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Third Exodus Assembly

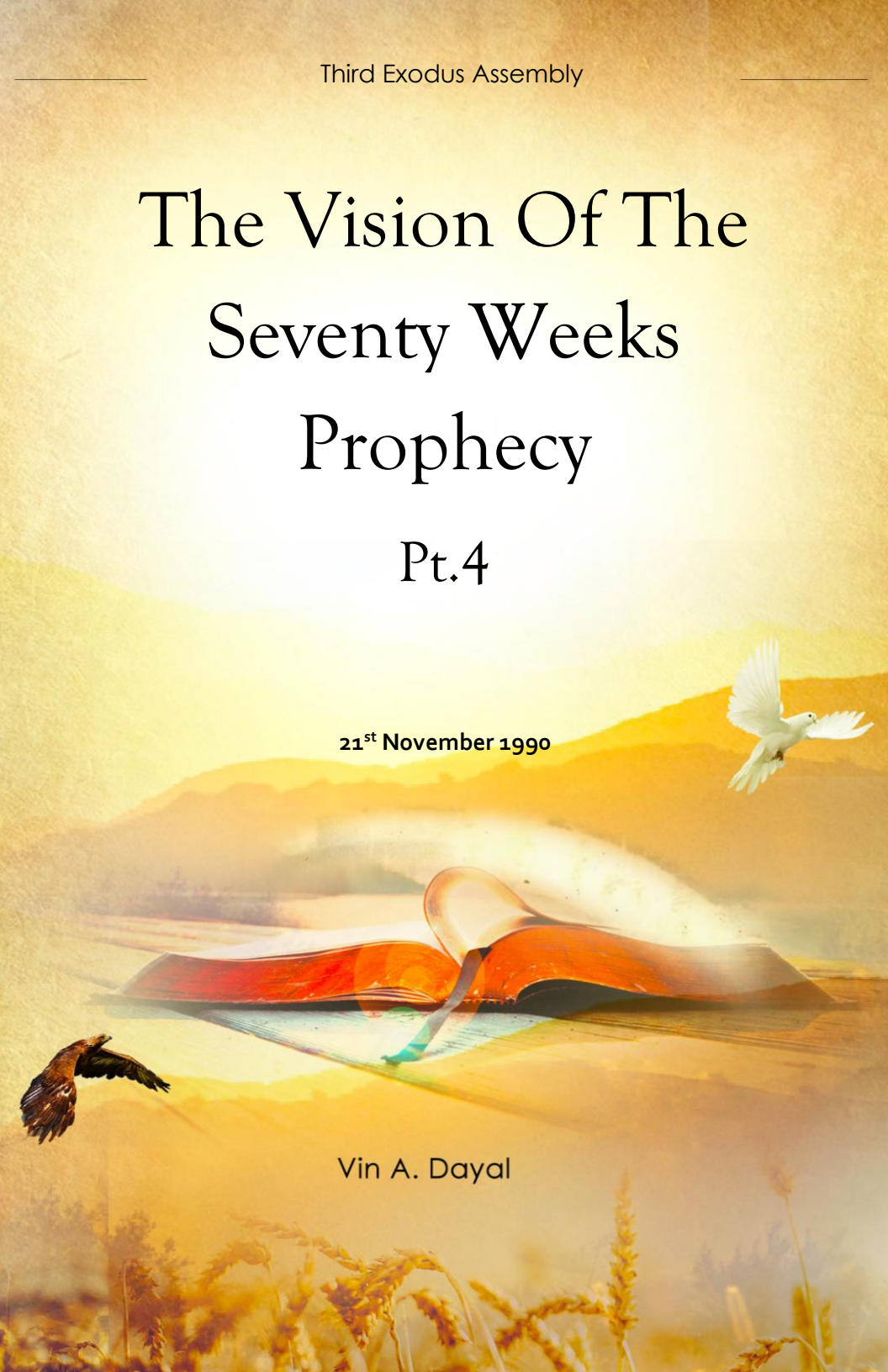
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# The Vision Of The Seventy Weeks Prophecy

Pt.4

21<sup>st</sup> November 1990

Vin A. Dayal





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Third Exodus Assembly

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**THE VISION OF THE SEVENTY WEEKS  
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# THE VISION OF THE SEVENTY WEEKS PROPHECY PT.4

TRINIDAD  
WEDNESDAY 21<sup>ST</sup> NOVEMBER 1990

**BRO. VIN A. DAYAL**

[#139 - Songs That Live -Ed.]

*... faith has brought the victory.*

Thank You, Jesus. Glory and praise be unto Your wonderful Name, Lamb of God. We praise You tonight, Lord. We give You honor and glory. Oh, what a blessed privilege to be gathered 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 together like this. And, oh God, we have come with expectations in our hearts tonight, that Your Holy Spirit, Lord, would move amongst us, that You will speak to every heart, and dear God, You will meet the needs that are in our midst, oh God, that we can be closer drawn to You.

Lord God, we have a hunger and we have a thirst in our hearts. We, Lord God, desire oh God, with a great desire, Lord, to be closer drawn to You tonight; to see a greater working of Your Holy Spirit in our lives. And we come tonight, Father, oh God, drawing nigh unto

You, remembering in Your Word, You said if 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 quickened and inspired by the Holy Spirit; the Word will be made so plain that the Church of the Living God can be edified and strengthened, can be rooted and grounded; can 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 the 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 of Jesus Christ, in these last days, writing another Book of Acts, to see the Church of the Living God coming up, Lord, into a place (hallelujah) where no sin could stand among them; Lord, into a great Rapturing Grace.

That is what You have spoken, Father. That is the Faith we are contending for tonight. That is the Faith that we know was once delivered unto the saints. That is the Faith, oh God, 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, they will receive that which they have need of.

We commit the service into Your hands. And Lord God, we just pray that You will just have Your Own blessed way amongst us; You will do something special for us tonight, that we will long remember this night, Lord.

And, oh God, even those 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, that You have taken us into, that time is running out. There is not much more time, Father, and how we want to capitalize and make the best of the opportunity we have, oh God, knowing, one of these days that door will swing shut, (hallelujah,) then he that is filthy will be filthy still; he that is righteous will 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 will 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 said, "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 mercies and blessings, in Jesus' wonderful Name and for Thy sake, amen and amen.

Amen. Let us turn our Bibles tonight. I want to read in Daniel 8. I was reading from 9... We are really in Chapter 9 but I would just like to work from 8 over into 9, rather than from 9 back into 8. I trust that we can get it tonight. We will begin reading from about verse 9. I trust you have been keeping your minds

fresh in the Word, keeping your minds familiarized with the things which we have been studying, and may God really help us by His grace.

Daniel 8, verse 9. And we just want to background this by making mention that this vision was a vision that God gave Daniel, and it started in verse 2. In verse 1, he was speaking about how it was in the third year of the reign of Belshazzar and this vision was given to him. And from verse 2 to verse 8, gives a major part of the vision which we are going to look at after a while, but we just want to continue from verse 9. I believe you all have been familiar with the vision; we have been reading this back and forth in our study thus far.

So verse 9, it says:

*<sup>9</sup> And out of one of them...*

That was four notable horns that came up when that great horn on that he-goat was broken. And out of one of those four horns he was seeing something happening. He said:

*<sup>9</sup> 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 to 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.

*<sup>10</sup> 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.*

*<sup>11</sup> And, he magnified himself...*

Notice how the language has changed, speaking about this little horn. It brings it in a personal pronoun now, for It says:



*11 And he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.*

And all these things are 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 a little bit 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 doesn'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 were being introduced in the vision, Daniel, who was a Jew, and who grew up in a nation, seeing the temple, going to worship every time in that temple, kept observing the sacrifices as a Jew, knew 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 it is 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 began to explain the vision, He began to take it detail by detail, to explain it.

So I wanted you to know that because when we come back to Israel in the last half of the seventieth week, you go to the Book of Revelation, those things have 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 are 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 11, let me just read back over that:

*11 And he...*

That little horn who is now being personalized here. It says:

*11 And he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away...*

Why would he take away the daily sacrifice? It means, he is actually scattering the power of the holy people; he is actually destroying their way of worship.

*... and the place of his sanctuary was cast down.*

*12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground...*

And anyone that will cast down the Truth to the ground would be one that is anti-Truth. And Christ is the Way, He is the Truth and He is the Life, so it has to be somebody that is antichrist 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.*

*13 And I heard one saint speaking, and another saint said...*

Now, all of this is pertaining to the vision. This is part of the vision too.

*... [and] 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?*

What was previously described in the vision is what caused that question to be asked. That question is being asked in relation to what was 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. See, maybe when Daniel was seeing it, it was in Daniel's 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, didn't answer the saint who asked him. Daniel said:

*<sup>14</sup> And he said unto me...*

Notice that?

*<sup>14</sup> And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*

*<sup>15</sup> 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.*

*<sup>16</sup> And I heard a man's voice between the banks of the Ulai... All of this is 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 never known there was anybody named Gabriel, who is an angel. We'd never know that. But this is the first mention of Gabriel right here in the Bible and he is being spoken...

*16 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.*

*17 So he came near where I stood...*

That was Gabriel who came where Daniel 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.*

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's time was not 'the time of the end'. In other words, Wesley's 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'.

*18 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.*

*19 And he said, Behold, I will make thee know what shall be in the last end of the 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 speaks of God's indignation, it's God's 'fury'; God's 'wrath'. That is what 'indignation' means. Right? And the last end... Because there is a beginning of God's indignation, but there's an end of it too. 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. It's a time that God appoints. It's not at any time; it's 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 are still not in the end.

And these things are important because I want you to know, you see, when we don't study God's Word closely many times, many of us have a picture in our minds that when the seventy weeks are done, the Millennium starts. But remember, we went through those things, about seventeen messages, back in 1984, when I showed you that those Seven Vials had nothing to do with Moses and Elijah. I went through about seventeen messages there to prove and to show you that there is a whole space of time after Moses and Elijah and the Millennium, which is the time of the battle of Armageddon. Alright! That's World War III.

*20 The ram...*

Now here the interpretation of the vision begins. The vision was from verse 1—from verse 2, rather, to verse 14. Verses 15 to 19, Gabriel was told, "Go and speak to Daniel." He came near to him and he began to tell him, he said, "I will tell you what is going to be that time." And verse 20, he began to interpret the vision.

*20 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, but that was the kingdom that was coming, laying a siege.

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

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

*23 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 20, he explained what the ram was, verse 21, he explained what the he-goat was; verse 22, he explained what the four horns were. 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 told him that a king of fierce countenance and understanding dark sentences shall stand up. That is that little horn.

*24 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.*

*25 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 of 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 11.

*... 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 was 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 12 where the vision was coming to an end there.

*12 And 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.*

Daniel never saw it being destroyed, but Gabriel was telling him, "This one you are 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 when I begin to preach, all these things are important.

*26 And the vision...*

Notice, he stopped. He never went into verses 13 and 14. He never explained that. He never explained to him anything about the sanctuary being trodden underfoot, he never explained the daily sacrifice being taken away; he left it.

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

*27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business...*

That was Darius' business. That was his work that he was doing in the court.

*... and I was astonished at the vision, but none understood it.*

Let us pray.

Heavenly Father, in Daniel's 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 known 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 and 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 were to be in the time of the end... Daniel's 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 and 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 Seventh Seal.

How, dear God, we implore of Thee, that 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 fixing 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 seats.

Amen. Well, we want to go right in and try to study for a little while. We still have some time and we could just try to catch this. In the last two services, I really just tried 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 led by the Holy Spirit. And even though I have a message and



certain thoughts I would like to express, yet I would 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 will help us, who are here, with what our real needs are. Because sometimes, you know, we have such things in our hearts and we come in the house of God and people, as they feel the need in their hearts, they pull from God for certain things. And then especially in the church among us, the Spirit, many times, wants to give emphasis to what is really needed amongst us.

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 has vindicated in this Day; would be what God sent forth in this Day.

God gave you that in type in the Bible, and the Prophet used 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 talked about the manna: the manna fell for that day, and how God gave the Word for a certain day, and they couldn't take the Word of a past day to bring It over; It would be contaminated, and they had to burn It, and they had 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 every day. And the Holy Ghost came down in every day, and the Holy Ghost put a messenger for every day to speak through the messenger. And the Bible says he who has 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 will have itching ears, many people will heap teachers unto themselves, many people will not endure sound doctrine; many people will turn to fables. Is that right?

Now those are direct prophecies of the condition that religious people will get in after there was a Messenger. And that is not strange, because you find thirty years after, when John was receiving the revelation from on the Isle of Patmos, the Word came right through to him there, when Jesus was speaking and addressing those Ages, and as the Word of prophecy came forth, It was rebuking that 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 had sent to that Age. The Church will not accomplish anything, the Church will not amount to anything, the Church will not withstand the challenge of that Age, if they don't live by the Word that God sent for that Age. And for the enemy to overcome the Church in that Age, he would have to destroy the principles upon which they stand, which is

that revealed Truth. If he could put leaven into that Truth, he'll begin to paralyze the effect of that Word; he'll begin to crucify the effects of the Word.

What did Paul find in the Galatian church, which was a church that was called out from Judaism, came into the Holy Spirit, had miracles and the working of gifts and all these things? And he asked them, he said, "Does the working of miracles come by obeying the law, or by receiving the Spirit?" He put it back to them because they were losing all these things, when they were trying to go back into a past Age, and they were coming back to formality; they were coming back to traditions. He said, "And I fear for you, because I see what your experience is coming to. You started off 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 gave. 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 program for the Age. He said, "If an Angel comes from Heaven and says anything different to what I say, let him be accursed." Is that right?

Now friends, that is the strength of churches: a church that doesn't have a doctrine, a church that doesn't know where they're standing, a church that doesn't know the principles upon which they are built; a church that doesn't know what has been given to them to guard and watch over and to make sure the Body doesn'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, it will have to keep that Truth just as the Prophet gave It.

If this Truth is perverted before the Resurrection, that church cannot have Resurrection Power, that church cannot bring up the dead, that church cannot

preach to the lost; that church will fail to go into a Spoken Word ministry. Though they will read a lot of books talking about the Spoken Word but they will not go into it because they 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's seed. And that's exactly what Paul was finding in the early Church. He said, "I fear, as the Serpent beguiled Eve, so do 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, on Wednesday [1990-1114 -Ed.] and Sunday [1990-1118 -Ed.], 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 in him, he was God to this generation. What Word? *The Seven Seals, Daniel Seventy Weeks, The Seven Church Ages*; all these things. Amen! *The Unveiling Of God* [1964-0614M -Ed.], *There Is A Man Here That Can Turn On The Light* [1963-1229M -Ed.], *The Seven Trumpets* [1964-0719M -Ed.]; those Seven Thunders. Amen!

Whilst that Word was in him, he was God, and when he spoke It, that was the 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 are feeding upon. Amen! Hallelujah! And it's upon that Lamb, (not contaminated by sons of Abraham,) in the Evening Time when the Sun is setting, he is shooin' those buzzards off that sacrifice to keep it clean, (amen, hallelujah); casting out devils from the 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 knowing what they are looking at and what they really believe, but there will be people walking holy, holy, holy, unto the Lord. Hallelujah! Amen! There'll be God-called, God-trained men, in shape to pack this Message; to sweep It unto the Coming of Jesus Christ. Amen!

Brother, when you receive the Bible, you see what we are standing for, you see the revelation that has been given unto us; you see how we stand here, shoulder to shoulder, locked together, (amen, hallelujah,) as guards of this revealed Truth. Amen!

We are not just coming here to sit and to be educated and sermonize the people and, you know, kind of get little revelated 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,) and show to us what has happened in this generation; what we believe. Amen.

You know, I didn't even know; on Sunday just preaching away there, the Spirit just swept right through there with the Word. They had some young boy there from the Seventh-day Adventist. You know, I was talking about Uriah Smith and how, you know, he had it all wrong and he mixed up certain things, and you know, Reformers were trying to probe at the Mysteries of God but it was not their time, and you know, after I understood, there was a big controversy. I just saw the gentleman out there; I saw a few of the

brothers trying to bring him back down to a level mind and trying to get him focused in the Bible, but he was all too—he was just incensed. Amen! You know, it just seems that it stirred 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. The poor, little boy can't even see what is going on here. Brother, the Seventh-day Adventists are so far back from the Truth. Amen! See?

We've already crossed over into the Eighth Day; into Eternity. Amen! Hallelujah! It's a Holy Convocation. Amen! The Pillar of Fire... We are talking about God speaking. We are not talking about a man going to get educated; we are talking about God, in His Church, speaking. Amen! The Spirit and the Bride are saying, "Come!" We are talking about the Voice of the Archangel on the earth. Amen. Jesus... The Master is here; He is calling for His Own. Amen!

This is not time for debates and these things, brother, this is He Himself coming down to the Resurrection. Amen. 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 these End Time promises, these End Time prophecies, that the Church will see the Hour of challenge that is set before us. And they that know their God, in this Day, will do great exploits. Amen!

That is what it means to us. Amen. And we contend for it. And that is why we try to get into the Word and stay in this Word because we love this Word. Amen. Hallelujah.

And I hope none of us have that kind of behavior. I hope none of us would leave here and run into other people's 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 is the Son of Man come walking, put two eye-balls inside of him, "Go wash in the pool of Siloam (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 Daniel, and Smith, and Ellen G. White, that's the wrong angle; you'll never reach him there. Amen! He needs to see himself. Unless a man sees himself, he's still blind; he can't see it. To see 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, you see 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 when you get in this Book of Daniel, we begin to see how powers, principalities and powers in high places, spiritual wickedness... That's what you are seeing, friends!

Let me tell you, if you are a Christian and you read your Bible, and you are going through oppression, a lot of people bump... As Bro. Branham said, "The same way people scream and shout..." He said, "What do you think is making you scream and shout so? You are bumping into those angels; they are all around you." Amen. He said, "You are bumping into those angels with that charge of faith." He said, "That's your theophany coming by." Amen. But they don't know it; their minds are not quickened to those things. They say, "Oh, I feel nice. Oh, I feel to shout; I want to run."

And the same way they are bumping... He said, "You meet that Devil every day." Amen! "You get under the oppression and the influence of those demonic forces of darkness that are coming against the Church of the

Living God, the gates of Hell trying to shake against you, (amen,) and you don't realize it many times. You say, "I feel depressed. I feel oppressed. I don't feel to go on; I want to do this." And why are you talking that way? Because your mind is not quickened. Amen! Hallelujah! The Bride will go through those things every day. 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 are on the battlefield; you must face those things. All Hell is against this Truth." Amen! "But greater is He that is inside of you." Amen. "In My Name! In My Name!" Hallelujah!

No wonder you want a revelation of that Name! No wonder you want that Name written in your forehead! No wonder 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 don't have to run back anywhere. You could take the 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 are around you, brother, they could drink of your water that you have drawn from the well of 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 can keep the victory. Amen. You know what victory is. Amen! You could talk about victory. There is a spring in your step. Amen! It is not any old talk about victory; real victory, because your life is showing you have victory. Amen! Glory!

And that is what God is giving to the believer in this Hour. That is 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? The Seventh Seal is open and Michael is here (amen) with a drawn Sword. Hallelujah! Glory!

But if the enemy blinds you from that Truth, if the enemy blinds you from the Word, what is 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!

And that is what it needs, friends. It needs people whose minds are made up. It needs people who are determined. Amen. Hallelujah. It needs people who are convinced. It needs people who have a genuine revelation. Hallelujah! It needs people who have come to the place where they have prayed through. It needs people (amen) to know other people, who know that these things are real; to be in the company of people like that. Amen!

If you want the Holy Ghost? Get around people who have the Holy Ghost. If you want victory? Fellowship with people who have victory. Hallelujah! No wonder we have confusion; all kinds 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, exhort you; admonish you. Amen! No time for old talk, no time for jesting and foolishness; it’s the Word edifying one another. No time for back-biting and tattle-tailing and gossiping, amen; no time for evil-speaking. It’s to know 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 spirits of just men made perfect; innumerable company of angels. That’s the fellowship of ‘the Blood speaketh better things’. Because the only Voice that can speak through His Blood is the Holy

Spirit. And the Church has 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 promised, 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 has worked and done these things, brother, and 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 only show the time is at hand. Blessed be His wonderful Name.

And brother, you see all these things moving there, moving all round about, it just lets 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 these things, move among the people, (amen,) and you are seeing the Word becoming manifested, the Word becoming alive, what does it tell you? There are people who are coming to recognize, "These things are for now. These things are true." These things are here, friends. There are people whom God has trained to put that arm in that sleeve.

As the Prophet said, "All the time you used to fight up and somebody had to hold your hand as the little baby and—mother had to hold the baby's hand and put it in the sleeve." You couldn't get in the channel. The Devil shook you up, circumstances shook you up; confused you. You started to look powerful; you got deflated. You ran and you thought you were seeing this; you realized it was a delusion. But then you learnt to stand; stand upon your stand. Amen! Glory! You are convinced now. Amen.

As Bro. Branham said, "When Moses met that Pillar of Fire and that Word became reality to him, there was 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 showed Moses, he was that Word. God showed Moses that prophecy was concerning him. Moses knew he was in God's foreknowledge. Right there, he knew he was the expression of God's thinking for that hour. Is that right? Sure!

Do you think he never pondered those things in his heart? Do you think God deals with a man, brings a man to God's Presence, speaks 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 coming to pass in your life, then it becomes 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 become real to you; it's become personalized to you. You look there and you know that you are part of that Word. Nobody has to tell you that. You don't have to join a church to feel that you are in the right church to become 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 shows you that you are the Word for your generation, He takes failure out of your mind

completely. He shows you, 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 said, "I was so glad when I found out, I was not Charles and Ella's son." Amen. God moved him beyond the realm of flesh. God moved him beyond all those 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. So once he knew that, that made all the difference. Amen.

So let us just move right in here quickly, before our time slips away, on this Daniel 8. Because I want you to notice there from verse 1, Daniel 8 verse 1, he places the time. He said:

*<sup>1</sup> In the third year of the reign of king Belshazzar...*

Let's study quickly and just hit that really good as we could bring it over into Chapter 9, and see how those things fit in the Word; how the Word just blends together there.

*<sup>1</sup> 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 began to say what he saw in the vision. Now until that time, until Chapter 8, there were only two previous visions. In Chapter 2, he said, "In the night visions," when he was praying and asking God for what Nebuchadnezzar had dreamt, to show 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 7, 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 to Daniel in Chapter 2, every other succeeding vision was only filling in details of what was already given, to

make his understanding more complete. Is that understood?

So when he came to Chapter 7, what happened? God began to give him more revelation. And what was he seeing now? He was seeing a lion. But God began to show to him, that that lion, that bear, that leopard and that beast, that fourth beast, what were they? It represented four kingdoms. And then what followed? What followed that fourth kingdom? It was the Everlasting Kingdom of the Most High. God had shown 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 2. 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 Persia; Gentile nations, like Greece and all their conquests; 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 relating 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 introduced in the Bible when they are connected to God's people. That's why God didn't say anything about... He didn't say, maybe, anything about Germany, He didn't say anything about Cuba, and He didn't say anything about Venezuela, and He didn't

say anything about Argentina, because they are 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 the 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, was going to come and all these Gentile powers that rose in the world, that dominated world affairs, that seemed so great, was going to do what? They were going to be destroyed one day.

Could you imagine when they looked at Babylon back there and said, "Is this going to fall?" It's the same way it confuses people when they look at America and they think it can't fall. And when the Prophet said, "I saw debris, desolate, in ruins," it's the same way God showed Daniel another kingdom which was going to succeed that. It is not strange. Amen. It's right there in the Bible for us to see.

When they say all these great things cannot happen, when it is called Rome 'the eternal city', the Vatican, the thing that cannot be destroyed, it's the eternal city, and yet the Bible shows a bomb is going to destroy it in one hour. Then how much more when they looked at Babylon back there, and it seemed so great to the whole world, because Nebuchadnezzar was like that great tree that the whole earth came to for food; the fowls lodged in its branches, the beasts ate of the fruit, (is that right?) but then the watchers said, "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 and we wonder, "I wonder what is that that's 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 prophecy for the End Time as God laid it out...

As the Prophet called it, he said, "Daniel is one of the most beautiful pieces of unfulfilled history that was written." What language! The man was writing unfulfilled history, but unfulfilled history is only prophecy. And what became history and what filled the history books, God spoke it in detail about the nations: the way they were going to fall, about their leaders; about what their leaders were going to do. Amen.

And we find that here, that up until that time, he had seen those visions in Chapter 7 and Chapter 2 and it was dealing with those Gentile powers. And he could have only, until that time, identified 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 were; he didn't know who the legs of iron were.

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 knew it represented four kingdoms. He knew it represented four world powers. He knew that it was going to be succeeded in the end by the Kingdom of the God of Heaven. He knew those things. But as to identify them 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 one 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. 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 were 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 on the earth, what is happening? Revelation 19, there is going to be war. He comes to make war with the Beast and the kings of the earth. It's by war, it's by invasion, it's by destroying that power, He is going to come and fill the earth with His Kingdom. Is that right? It will go all the way out, and then it will 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, there was a prophet who rose up in a Babylon; interpreted 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, there was an image worship that they were forced to bow down to; here they have an image worship, they will be 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 in the ending of that dispensation. Amen. And all these things that we see happening in the land today in the light of these modern events, it shows us how real, how accurate the prophecy is. Amen. All their 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 here, God now... This vision was for the purpose to begin to identify to him these other kingdoms. Why? Because he was going to actually see that power surrounding Babylon. He was going to be called to come and interpret the handwriting on the



wall, when nobody could do it. He would 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 to be presuming and guessing, he was going to know it and reveal it to them by the Word, because God was giving him 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 began to break before his eyes, he saw a ram pushing westward, northward; southward. He didn't know who it was yet, but he saw this ram and he began to notice things about the horns of the 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 as yet. But it was kind of strange to see this animal, and he saw the directions it was pushing in. It was noticeable. It was not just pushing it in a circle or pushing anywhere, it was pushing towards specific directions that attracted his attention to observe it, so that in writing down the vision, he took time to mention these details.

He said:

*<sup>5</sup> And as I was considering...*

He was watching it. He was taking it in. He was observing it. He knew it meant something because he had former experiences of God revealing mysterious things in symbols in the form of beasts. God showed him beasts 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 there's no way we could properly understand Daniel 9, if we don't understand Daniel 8. Because I want to prove and show you tonight, Daniel 9 is only a continuation of Daniel 8.

And that's why people try to run and understand seventy weeks and they can't explain twenty-three hundred days; they can't explain 1,290 days. It all becomes confusing because they all pertain to something that ties together here. It was one set of visions 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 noticed a he-goat. He had seen a goat before, he had seen a ram before in the natural, in nature, so he knew it was a he-goat. He called it a he-goat. And there was something important about it he noticed – 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 ran straight to the ram and began to stamp it and destroy that ram, until no one could deliver the ram from the he-goat. And he described it. He said, "It came with anger. It moved with anger"; 'choler' which is '*anger*', and it cast him down to the ground.

And he said, and then the he-goat became great. After it overcame the ram, it became so great, but he noticed something: while it was great, the horn was broken. And then to his amazement, four other horns just grew right out in 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 symbols. God was communicating something that was going to take an angel to come and reveal, that was going to become a prophecy for the last days, (do you understand that?) that was going to have its fulfillment in the earth, in the nations of the world, that people who lived in that time would be able to look at that and tie it back to that, by the interpretation that the angel gave.

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 8, but he said it later on.

*<sup>9</sup> ... out of one of [the four horns of the he-goat], a little horn, which grew 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 on. 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 7. He had wondered about it: how it was given a great mouth and spoke great things, (is that right?) how it made war against the saints; how it thought to change times and seasons and so on. And Daniel had seen that horn, where? Coming out of the fourth kingdom.

Now here, he was seeing it coming out of one of the horns of the he-goat. It was nothing strange with that because God was just showing him a little further back, the history of how this nation was going to come up.

Because we already had the Medes and the Persians, which was the ram, which was the second power. We already had the third power, which was

Greece, the he-goat. We already had the kingdom of Greece divided into four kingdoms, which was the four horns, and we know the kingdom that succeeded that was Rome. There was nothing in-between there. It was Rome that succeeded that, afterwards. Is that right? Well then, it can't be anything 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 because it's important. Because here Daniel knew that pleasant land, Israel... That is what he called it.

*<sup>10</sup> 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 some of the host and of the stars to the ground, and stamped upon them.*

*<sup>11</sup> Yea, he...*

And It changed the language and made it personalized now, just like it did in Chapter 7.

*... 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.*

*<sup>12</sup> And an 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.

Now, I am going to have to read it over. I know we read it already, but I'll just read it over. And:

*13 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 underfoot in the vision, so they were 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 wants to become part of the Word, and that Word would not pass away; It must be fulfilled in its season. And this verse 14 is a very important verse because...

*14 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 2, it never said how long any kingdom was 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 7, it says: four beasts came out of the sea, a lion with eagle's 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 said how long it was going to last. It gave no time.

Now in Chapter 8, some time is being introduced, and the time that is being given, does not pertain to the ram and the he-goat, does not pertain to the four horns; the time that is being given is pertaining to the sanctuary and the host being trampled underfoot – those of the pleasant land. Do you understand that? It is pertaining to them.

It must have alarmed the prophet; that was his people. He had already seen his land destroyed; he had already seen the sanctuary burnt when he was taken into captivity. Because Nebuchadnezzar burned the city; destroyed the sanctuary. He had already seen that! Now he was seeing a vision of his people, the daily sacrifice being taken away, and this was yet future. This was not of the past; this was the future.

And when he saw his own people have to go through more of these things, know that would trouble him. I mean, he would be astonished at the ram and the he-goat and how the he-goat became 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 his sanctuary. He's a Jew.

*<sup>15</sup> 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 one having the appearance of a man.*

*<sup>16</sup> 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 have never known there was anybody named Gabriel. And he was being told to do, what? Reveal to this man, to whom this vision was given, what the vision meant.

In other words, the first time Gabriel came in, he came in, into the drama, into the scene here, and he was given a charge. And the charge he was given, was to give this understanding to this man. What understanding? Concerning the things that the man sought. He sought the meaning of what he saw. It was going to take someone from Heaven to reveal that. He

couldn't send him to anybody on the earth. Is that right?

So Gabriel had a charge; he had a commission. What was His commission? "Make this man to understand this vision." He didn't need Gabriel to give him the understanding of the vision in Chapter 2. He didn't seek the meaning for the vision in Chapter 7, and Gabriel was not the one who gave him the meaning of the vision in Chapter 7.

You look in your reference and you will see that the first reference it has here in the Bible to Gabriel – Daniel 8:16.

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

He came near to where he came, so he saw him. He looked at him, he said, "It's a man." He, maybe, looked at the man's eyes, he, maybe, looked at the man's complexion, maybe estimating in his mind, how much pounds the man would weigh, (is that right?) so in case he saw the man again, he could say, "That was the same man I saw. That was the same one who came to me the last time. The man came to me." He observed the man.

This was the man who was going to talk to him. This was the man who was going to give him the meaning that he sought. Well then, if you are 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 what it means," wouldn't you be looking at him? Sure! You must look at him because what you are seeking, what you are 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 Gabriel was told to make the man understand, was 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.

*17 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 started to explain the vision, he told him the time of the vision. Because that third year of Belshazzar was given to be 531 B.C. In other words, "This year is 531 B.C., you just saw a vision but let me tell you, this is for the time of the end." The first thing he told him... Because he knew...

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 being presented from a certain way.

So he started off telling, "This thing here, is for the time of the end." As I said, not 'the end of time', but the time of the end.

And he said:

*18 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.*

*19 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 the time of the end. Because all now is the time of the end, you know. We're in the last days. Is that right? When you see Israel back in Jerusalem, that nation—that generation will not pass until all these things be fulfilled.



So watch. So here now, he said:

*... 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 comes, that's fury, you know. But that's not those Seven Vials, you know. We know that! Do you know that? Alright! Yeah. Let me hear you say, amen.

Moses and Elijah don't have... Those Vials, it was Seven angels who had those Seven Vials. Moses and Elijah are two men, and one of those men who had one of those Seven Vials, was a Prophet, an earthly man. It's not six angels and an earthly man; it's seven earthly men who lived on earth already.

Because they had the girdle around their paps – Revelation 15. Is that right? Not around their waist; around their paps. That's when He is Judge, Supreme Judge, pouring out His wrath. Because those seven men had brought mercy to the generation in every Age. Then they are the same ones who are going to come back for judgment in the last days. Now watch. Because he said one of those seven angels who had those Seven Vials. We know that was those seven messengers.

Now watch. So he told Daniel that this thing would be for the last end of the indignation.

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

And now, verse 20, he began to reveal to him the ram that he saw in verses 2 to 4. Verses 2 to 4 is being revealed in verse 20. In verses 2 to 4, he saw the ram, he saw the two horns, he saw it moving eastward—westward, rather, northward and southward and became great. In verse 20, he gives the interpretation. He started with exactly what he saw first.

*<sup>20</sup> The ram which thou sawest having  
two horns these are the kings of Media and  
Persia.*

Then verses 5 and 6 was the vision with the he-goat; the phase of the vision with the he-goat. And he said:

*21 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 interpreted verses 5 and 6. Then verse 22:

*22 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, which was Alexander, the Great. Because verses 7 and 8 show how that horn, that notable horn was broken and those four horns came up. And verse 22, he gave the interpretation of that. Then verse 9, he had seen after those four notable horns, a little horn coming out from one of the horns. And in verses 23 to 25, he was now giving the interpretation of that little horn, spoken of in verses 9 to 12. And look at the interpretation of that little horn now.

*23 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 pointed out last week Wednesday, in the Scofield Bible, they gave you a footnote here, and they said, that little horn was fulfilled in some man called Antiochus Epiphanes out of Syria. That's wrong. I refute that. That is wrong.

Because 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 Epiphanes didn't even live in the time of Jesus to come against the Prince of princes. He didn't die by being broken without hand. Amen? Sure. Exactly!

This was speaking about a kingdom that was going to succeed those four horns. And the kingdom that succeeded Greece was Rome. And Rome came against this pleasant land; Rome destroyed the sanctuary. Is that right? Rome crucified Jesus; was back there in Herod's time when he wanted to kill Him also. Is that right? It's that little horn, who came up, when? That was the people of the prince. But that little horn came up, when? In the days after those ten toes. After those ten horns of that fourth beast, a little horn 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 takes place and does take place.

That little one, who will be broken without hand, is whom He will destroy with the Spirit of His mouth and the brightness of His Coming. Revelation 19 also, where He will destroy him with the Sword that proceedeth out of His mouth, where he is going to be thrown into the lake of fire burning with brimstone, in Revelation 19 verse 20.

If you notice, Paul speaking about him, said, "He will be destroyed with the Spirit of His mouth and the brightness of His Coming." John, speaking about him, said, "He will 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 being 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 doesn't even die in Moses and Elijah's time. After Moses and Elijah's three and a half years of bringing plagues on the earth, that Beast kills Moses and Elijah and rejoices and sends gifts, and goes out to make war with the King of kings. And it's in that battle, when Michael and Lucifer meet on the battleground... The battle that started in Heaven, ends up in the form of Armageddon. It is in that battle, the Beast is cast alive, (is that right?) at the last end of the indignation. Alright!

Now watch. Antiochus Epiphanes never had any policy to cause craft to prosper; he never destroyed many by peace. Daniel is interpreting verses 9 to 12—I mean, Gabriel is interpreting verses 9 to 12. Verses 23 to 25 is the interpretation of verses 9 to 12. The exact sequence he saw the vision in, was the exact sequence he gave the interpretation. I believe that's very clear for anybody with understanding, to see that.

*24 And [by] his [own] power shall be mighty [verse 24], but not by his own power...*

Why? Because his power will 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 12, right there, where It says:

*12 And an host was given [unto] him against the daily sacrifice by reason of transgression, and [he] cast down the truth to the ground; and it continued, and prospered.*

He is talking about him continuing and prospering 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, the sanctuary, the holy people.

*25 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: [and] he shall also stand up against the Prince of princes...*

And that's Jesus Christ, capital 'P'. Is that right? Antiochus Epiphanes never even lived in that time.

*... [and] he shall be broken without hand.*

Why? He will be destroyed; cast alive into a lake of fire.

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

*27 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 none understood it.*

Do you see where we are back to? What was Gabriel told? "Cause this man to understand the vision." After Gabriel explained who the ram and the he-goat was, Daniel didn't need any interpretation for that. After Gabriel explained the four horns that came up in the place of the broken horn, Daniel didn't need any understanding of that. All of that was clear.

But Gabriel never explained verses 13 and 14. He never explained the daily sacrifice being taken away. He went on speaking about this little horn, and all what he is going to do, and his policy, and he is going to magnify himself, and he will continue and prosper.

And he saw that while he was speaking to Daniel, Daniel couldn't take it. Because before he even started 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!" He couldn't bear it.

Now we want to continue to Chapter 9 to see why I'm saying that Chapter 9 is the continuing of Chapter 8. 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 that? He didn't explain all of the vision. He was told to make Daniel understand the vision. And Chapter 9 says:

*<sup>1</sup> 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.

*... who was made king over the realm of the Chaldeans;*

*<sup>2</sup> 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 Daniel understood by books the number of the years, concerning which the word of the LORD came to Jeremiah the prophet...*

He didn't need any understanding about that; he knew how many years it was. Jeremiah plainly said in Jeremiah 25:11, it was seventy years.

*... [and] he would accomplish seventy years in the desolations of Jerusalem.*

He himself was saying it here. And he said:

*<sup>3</sup> 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 16 in Daniel's prayer. He is praying there. He is confessing his sins and the sins of the people. But we picked this up on Sunday, so I'm going to start from here, where we were on Sunday, verse 16; break right into his prayer. And he is saying:

*<sup>16</sup> O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, and from thy holy mountain...*

Why was he praying about it? Why? Because he knew, "Right now sixty-eight years have passed. The few people who are 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 built the tabernacle of testimony, when it shifted to when they went into the land and Solomon built 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 built 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; would sprinkle it seven times. They knew there was no other place of mercy other than behind that veil. Is that right?

All Israel knew God was veiled behind that skin. And the mercy seat was there, and the cherubim with their wing tips touching was there, and the Shekinah glory laid there, and the ark with the covenant, and all those things were right inside of there.

And now it was burnt. The vessels and things were down in Babylon. Sixty-eight years had passed and the decree for them to go out was not yet; seventy years had to run out. There were two more years, and Daniel began to pray. And he knew, "If the people go back into the homeland, they need to have that sanctuary. What is the use if you go back into the homeland and you can't go and worship God, you can't have mercy, you can't have forgiveness of your sins; you can't meet with God? Because God's place to meet with man, Exodus 25:8: "That I may dwell among them."

Remember my series of messages on that, with the dwelling place of God: *That I May Dwell Among Them?* That's where God started 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 knew 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 was praying and he was asking God, "Let Your fury be turned away." Why? God's fury caused the place to be burnt 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 round about us.*

*<sup>17</sup> 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 he had seen in the vision. Is that right? This desolation is



not the other one with Titus. I could prove that to you, you know; I don't have the time to go into it tonight. Because if you take twenty-three hundred days to run out until the abomination is set up, it still can't work either.

And in one place Bro. Branham said, "The Mosque of Omar is the abomination that maketh desolate." But he said, "That has a compound meaning." Because the Mosque of Omar was built in the seventh century by a man called Caliph Omar, and it was built there on the site 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 furor over that place right now. Alright!

But watch. Let's just read. Verse 17:

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

Now while he was studying the books after seeing these visions, what he had seen, it sent him to the books because he still had no 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 of their captivity, not the seventy weeks; not the twenty-three hundred days. He was praying for the sanctuary back there.

*17 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 does 'desolate' mean? We are 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 ruin'. 'Abomination' is something that is 'loathsome', that is, you know, 'filthy', that is, you know...

*18 O my God, incline thine ear, and hear;  
open thine eyes, and behold our  
desolations...*

“How everything is in ruins! Our city is in ruins, our temple is in ruins; our homes are in ruins.

*... and the city which is called by thy  
name: for we do not present our  
supplications before thee for our  
righteousness, but for thy great mercies.*

*19 O Lord, hear; O Lord, forgive; 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 of life. They came into that land by, what? A prophet. Moses called them out of Egypt, Joshua brought them in the land. God gave that to them by a promise to their father Abraham. They came in there by a covenant. That land was the boundaries given unto them. That's the royal grant, Palestine, that land. Is that right? Sure! It means everything for them. It's their inheritance. It's their heritage.

It showed how much he was a Jew. It showed how much he was identified with the way God had dealt with them. It showed how much he knew the importance and the relation of these things to the existence of his people.

*20 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 his  
holy mountain of my God;*

*21 Yea, whiles I was speaking in prayer,  
even the man Gabriel, whom I had seen in  
the vision at the beginning...*

What vision was that? It was not Chapter 2, it was not Chapter 7; it was the vision of Chapter 8, he had seen Gabriel.

*... even the man Gabriel, whom I had seen in the vision at the beginning...*

He was 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.*

As I was saying the other night, from the time Daniel started to pray in verse 3 to verse 20, as fast as it would take us to read that prayer, so quickly the angel came. Because when he reached that place in the prayer, the angel was there. And he said, "He was caused to fly swiftly, coming about the time of the evening oblation."

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

About what? Not seventy weeks. He didn't come to... In other words, Daniel didn't know anything about seventy weeks yet, so he couldn't have come to give him understanding about seventy weeks. Daniel was 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 said:

*... I am now come forth to give thee skill and understanding.*

*23 At the beginning of thy supplications the commandment came forth, and I am come to [what?] shew thee...*

"I am come to show you." Show you, what? Give you skill and understanding concerning, what? What was the vision that 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 saw Gabriel the next time...

It comes like if I tell you, I say, "Okay, I have to stop here tonight. We're going to sing a song and close but I'll pick up from here on Sunday morning." When I come on Sunday morning, I begin to speak and say, "As we were saying on Wednesday night, talking about Gabriel coming to Daniel," you know right away what I'm talking about. Because the last time you and I met and the last time you and I spoke, that was what we were talking about.

Because the only time he ever saw Gabriel was there. The only interaction he had with Gabriel was that Gabriel was supposed to give him understanding. About what? About a certain period of time concerning his people. Not Babylon, not Medes and Persia, 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 that I've come to give you skill and understanding about. I've come to show you; 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 8.

You say, "Is that so?" Look at verse 24. And the first... He was now going to explain to him what 'matter' and what 'vision'. He was now going to unfold the purpose of His coming. Because this is called, 'the sixfold purpose of Gabriel's visit'. Is that right? This

was why he came. He was coming with a sixfold purpose to Daniel.

And the first utterance is another period of time – seventy weeks. Why? He ended the last time... It was a period of time in the last vision. When he came back a second time, he started off to explain to him, right to begin with, with another period of time.

*24 Seventy weeks are determined upon thy people and upon thy holy city...*

And then he went 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 even 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 prophecy,  
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 substitute. They couldn't recognize who Elijah was. Elijah was right there in the person of John the Baptist. He introduced the real Lamb: "Behold, the Holy Lamb of God." They never even knew it. That was the real Atonement right there. Is that right?

That's why Moses and Elijah have to come and preach to them – to reveal to them, the Atonement. And that's why they will mourn for the Sacrifice that was killed; not a sacrifice that has to come to be killed for them. They will only recognize what they rejected – Joseph's brothers recognizing they rejected Joseph. Is that right?

So they've already had three and a half years. They had something that they rejected. Do you understand what I'm saying? They had something that they

rejected! What did they have? They had the real Lamb among them for three and a half years. Well, they are going to get it back for the same period of time this time. And at that time, Rome and the Jews, Ahab and Jezebel, are in a marriage. Is that right? Sure! And when Ahab and Jezebel are in a marriage, there must be 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 wanted to establish tonight here. So when we begin inside Daniel 9 here, you'll know what I'm talking about now, because Daniel 9 is connected to Daniel 8. That's why he came. So now, as we look at the 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 had already seen.

The reason for Daniel 9, the reason for all this explanation about seventy weeks and so on, is that Daniel was only seeing, all the time, Gentile powers. He wasn't seeing anything about the Jews. But now he was seeing why he was—he was understanding why he was being shown those things.

And every one of those nations is with us here today. Because that Iraq is Babylon; that Iran is Persia. Do you understand what I'm saying? Sure! Greece is right here. Rome is that same fourth kingdom. The reason... In the whole Book of Daniel, Daniel never identifies that fourth power. God identified the head of gold as Babylon in Chapter 2. In Chapter 8, He identified the Medes and the Persians and Greece as the second and third powers, and He never identified the fourth power.

If the Jews had known who the fourth power was, they would have known who Messiah was. The reason Messiah was cut off by the Roman people and not for Himself, was because the Jews didn't even know the

Roman people were the fourth power, otherwise they would have known, that was them destroying Messiah right there; they would have seen the Scripture being fulfilled.

That is why they will turn around after almost two thousand years and will 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 same power—that is the same power. Because it changed it's outward texture since then. It's not Pagan Rome anymore; it's Papal Rome today. They don't know it's that same power.

But that is why the Holy Spirit is 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, the Security Council and all these things that are coming in since that Berlin Wall was broken down, and 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 how they are dealing with global crises in a different way. It identifies that there's a new society.

And that has to come in because Bro. Branham identified those things back there. He said, "Look, those two big toes: one is Eisenhower and one is Khrushchev." Is that right? And he identified that, that coming of that Headstone there, was that Smiting Stone coming. That was the Ministry of the Son of Man being revealed here. Is that right? Sure! It's a spiritual form coming before it comes in a literal form. Revelation 10 is one part of it; Revelation 19 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

will not be left without understanding. And we will not be caught in all the propaganda and all these things where they are blowing people's minds and making them feel that it is World War III, and that is this.

As I said, World War III will be fought in the valley of Jehoshaphat in Megiddo. Not in the Gulf; in the valley of Jehoshaphat! The Bible identifies the location where it's 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!

But all these things here are 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? But those things are only identifying to us... That's why you see the Pope hasn't risen and made one statement on that as yet. He hasn'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 Bro. Branham... He said, "That is the calendar for this End Time that we are living in." He said, "I'm praying to God, that God discerned that there were 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 names 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 has a place for them and, brother, He is determined that they will sit at His table. Amen!

[Bro. Vin leads the congregation in song #613 - Songs That Live -Ed.]

will 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."

And 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.* [#691 - Songs That Live -Ed.] Amen! When you can see that Light of His Word breaking forth and the Mysteries of the Kingdom are being revealed, an entrance is being ministered abundantly into that Kingdom right now, He is gathering... He opened that Seven-sealed Book to gather His redeemed subjects who are 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... And 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 it needs the operation of other ministering spirits to come in, to give you understanding of what you don't even pick up in reading, (do you understand what I'm saying?) that we could have skill and understanding. "Because as Gabriel came to Daniel, so the Holy Ghost will come in the last days, the Spirit of wisdom will come, to reveal these deep Secret things to get the Church ready to go out." Is 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 Chapters 10 to 12 is the last vision, which we are going to get, and that parallels Revelation 10 where that same One lifts His hand and swears, (is that right?) exactly like what Daniel was told: "Seal up the vision and prophecy."

He said, “And then, when He gathers that little Bride in the last days and they who have faith, will do great exploits; they who know their God, will do great exploits. We’ll be worshiping 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.* [#613 - Songs That Live -Ed.] He said, “That Second Pull



