The people who lived in that time will be able to look at that tie it back to that, by the interpretation that the angel give. Now watch. And he saw out of one of the four horns, right there

and then he didn't say which one. He didn't say it here in chapter eight but he said it later on.

*...out of one of the four horns of the he goat, a little horn, which waxed exceedingly great, toward the south, and toward the east, ...*

Well we already had the ram pushing towards the south, pushing around the east, pushing towards the west, and so. And here it was, this horn became so great.

*...and toward the pleasant land.*

And Israel, in many places in the bible was called the pleasant land. Now Daniel was actually seeing again, this little horn. He had seen it in chapter seven, he had wondered about it, how it was given a great mouth and speak great things. Is that right? How it make war again in this age, how it change time and season and so on. And Daniel had seen that horn where? Coming out of the fourth kingdom. Now here he is seeing it coming out of one of the horns of the he goat. Is nothing strange with that because God was just showing him back a little further back, the history of how this nation is going to come up.

Because we already have the Medes and the Persians, which was the ram, which was the second power, we already have the third power, which was Greece, the he goat. We already have the kingdom of Greece, the bible says the fourth kingdom which was the four horns. And we know the kingdom that succeeded that was Rome. Had nothing in between there, is Rome succeeded afterwards. Is that right? It can't be nothing else. Because it's exactly filling in more details of what was previously given. Do you understand that? Alright. So let's look at this now. Not because it's important, because here Daniel knew, that pleasant land in Israel, that's what he call it.

*And it waxed great, even to the host of heaven; [Isn't that something? This little horn waxed so great even to the host of heaven and it cast down of the host and of the stars to the ground, and stamped upon them. Yea, he [and it changes the language and makes it personalized now, just like it did in chapter seven]... and by him the daily sacrifice was taken away, and the place of his [that's the prince of the host]...his sanctuary was cast down. And a host*

*was given unto him [that little horn] against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it continued, and prospered.*

Well so far he saw this was doing a lot of things against the pleasant land, against the prince of the host, the God of the people of that pleasant land, against the sanctuary, the dwelling place of the God of those people. Is that right? All those things. Alright. I will have to read it over, I read it already, but I'll just read it over.

*Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trampled under foot?*

Because they saw the sanctuary, they saw the host being trampled under foot, in the vision. So they was talking about it. But the understanding was intended for Daniel. Because the vision is being given to Daniel, because God is communicating something to his prophet. It's a prophecy that God want to become part of the word. And that word would not pass away, it must be fulfilled, in its season. And this verse fourteen, is a very important verse.

*And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*

Out of all the visions in the book of Daniel, this is the first time a period of time is given. In chapter two, it never say how long, no kingdom is going to last. It said a head of gold, it said a chest of silver, it said thighs of brass, it said legs of iron. In chapter seven, it says four beast come out of the sea, a lion with eagle wings, a bear with three ribs in the mouth, a leopard with four wings and four heads. Is that right? A beast, you know, with brazen nails, and iron teeth, and so on. And it never say how long it was going to last, give no time.

Now in chapter eight some time is being introduce and the time that is being given don't pertain to the ram and the he goat, don't pertain to the four horns. The time that is being given is pertaining to the sanctuary and the host, being trampled under foot. Those on the pleasant land, do you understand that? It pertaining to them. It

must alarm the prophet, that was his people. He had already seen his land destroyed, he had already see the sanctuary burnt when he was taken captivity. Because Nebuchadnezzar burned the city, destroyed the sanctuary. He had already seen that! Now he is seeing a vision of his people, the daily sacrifice being taken away, and they were yet future, they were not of the past, they were future.

And when he sees all the people who have to go through these things, knowing how that would have been troubling him. I mean, at the middle, you will be astonished, at the ram and the he goat and how the he- goat become strong in destroying the ram. But that didn't pertain to him. But here he was seeing that pleasant land now, Israel. Here he was seeing that sanctuary. He's a Jew.

*And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, [he didn't know what it all meant] then, behold, there stood before me as the appearance of a man.*

*And I heard a man's voice between the banks of Ulai, who called, and said, Gabriel, make this man to understand the vision.*

As I said this is the first reference of Gabriel in the entire bible, if this word wasn't here, we would not have known it had anybody name Gabriel in the bible. And he's been told to do what, reveal to this man, to whom, this vision is given, what the vision means. In other words, the first time Gabriel comes in, he comes in, into the drama, into the scene here, and he is given a charge. And the charge he is given is to give this understanding to this man. What understanding, concerning the things that the man seek, sought, he sought the meaning of what he saw. It's going to take someone from heaven to reveal that. He can't send him to nobody on the earth. Is that right?

So Gabriel has a charge, he has a commission, what is his commission? Make this man to understand this vision. He didn't need Gabriel to give him the understanding of the vision in chapter two. He didn't sought the meaning for the vision in chapter seven, and Gabriel was not the one who give him the meaning of the vision in chapter seven. You look in your reference, it's the first reference it have here in the bible to Gabriel: Daniel eight, sixteen.

*So he came near where I stood: and when he came, I was afraid, and fell upon my face:...*

He came near where he came, so he saw him. He look at him, he said it's a man, he look at the man eyes, he look at the man complexion, maybe estimating in his mind how much pounds the man would weigh. Is that right? So in case he sees the man again, he could say that's the same man I saw, that's the same one that came to me the last time. The man came to me, he observed the man. This is the man that was going to talk to him, this is the man that was going to give him the meaning that he sought. Well, then, if you seeking the meaning of something, and you hear a voice saying, "This man, let this man draw near to you, and talk to you, and tell you want he mean. You won't be looking at him? Sure, you must look at him because what you seeking, what you desiring to know, it is in that man. And that man is going to speak it to you. And watch now, watch, now the only reason that Gabriel was told to give the man understanding because Gabriel knew what it meant. Does that make sense? Otherwise he wouldn't be told to make him understand it, if he couldn't make him understand it. He could make him understand it.

*So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.*

Before he start to explain the vision, he tell him the time of the vision. Because that third year of Beltechazzer is given to be five thirty-one B.C. In other words this year is five thirty-one B.C. You just saw a vision but let me tell you, this isn't for the time of the end. The first thing he tells him, because he knows, you see God has a strange way to bring revelation to people. You read things, you see things, you hear things, but when he begins to explain the meaning, the angle he begins to take, to present it that you can receive the understanding. It takes it from being presented in a certain way. So he starts off telling, this thing here is for the time of the end. And I say not the end of time, but the time of the end. And he said...

*Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.*

*And he said, Behold, I will make thee know what shall be in the last end of the indignation: ...*

It was all pertaining to the vision. So this vision was for the end of time, the time of the end rather. And it was, that time of the end, it was a specific part of that time of the end. Because all now, is the time of the, you know. We're in the last day, is that right? When Israel was back in Jerusalem, that nation wouldn't have pass until all things be fulfilled, that generation. So watch. So here now, he says

*...I will make thee know what shall be in the last end of the indignation:*

Which the indignation is God's wrath and his fury, but the last end of it. Because from the time Moses and Elijah come, that's fury, you know. But that's not the seven vials, you know, we know that! Do you know that? [congregation says amen]. Alright! Let me hear you say amen. Moses and Elijah don't have, those vials was seven angels had the seven vials. Moses and Elijah were two men, and one of the men who had the seven vials, was a prophet, an earthly man. It's not six angels and an earthly man, is seven earthly men who live on earth already. Because they had the girdle around their paps, Revelation fifteen. Is that right? Not around their waist, around their paps, that when the judge, supreme judge, pouring out his wrath. Because those seven men had brought mercy to their generation in every age. Then they were the same ones coming back for judgment, in the last days. Now watch.

Because he said one of those seven angels who had those seven vials. You know that was those seven messengers. Now watch. So he tells Daniel, that this thing will be for the last of the vision.

*...for at the time appointed the end shall be.*

And now verse twenty, he begins to, reveal to him, the ram that he saw in verse two to four. Verse two to four is being revealed in verse twenty. In verse two to four he saw the ram, he saw the two horns, he saw it moving eastward, westward rather, northward and southward, and became great. Verse twenty he gives the interpretation, he start with exactly what he saw first.

*The ram which thou sawest having two horns  
[these] are the kings of  
Media and Persia.*

Then verse five and six was the vision with the he goat and he says the phase of vision with the he goat

*And the rough goat is the king of Greece: and the great horn that is between his eyes is the first king.*

Is that right? And he interprets verse five and six. Then in verse twenty-two,

*Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation [that nation], but not in his power.*

Not in the power of the first king, that was Luther and Alexander the great. Because verse seven and eight shows how that horn, that little horn was broken and that, four horns came up. And verse twenty-two he gives the interpretation of that. Then verse nine, he had seen after four little horns, a little horn coming out from one of the horns. And verse twenty-three to twenty-five he is now giving the interpretation of that little horn, spoken of, in verse nine to twelve. And look at the interpretation of that little horn now.

*And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.*

Now right here, let me just say something here, I know many of you, as I've pointed out last week Wednesday in the Scofield bible, they give you a little footnote here, and they say that little horn was fulfilled in some man called Antiochus Epiphenses out of Syria. That's wrong. I repute that, that is wrong. Because this, this little prince, this little horn was going to rise up to the host of heaven, was going to become exceedingly great, was going to cast down the sanctuary, was going to come against the Prince of princes, was going to be broken without hand, was going to cause craft to prosper, was going to by his policy, Amen. Cause craft to prosper, was going to magnify himself, even unto the Prince of princes, was going to be broken without hand. Is that right?

Antiochus Epiphenses didn't even live in the time of Jesus to become the Prince of princes. He didn't die by being broken without hand, Amen. Sure, exactly! This was speaking about some, a kingdom that was going to succeed the four horns. And the kingdom that succeeded Greece was Rome. And Rome came

against this present plan, Rome destroyed the sanctuary, is that right? Rome crucified Jesus, was back there in Herod time when he wanted to kill them also, is that right? Is that little horn came up when, that was the people and the prince, but that little horn came up when. In the days after those ten toes, after those ten horns of that fourth beast, eight little horns came up. That one, his time for being revealed is not yet, because the bride will leave between the gathering of the tares and the revelation of the antichrist. Somewhere between that time the rapture will take place and does takes place.

That little one, who was broken without hand, is whom he will destroy with the spirit of his mouth and the brightness of his coming. Revelation nineteen also, where he'll destroy with the spirit and sword of his mouth, where he's going to be thrown into the lake of fire burning with brimstone, in Revelation nineteen verse twenty. If you notice Paul speaking about him said, he'll be destroyed by the spirit of his mouth and the brightness of his coming. John speaking about him said, he'll destroy him by the sword of his mouth and he was cast alive into the lake of fire. Is that right? So John, Paul and Daniel, all saw this one beast broken without hand. They all saw this one, coming against, removing the daily sacrifice, exalting himself, magnifying himself, showing himself that he is God. Is that right? Amen.

And we even see Daniel saying, this shall be for the time of the end, this shall be in the last indignation. And we know that beast didn't even die in Moses and Elijah's time. After Moses and Elijah, three and a half years, of bringing plagues on the earth, that beast killed Moses and Elijah and rejoice and send gifts, and went out to make war with the King of kings. And it's in that battle; when Michael and Lucifer met on the battleground, the battle that started in heaven, end up in the form of Armageddon. It was in that battle the beast was cast alive. Is that right? At the last end of the indignation. Alright! Now watch. Antiochus Eiphenese never had any policy to cause craft to prosper, he never destroy many by peace. Daniel is interpreting verse nine to twelve, I mean Gabriel is interpreting verse nine to twelve. Verse twenty-three to twenty-five is the interpretation of verse nine to twelve. The exact sequence he saw the vision in, was the exact sequence he give the

interpretation. I think that's very clear for anybody with understanding, could see that.

*And [by] his [own] power he shall be mighty, [verse twenty-four] but not by his own power [why? Because his power would be Satanic, that's why he could call fire out of heaven and so on]: and he shall destroy wonderfully, and shall prosper, and continue,*

Look at verse twelve, right there, where it says a host was given unto him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it continued, and prospered. He's even talking about continue and prosper right here. He is dealing with that very same person.

*...and shall prosper, and continue, and shall destroy the mighty and the holy people. [Because that was the pleasant land, Israel, sanctuary, a holy people].*

*And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes [and that's Jesus Christ, capital P, is that right? Antiochus Eiphenese never even live in that time] and he shall be broken without hand. [Because, why? He will be destroyed, cast alive into a lake of fire].*

*And the vision of the evening and the morning which was told was true: wherefore shut thou up the vision; for it shall be for many days.*

*And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but understood it.*

Do you see where we are back to? What was Gabriel told cause this man to understand the vision. After Gabriel explain who the ram and the he goat was, Daniel didn't need no interpretation for that. After Gabriel explained the four horns that came up in the place of the broken horn, Daniel didn't even need to understand that. All that was clear. But Gabriel never explained verse thirteen

and fourteen. He never explained the daily sacrifice being taken away. He went on speaking about this little horn, and all what he's going to do, and how his policy, and he's going to magnify himself, and he will continue and prosper. And he saw while he was speaking to Daniel, Daniel couldn't take it. Because, before he even starts to speak to Daniel, Daniel fell asleep. He had to wake him back up, and he started to speak to him and Daniel couldn't take it, he fainted. He said, "I Daniel fainted!"

Now we want to continue on to chapter nine to see why, I'm saying chapter nine is the continuing of chapter eight. So I want you to get the first time that is mentioned in this book is twenty-three hundred days, it pertains to the Jews. The question was asked about the sanctuary, Gabriel didn't explain all the vision. Are we satisfied with all that? He didn't explain all the vision, he was told to make Daniel understand the vision. And chapter nine says:

*In the first year of Darius the son of Ahasuerus, of the seed of the Medes, [because Babylon had fallen now, Darius was now the first king of the Medes and Persians before Cyrus came in] which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books [he couldn't leave that vision alone, he went to the books. He had to reconcile those things; he had to put those things together. And while he went to the books, he said I ...] understood by books the number of years, concerning which the word of the Lord came to Jeremiah the prophet [he didn't give an understanding about that, he knew how much years it was because Jeremiah plainly said it. Jeremiah twenty-five, eleven, it was seventy years] and he would accomplish seventy years in the desolations of Jerusalem.*

He, himself is saying it here, and he said:

*And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:*

Now, I'm still going to just make a jump to verse sixteen in Daniel's prayer. He's praying there in confessing his sins and the sins of the people. But we picked up this on Sunday, so I'm going

to start from here where we were on Sunday. Verse sixteen, break right into his prayer and he's saying:

*Oh Lord, according to all thy righteousness, I beseech thee, let thy and thy fury be turned away from thy city Jerusalem, thy holy mountain: ...*

Why is he praying about it? Why? Because he know, right now sixty-eight days have pass, the few people back in that land, have no temple to worship God in. Israel had no place to worship God other than that temple. That was instituted when Moses build the tabernacle of testimony, when it shift to when they went into the land and Solomon build the temple Is that right? David wanted to build the house, God told David, you've shed too much blood, your son Solomon is going to build it. They build that temple, the pillar of fire that was in the sanctuary in the wilderness came down on the dedication day. And all Israel from that time until that temple was burnt by Nebuchadnezzar , they would come once a year, the priest could go beyond that veil with blood, they would sprinkle it seven times, they know there was no other place of mercy other than behind that veil.

Is that right? All Israel, your God was veiled behind that skin and the mercy seat was there, and the cherubim with the wing tipped was there, and the Shekinah glory lady, and the ark with the covenant, and all those things was right inside of there. And now they was burned, the vessels and thing, was down in Babylon. Sixty-eight years has passed and the degree for them to go out was not yet. Seventy years had to run out, it had two more years, and Daniel begin to pray. And he know if the people go back in there homeland, they need to have that sanctuary. What is the sense you get to go back in your homeland and you can't worship God? You can't have mercy? You can't have forgiveness of your sins? You can't meet with God? Because God place is to meet with man.

Exodus twenty-five eight, "that I may dwell among them". Remember my series of messages on that when the dwelling place of God, that I may dwell among them, that's where God start coming among the people, he wanted to dwell with them. How it's going to end up in the New Jerusalem, where he said, and the tabernacle of God is with man. But they had types of tabernacles coming down through, is that right? But notice here Daniel knows the... Let me tell you, Jerusalem, meant something because it was

the place where God was. A house for his name was built there. That was where God met with them in that sanctuary. The most holy city, the most holy place, the most holy people. And he is praying and he is asking God, to let your fury be turned away because, why, God's fury caused the place to be burned through their disobedience.

*...because of our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.*

*[And] Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.*

So this desolation of the sanctuary is not the one you see in the vision, is that right? This desolation is not the other one with Titus, I could prove that to you, I don't have the time to go into it. You take twenty-three hundred days to run out, until the abomination is set up, it still can't work neither. And in one place brother Branham says, "A Mosque of Omar is what would make it desolate". But he said, "that has a compound meaning, because the Musk an Omar was built in the seventh century by a man called Kaffir Omar. And it was built there on the side of where the temple was after Titus burned the temple. And that's where it stands today, and that's why there is a whole furrow over that place right now. Alright! But watch, let's just read, verse seventeen.

*Now therefore, O our God, hear the prayer...*

Now while he was studying the books, after seeing these visions what he had seen, it send him to the books, because he still didn't have an understanding. He didn't understand the vision, but he said, 'I understood now by books'. But his understanding by the books was only pertaining to the seventy years out in captivity. Not the seventy weeks, not the twenty-three hundred days. He is praying for the sanctuary back there.

*Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.*

What this desolate means? We're going to find that word in the book of Daniel many times. Desolate, the abominations that

maketh desolate, the abomination of desolation. Desolate is to bring to ruins. Abomination is something that is loathsome, that is, you know, filthy, that is, you know...

*O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, [how everything is in, our citizens is in ruins, our temple is in ruins, our homes is in ruins] and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, for thy great mercies. O Lord, hear; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.*

What was the obsession in his prayer? The city, the temple, the people, is that right? It was the way life, they came into that land by what a prophet. Moses called them out of Egypt, Joshua bring them in the land. God said unto them by a promise to the father Abraham. They come in there by a covenant. That land was the boundaries given unto them. That's the royal, grand, Palestine, that land. Is that right? Sure! It means something to them, it's inheritance, it's their heritage. It show how much he was a Jew, it showed how much he was identified with the way that God have dealt with them. It showed how much he knew the importance and the relation of these things to the existence of his people.

*And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, [what vision that was? It was not chapter two, it was not chapter seven, it was the vision of chapter eight, he had seen Gabriel] ...even the man Gabriel, whom I had seen in the vision at the beginning, [he is talking about another vision, not the one he was having there when Gabriel appeared, another one previous to that time] being caused to fly swiftly, touched me about the time of the evening oblation.*

And I was saying the other night, from the time Daniel starts to pray in verse three to verse twenty, as fast as it would take me to

read that prayer so quick the angel came. Because, when he reached that place in the prayer, the angel was there. And he said it was caused to fly swiftly, coming about the time of the evening oblation.

*And he informed me, and talk with me, and said,  
O Daniel, I am now come forth to give thee skill and  
understanding.*

About what? Not seventy weeks, in other words, Daniel didn't know nothing about seventy weeks yet. So he can't come and give him understanding about seventy weeks. Daniel is saying, the one I saw in the vision at the beginning, this Gabriel. What was his experience with Gabriel at the beginning? Gabriel was told to give him understanding concerning a certain period of time. Is that right? He says:

*...I am now come forth to give thee skill and  
understanding. At the beginning of thy supplications  
the commandment came forth, and I am come to  
[what?] shew thee; ...*

I am come to show, show you what? Give you skill and understanding concerning what? What was the vision he saw Gabriel in, at the beginning? When that vision had finished he had no understanding, although Gabriel was told to give him understanding. When he see Gabriel the next time, it come like if I tell you, I says I'm... okay I'll stop here tonight, we're going to sing a song and close but I'll pick up from here Sunday morning. When I come Sunday morning, I begin to speak and says, as we was saying on Wednesday night, talking about Gabriel coming to Daniel. You know right away what I'm talking about. Because the last time when I and you met and the last time I and you spoke that's what we was speaking about.

Because the only time he ever saw Gabriel was there, the only interaction he had with Gabriel, was Gabriel supposed to give him understanding. About what? About a certain period of time concerning his people. Not Babylon, not Medes and Persians, not Greece, about his people. About one who was going to trample the sanctuary, trample his people, exalt himself, come against the prince of princes, his very God. He said:

*... for thou art greatly beloved: therefore  
understand the matter, and consider the vision.*

What vision? What matter? He said okay now, begin to understand the matter, and I've come to give you skill and understanding, I've come to show you. Understand the matter, understand the matter and consider the vision. What matter? The matter which Gabriel was told to make known unto him. What vision? That vision back there, what he was seeing in chapter eight. You say, "Is that so?" Look at verse twenty-four, at the first... he's now going to explain to him what matter and what vision. He is now going to unfold the purpose of his coming, because this is called, "The six-fold purpose of Gabriel's visit". Is that right? This is why he come, he's coming with a six-fold purpose to Daniel. And the first utterance is another period of time, seventy weeks. Why? He end the last time, it was a period of time in the last vision. When he come back a second time, he starts of to explain to him right to begin with, with another period of time.

*Seventy weeks are determined upon thy people and upon thy holy city, [and then he goes into six things: the first one] to finish the transgression, [the transgression is not finished yet] and to make an end of sins, [they haven't come to recognize the true atonement for their sins yet] and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesy, and to anoint the most Holy.*

Those six things are yet unfulfilled. Because when that, Messiah came to them, they never recognized him. So they never received the pardon for their sins. They held on to the natural instead of truth, they couldn't recognize who Elijah was. Elijah was right there, in person like John the Baptist. He introduced the real lamb, the holy Lamb of God, they never even know it. That was the real atonement right there. Is that right? That's why Elijah and Moses had to come and preach to them, to reveal to them the atonement, and that's why they would mourn for the sacrifice that was killed. Not a sacrifice that has come to be killed for them. They will only recognize what they rejected. Joseph brothers recognizing, they rejected Joseph. Is that right?

So they've already had three and a half years, they had something that they rejected. You understand what I'm saying, they had something that they rejected! What they had? They had

the real lamb among them for three and a half years. Well they going to get it back for the same period of time this time. And that time Rome and the Jews, Ahab and Jezebel, is in a marriage. Is that right? Sure! And when Ahab and Jezebel went and married, there must be an Elijah in the land. There is going to be a remnant by the election of grace, must have them there too. Is that right? Amen.

So I'm going to stop there tonight because I've established what I want to establish tonight here. So when we begin inside Daniel nine here, you know what I'm talking about now, because Daniel nine is connected to Daniel eight. That's why he came, so now we could look at seventy weeks, we could start to look at it and see that it was dealing with a specific period of time. It was Gabriel coming to give Daniel understanding pertaining to something he has already seen. The reason of Daniel nine, the reason of all this explanation about seventy weeks and so on, is that Daniel was only seeing, all the time, Gentile powers. He wasn't saying nothing about the Jews, but now he's seeing why, he's understanding why he was being shown those things.

And every one of those nations leading us today. Because that Iraq is Babylon, that Iran is Persia, you understand what I'm saying. Sure! Greece is right here, Rome is in that same fourth kingdom. The reason, in the whole book of Daniel, Daniel never identify that fourth power. God identify the head of gold as Babylon in chapter two. In chapter eight, he identify the Medes and the Persians, and Greece as the second and third powers. And he never identify the fourth power. If the Jews had known who the fourth power was, they would have known who Messiah was. The reason why Messiah was cut off by the Roman people, and not for himself, is because the Jews didn't even know the Roman people was the fourth power. Otherwise they would have know, that's them destroying Messiah right there. They would have seen the scripture being fulfilled.

That's why they turn around after, almost two thousand years, and would go right back to the same power that scattered them into the whole earth and make a covenant again. Because they don't realize that, that same power, that is the same power. Because it changed it's outward texture since then. It's not Pagan Rome no more, it's Papal Rome today. They don't know it's that same power. But that is why the Holy Spirit coming back here to show

to us now that we can start to place these things. That, what we see happening in the earth right now and all these things with those nations moving there. And this new world order that is being ushered in, See!

Under the United Nations, these Security Council and all these things, that is coming in since that Berlin Wall was broken down. And a new world order is coming in, since the communist nations have given their strength and power to the beast. And this is the first indication to see a united world. To see a new society coming forth, to see they're dealing with, how they're dealing with global crisis in a different way. It identify a new society and that have to come in because brother Branham identify those things back there. He says, "Look them two big toes, one was Eisenhower and one was Krushev." Is that right? And he identify the coming of that headstone there, what is that smiting stone coming. That was the ministry of the Son of Man being revealed here. Is that right? Sure!

Is a spiritual form coming here before it comes in a literal form. Revelation ten is one part of it, Revelation nineteen is the last part of it. So we can see these things that we are being caught up into and see the time when these things are happening. And what we see in the earth today that we would not be left without understanding. And we'll not be caught with all the propaganda and all these things, and blowing people minds and making them feel that is World War three. And they say World War would be fought in the valley of Jehoshaphat in Megido, not in the Gulf. In the valley of Jehoshaphat! The bible identifies the location where its sixteen hundred furlongs and to the height of the horse's bridle where the vat is going to be. Outside the city! Is that right? Sure!

And all these things here is to destabilize that whole region and get control of that oil. Because that oil weapon is more devastating than the atom bomb itself. And that's what the industrialized nations depend on. You see, those things only identifying to us. That's why you see the pope haven't rose up and make a statement on that as yet. He haven't said one thing about what is going on there yet. See! Because we are at that time when these things are moving in. But friends, you think that we are to be taken out of here, but all these things that brother Branham... He said, "That is the calendar for this end time that we are living in". He said, "I'm praying God, that God would reveal to me that time here, that we

will see the day and the hour. We will know how close it is, how late it is. That, when we begin to see these things begin to come to pass, you know the time of deliverance is at hand”.

That’s why we sing, ‘Oh see the bright light, it’s just about home time’. Amen! When you can see that light of his word breaking forth and the mysteries of the kingdom is being revealed. An entrance is being ministered abundantly to that kingdom right now. He is gathering, he opened that seven seals book to gather his redeemed subjects who is going to reign with him in that kingdom. The promise in this age is you will sit with me on my throne if you overcome in this hour here. Is that right? We see it happening. We see, we have come to that hour, may God just so warm your heart by his word and cause you to begin to focus your attention.

And like Daniel, when he saw the time running out, after he saw those visions, he didn’t even understand many of these things. You might have been hearing over these last couple months, you might not be understanding, but what should it do? It should drive you to your books. He understood by books without Gabriel coming, seventy weeks. But, then Gabriel came to give skill and understanding. Sometimes you do need your operation of other ministering spirits to come in, to give you understanding to what you didn’t even pick up in reading. You understand what I’m saying.

That we could have skill and understanding because Gabriel came to Daniel so the Holy Ghost would come in the last days. The spirit of wisdom would come, to reveal these deep secret things to get the church ready to go out. Isn’t that what he said? Can we see his word coming to pass? And then those people, he said, who are gathered in... Because Daniel heard those seven thunders, is that right? Daniel ten to twelve is the last vision which we going to get and that parallels Revelation ten where that same one lift his hand and swear. Is that right? Exactly right!

But it no one who could have seen the vision of prophesy, he said and then, when he gathered that little bride in the last days and they who have faith would do great exploits. They who know their God would do great exploits, we’ll be worshipping the living Christ, moving in and out amongst us. Amen! Jesus himself present amongst us, showing himself alive among his people, showing he has come back for the honest in heart. Is that right? Oh

my! What a thing it's going to be! I believe we could sing that tonight, "He has come back for the honest in heart". He said that second pull, discern the many honest in heart, but the third pull went back for them, to show them they were part of that mystery. To show them their name in that book, to show them that they were considered in the plan of redemption, to show them that God did not forget them. He had a place for them and brother he was determined that he would sit at his table. Amen!

Brother Vin sings, [He has come back for the honest in heart]





