

THE SEVENTIETH WEEK OF DANIEL

¹ Thank you very much, brother. Good morning, friends. It's a privilege to be back here in the Tabernacle again this morning to continue this great message that we're endeavoring to explain, this seventieth week of Daniel. And we're happy to see so many that's gathered out on this hot day, and yet we're sorry that we do not have the seating room. See people that's packed together like that and standing around, it makes it unhandy. And not being as comfortable as you should, it makes it hard for you to understand. But we will do everything that we can to make it quick.

And—and today, I hope that you'll (if I'm a little lingering)—that you'll excuse me, because this is the nailing down time of this message: the very time to nail it down. We set it in three orders so that we could be sure to get it.

³ Now, of course, the—the visible congregation knows that these are—this messages are being taped, and they're sent all around the world. Practically every nation receives these tapes around the world. And I'd like to say this to the listeners of the tape, wherever you are and what part of the world that you're in, that there may be some things in here that you might not agree with me upon the teachings that I—I do. But I would like to state, brethren, maybe that if you would explain it the way you saw it, it might be different from what I would believe, but I would be glad to listen at what you've got to say.

⁴ And I. . . It's with the thought that I bring these messages from the—God's Word, in my heart it's for the edifying of the church, for all the church, the church universal, Christ's church universal. And I certainly do believe that we're living in the last day. And my endeavorance to explain this, and yet not try to make it—push it one way or the other. . . I have never been guilty, as I know of, of doing that.

⁵ Many times people hear from tapes, and they say, "Well, I disagree with that. He just don't know his teaching, doesn't know the Scripture." Well, that—that may be all true. See, I wouldn't say that isn't true, but to me, I—I study it, not taking any—any words. . . I read what other men has to say and appreciate them. And everything that anyone says, I appreciate it. But then—then I take it to God, and I stay with it until I can explain it from Genesis to Revelation, and then see it all hook up in the Bible, and then I—I know it's

somewhere near right. And ‘course, where you’re right, that’s just one place that I got off of the—the—the line at. And maybe where you’re wrong or right, that’s where I got off the line, and vice versa.

⁶ So we appreciate all you fine people that’s here in the audience this morning, and for you fine people who hears these tapes. And we. . . All that’s done is all for the Kingdom of God. I have many fine friends throughout the world that I appreciate so much, and believe that I’ll spend an eternity with them. And it would not be in my heart to try to—to deceive those people by any means, but to try to bring to pass everything that I can to help them.

I feel like Solomon did when he prayed and said—give him wisdom that he might be able to lead God’s people. That’s my sincere prayer.

⁸ My associates with me here, around . . . I see Brother Mercier, and Brother Roy Borders, and Brother Neville, and Billy Paul, my son; and Gene’s here somewhere, and the brethren, Teddy and them. I appreciate all these people who come to help me.

I remember here not long ago, Brother Leo, a—a vision that he had—dream, he called it—one night when we first met, that he saw a great pyramid peak, way up in the air. And I was up there preaching somewhere, and he climbed up to see what it was all about. And when he got up there on top this peak, why, he said, way off in kind of a silver-looking light, like a platter, I was standing preaching to the people. And he attracted my attention, and I looked around to him, and he said, “How did you ever get out there? How could I get out there?”

I said, “Leo, no one can come out here. God has to take a man here. Now, you’re not to come up here. You’re to go down and witness to those people down there, after you’ve seen it, that it’s the Truth, that that is the Truth.” Leo climbs back down to witness to the people. How long ago has that been, Brother Leo? Several years, hasn’t it? Several years. Since then, as far as I know, he’s been faithful in doing that: witnessing to the people that the ministry comes from God. Now, and I—I do not want it to come from me. If it is from me, then it’s no good, because there’s no good in a man. See? It has to come from God.

¹² Now, when I look around . . . And yesterday afternoon I shook hands with my friend Brother West. I haven’t spotted him yet in the building. Yes, I have now—this morning. And you know how far the people drive? All the way from down in—in Alabama of a Sunday to get here, from way down in Alabama.

Brother Welch Evans, I missed him last Sunday. Somebody said he was here today. Them people drive from Tifton, Georgia, to be here. And Brother setting here, his partner. So many. . . Brother Palmer from Macon, Georgia. And I see, I believe, Sister Ungren and them back there. They're all the way from Memphis, Tennessee. Now, you think. . . And others from other places. Just met a lady in here from over—way over in South Carolina.

¹⁴ Now, you think that people here (I started looking, over from Chicago, just different places) driving hundreds and hundreds of miles just to attend a service. Then when they get here, no room to set down, not an air-conditioned room, an old hot building to stand in—wiping perspiration, taking the money from the table from their children to come here to listen to that message. You mean to tell me there's not a—beyond this serene somewhere that there's a place they're going one of these days? Sure there is. That's faithful. Those people are tithe payers. Not only do they come, they bring me their tithe and offerings, and bring it into the house of the Lord, trying to do what is right. God richly bless a loyal people like that. God's mercy and grace be with them.

¹⁵ I see my friend Charlie Cox and those from down in southern Kentucky. And just everywhere you look around, you see people from different places.

This young man setting here, I can't call his name. I met him in Chicago. But you're from some Bible school away from here somewhere, aren't you? Springfield, Missouri, Assembly of God Bible School. Yeah, well fine. You see, they just come from everywhere in this little bitty old church.

Just think, about—around thirty years ago when I laid the cornerstone that morning, I was standing over there on Seventh Street, one block away. I wasn't even married yet, just a young man. And I seen a vision of the people packed and jammed in here from everywhere. And I was so happy, standing behind the pulpit. And that's when He told me, "But this is not your tabernacle." And He set me down under the skies. And you know the rest of the story which is wrote on the leaf of the Bible laying in the cornerstone there.

¹⁸ I'm so grateful for you people. I can't. . . That—that's so little to—to just say, "Well, I'm grateful for you." But I pray for you. I believe in you. I believe in your experiences of God. I don't believe that a man or woman would drive hundreds and hundreds of miles to come here to show what kind of clothes they were wearing. I—I don't think they would do that. No. They wouldn't come here just to

be seen. They're coming here because they're deeply and in sincerity for the salvation of their souls. My prayer is: "God, help me, help me to just be at least half that sincere to try to minister to them with all that's in my heart and looking to God."

¹⁹ The message you see this morning, it's drawn out here on the blackboard here. It's just merely to make—to explain as I go along—to try to make that you might understand what I'm trying to speak of.

And this Seventy Weeks of Daniel has been one great study: two days and two nights, almost I've been, since the end of the week here I've been on it, trying to find what words to say for truth. It's got to compare with the rest the Bible. See? You just can't take it, just one little Scripture and make a—an understanding, and then say, "Well, this is what this says," and then turn around and say, "Well, but over here It—It says something else, contradicts this." It can't do that. It's got to say the same thing all the time. If you don't, why then—then you're—you're wrong. And that's the way I've tried to teach it.

²¹ By the way, on the tapes—being it's on the tapes... The greatest criticism I have on tapes, of my brethren out in the different parts of the world, is believing in the grace of God—that I teach the way I do—that we were predestinated before the beginning of the world.

My Pentecostal brethren, of course I know that your views are legalist (See?), and I—I know it's a little upsetting to your views, but would you as a Christian brother, would you just give it enough consideration to get on your knees before God with your Bible and ask God to explain it to you? Would you do that? Would you take the legalistic point and try to make it connect from Genesis to Revelation?

²³ And the seed of the serpent, that's the killer. Many people don't believe that. But if you'll just read in Genesis, the Bible said that the serpent had a seed, "And I'll put enmity between the serpent's seed and the woman's Seed." So the serpent had a seed. And if the serpent's seed was spiritual, then Jesus was not a man, so the woman's Seed was spiritual. They both had seeds, and the enmity is still there. The serpent had a seed. And if you'll just take your Bible and get down and be real reverent before God, I believe God will reveal it to you.

And if you do not understand it, I'm—I'm available any time to do my very best to help you by letter, or by—or by personal interview, or anything that I could do to help you. 'Course we realize

that that doesn't save a man, neither does it condemn a man, but it only brings light upon the subject that we're all trying so hard to get the people to see. It only brings light.

Now, to the audience that's visible, I said this because the tapes. You see? And these tapes go all—everywhere.

²⁶ Now, let us bow our heads just a moment before we approach the Author of this Word. And how many in the audience this morning is needy? Just saying, "I'm needy; oh, God, be merciful to me." The Lord bless. And to those who will hear the tape, when you hear it, may God grant your request.

²⁷ Our heavenly Father, we are a grateful people, yet an unworthy people. But we are approaching Thy throne of grace this morning, because that we have been bid to come. Jesus said, "You ask the Father anything in My Name, I'll do it." Now, we know that that is Truth.

And here in the audience and out in the—the land where the tapes will go, there will probably be tens of thousands of borned again Christians hear this. And we know, Father, that when we're borned again, that our spirit is born from above. It is the Spirit of God, the Holy Spirit, upon us. And we realize that that Holy Spirit is all powerful and can do anything for us that we desire to be done. Then, heavenly Father, we would ask You to release our faith to that Spirit, that It might be able to secure for us this morning, and for the glory of the Kingdom of God, all these requests and desires, that we might be healed of our sicknesses and our afflictions, that we might serve our God with all that's in us.

²⁹ Open up our ears of understanding today. And as I endeavor to bring forth this great question and clear it in the people's mind . . . And I have it written out here, Lord, upon paper and also drawn upon this blackboard, this chart, but totally insufficient to explain it. Now, we call on You, the great Master Who wrote the Word, Who inspired It, Who gave It to the prophet Daniel; and we pray that You'll send the inspiration this morning (in these last days as He said the book would be closed until this time) that You will open our understandings; and may there be a soft bedded faith in our heart that'll let the Word take hold, and light, and bring forth the trees of righteousness in our lives that It's intended to do. Our faith in God, may it secure that for us this morning. For we humbly wait now, and dedicating ourselves to Thee, in the Name of Jesus Christ. Amen.

³⁰ Now, we are grateful for this morning for the grand opportunity again to open up these pages of God's eternal Word.

Now, the reason that I have taken upon myself to try to explain this, is because of . . . We're going through the Book of Revelations, and we just come through the Seven Church Ages. And then at the end of the 3rd chapter of the Book of Revelations, the church is taken from the earth up into glory. And I have—trying with all my heart to get this to the people that they are expecting something to happen that they see wrote in the Book of Revelations when it was not applied in the church age. And we're nearer the end than you think.

³² A few nights ago, Billy, my—or my daughter-in-law, rather, called me way in the night, and said there was a man named Andy Herman (which is a cousin of mine) was laying dying in the hospital. And I went out to see him. They'd doped him so much that he was asleep, and I couldn't talk to him. The next morning. . . I asked God to keep him alive till I could. . . "Ad," he's a good man, but he just wasn't a Christian. He's not an uncle, he's a cousin, married a cousin of mine.

And then, when Aunt Hattie told me standing there, she said, "Billy, all these eighty years of his life, he hasn't served God." But said, "A few weeks ago he was setting in the house. . . ." He's eighty years old. 'Course he doesn't do much manual labor. But said . . .

He called her and said, "Hattie, you know what? Christ came before me here just a few minutes ago."

She looked at him and said, "Andy, are—are . . . What's the matter?" She said . . .

He said, "No. He stood right here before me, and He said something."

Said, "What did He say?"

"It's later than you think."

³³ In a few weeks from then, two or three weeks, he was stroked and laying paralyzed yonder in the hospital dying. I said, "Aunt Hattie, shame on you for not calling me, or somebody, to get his heart in condition for this hour that he's now arrived at."

I asked the Lord the next morning when I . . . He couldn't talk so I just asked him; I said, "Can you hear me, Uncle Andy?" And he—he could nod his head a little and move his jaws. I prayed for him, had him to confess his sins before God. I wanted to baptize him, and Aunt Hattie wanted to be baptized.

And I went down the hall to see a young lady that lives in the neighborhood here, that they was going to send to the mental hospital, and the Lord done a great thing for her: come home.

Then on the road up I met a colored sister, and she said, "Aren't you Brother Branham?"

And I said, "I am."

She said, "You remember me? I'm Mrs. Drye."

And I said, "Yes, I believe I do." Pete Drye and them. I said, "Yeah, I—I remember you." She looked into the room, and when we did. . . I wondered why she said that. And there Uncle Andy done raised up in the bed, and setting up there, moving his hands and arms like anybody else, trying to get the thing—the bed thing down so he could get out of there and get away. Now, they're coming to be baptized in the Name of the Lord Jesus, he and his wife.

³⁷ So. . . But what I said that for: It's later than we think. And I believe that this Seventy Weeks of Daniel will bring it to our understanding.

Now, most of our Pentecostal brethren (which I said earlier on the tape) that, they disagree with this. They're looking for a great, powerful something to happen. And, my brethren, if you'll listen real close and not—and listen, you'll find out that that great, powerful something has done passed. Jesus is ready to return.

The church leaves on the 3rd chapter of Revelations. Nothing said in there about—nothing but just the last thing was the last messenger of the age. Then we deal with the Jews until the coming again with the Bride in the 19th chapter. From the 6th to the 19th chapter is all Jewish. That's where I want to get to my good brother over here during these seals, Brother Wood, which was formally Jehovah Witness, he and all of his family here this morning, that those 144,000 were not—had anything to do with the Gentiles; they're Jews. See? And it isn't the mystic body of Christ in the earth today; the Bride is that mystic Body. By the Holy Spirit we're baptized into that mystic Body.

⁴⁰ Now, we know that in the Book of Daniel here, where we've been reading. . . We'll just read again because it's His Word. In the 9th chapter of Daniel, 24th verse. . .

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, . . . to make an end of sin, 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.

(Twenty-fifth verse:) *And know therefore and understand, that from . . .* (Now, that's what we've been speaking on, and

we ended up on that last Sunday night, “anointing the most Holy.” Here’s where we begin this morning on the 25th verse.)

And therefore—know therefore and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem . . . (That’s “My holy city.” See?) . . . unto . . . Messiah the Prince shalt be seven weeks, and threescore and two weeks; and the street shall be built again, and the walls in—even in troublesome time.

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with great floods, and unto the end of the war desolations are determined.

And . . . (Now, remember, that’s the end of the war. We have it on the board here. And now, we’re starting something else.)

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination he shall make it desolate, even unto the consummation, . . . (That’s all.) . . . and that determined shall be poured out upon the desolate.

41 Oh, what a lesson. I said to my wife the other day, “I wonder if the people are really getting it.” Now, I want you to get it. Don’t. . . If you—we have to stay here all day long, just stay. Now, we’ll—we—we want to get it. See? We—we want to know that it’s Truth, and you . . . If you can just only see it. And I asked maybe . . .

Then afterwards I’m going to leave the chart hang here, and you—you can draw it out afterwards, come in here this afternoon, whenever you want to, and draw out the charts and so forth. It’ll help you to understand. That’s the reason I put it there, so that you would understand it.

43 Now, let’s review just a little bit so we can get a base. Now, there was . . . Daniel was concerned about his people, because he had read Jeremiah the prophet, and understood that Jeremiah had said that they would be in captivity for seventy years. And then, he seen then they’d already been in captivity for sixty-eight years. So he knew the time was at hand. So he set aside all of his work, pulled down, as it was, his shades of all his daily tasks, set his face to God, put on sackcloth and ashes, and went to fasting and praying that he might

understand when that time would be. Then we find, as I have stated before. . . (Could you turn that around, over, towards that way just a little bit? The fan's just a little bit too much; it makes me hoarse. Then a . . . Thank you, brother.)

⁴⁴ Now, that we find out that Daniel, he wanted this information for his people. And I think if Daniel, reading the prophets before him, and had this kind of an understanding that he was near the end, and sought God to find out how close the end was, then I think we're justified by seeing that we're at the end of the road now, to put on not sackcloth and ashes, but throw off the things of the world and our cares of this life, and seek God to find out what day of the year are we in, because we see we're at the end. And so that the church will fast and pray and be ready, that's why I have endeavored to take upon myself, not knowing how to explain this, because I've bypassed it each time, and said, "Them seventy weeks of Daniel. . ." because I could not understand it. . . And that's why I've taken it upon myself now to try to explain it, and I believe by the help of the Lord I can do it with His grace, to bring it to where—show you how close we are to the coming of the Lord.

⁴⁵ Now, Daniel was just in two years. Then we find out that while he was in prayer, the Angel Gabriel rushed to him and not only explained to him when his people were going out of captivity, but also all that was determined for his people, all that was yet left for his people, He said, "There's seventy of weeks yet left for the Jew."

Then we find that he had a sixfold purpose, and one of them was: to finish the transgression, and—and to make an end of sin, to make reconciliations for iniquity, bring everlasting righteousness in, seal up the vision and prophecy, and to anoint the most Holy.

And we taken, last Sunday morning, Daniel in his condition down there praying; last Sunday evening, giving the Scriptures, so that people would read it when they got home. Did you read it? Did you like it? Wonderful.

Now, the sixfold purpose—and we find out that on this sixth purpose, "to anoint the most Holy," we find out that most Holy always represented the Church, the Tabernacle. And the last thing was to be done was to anoint the most Holy; that's the Millennial Tabernacle that He'll live in during the Millennial, that we'll live in.

⁴⁹ Now, today now we are approaching, "What is the Seventy Weeks?" And this is a very vital part: The Seventy Weeks.

Now, we know the Scriptures cannot lie. They have to be Truth. And if this Angel Gabriel come and told Daniel that there's

only seventy weeks left for the Jews . . . Now, we would apply that to six day—or seven day week. But in prophecy it's always give in parables.

And so, no doubt that down through the age there has been hundreds times hundreds of people, scholars, abled men, trying to explain what these seventy of weeks were. And I've read many of their commentaries on it. And I'm very grateful to Mr. Smith of the Adventist church for his views. I'm very grateful to Dr. Larkin of his views. I'm grateful to all these great scholars for their views on this. And in reading them, it enlightens me much that I can find places that looks right. But to get the views that I—I thought that I would like to explain, I searched through the encyclopedia of time to find out what time meant.

⁵² And we find out over here, we got time, time, and dividing of time. What is time? What is a week? Now, that's been 3,430 years ago since this was—since God started dealing with the Jew: many, many years ago. Daniel was B.C., in that time was B.C. 538: 538 years before Christ when he spoke this for time, time, and dividing of time and seventy weeks. Look where seventy weeks would take him. Why, he was still in Babylon in seventy weeks, and yet God told him that that was all the time that was determined upon the people.

⁵³ Now, my church here knows that all through the years I've always told you, "If you want to know what day of the week it is, look at the calendar. But if you want to know the time we're living in, watch those Jews." That's the only timepiece. God 'lotted no—no certain times for the Gentiles. There was no certain space of time. And that's where I think that many great writers, mixed it up, was trying to apply this to the Jew and Gentile, because He said, "Thy people," but He was talking to Daniel, not to the church, Daniel's people, the Jew. If He was talking to the church, you can't make that run nowhere. You're—you're way back, even before the coming of Christ. It'll run out in any kind of prophetic weeks you want to put it in. It's already run out. But He was talking to the Jews, so therefore the Jew is God's timepiece.

⁵⁴ You remember here not long ago when Brother Arganbright of California, the Vice President of the International Full Gospel Business Men's Association, come to my house and brought a—a tape and—not a tape, but a—a movie film, that they'd—of "Three Minutes Till Midnight." That was taken on a scientific research. When I seen those Jews return in, back into Jerusalem, I come down here at the Tabernacle, and I said, "I feel like I've had a reconversion." Many of you remember that. I said, "To see those Jews returning back . . ."

Jesus said in Matthew the 24th chapter, "When you see the fig tree putting forth its buds, you know what to look for." See? The Jews returning. . .

⁵⁵ Now, I've got some comments wrote out here. I would like to go into them. Now, and I'll—I'll—I'll take my time so that you can also write them out. Now, this all takes place. . . These. . . Now, we. . . Up. . . During the time that we're in now, all this takes place to. . . It's Jewish, nothing to do with the church at all. Anything from Revelations the 3rd chapter on to the 19th has not one thing to do with the church. You cannot make it come out right. It's just not there.

Now, I want to explain how I found this. Now, on the board many of you will see that I've got drawed out space-times, how that it comes into space, so that it could be made that everyone can understand it. Can you. . . You can't see it from the back I suppose; it's too small of writing. And that's Becky's writing, so. . . And that picture. . . I had one worse than that, but Becky drawed that, of the image of Nebuchadnezzar's dream. And I think it looks more like a girl, Becky, than it does a man. But anyhow, it'll—it'll furnish the information, what we want.

⁵⁷ Now, if we read in the Bible that there is seventy weeks determined upon the people. . . Now, the. . . It has nothing to do with the church; the seventy weeks has nothing to do with the church. If you notice here, on the chart I've got the church age in between those seventy weeks. We got it over here. Some Brother down in Georgia drawed it for us over here as we went through the church ages. And we're sure we can understand what this means.

This white in the church here, that means it was all apostolic. And then in the second church age, they had the doctrine of the Nicolaitanes—or they had the works of the Nicolaitanes; it had not become a doctrine. The third church age it become a doctrine, and in the fourth church age it was organized, and it was a Roman papacy. And in the—the fourth church age that was the Dark Ages. You notice, all the darkness on there represents Nicolaitanism or Romanism. The white part represents the Holy Spirit, the church. As it was begin in St. Paul's time, all the whole apostolic church was filled with the Holy Ghost. Then the aristocrats begin to come in. Then they finally consolidated and made a complete new church out of it, and just the little church was burnt, and stoned, and fed to lions, and everything.

⁵⁹ In the reformation come Luther, a little brighter. You see? In the days of Wesley brought it in a little brighter yet. But in the last

church age here, the Nicolaitane church age, that's the age that we—not the Nicolaitane, but the Laodicean—that's the age that we live in. You notice, there's not too much light.

Someone was—seen the drawing of it up there, said, “Shame on you, Brother Branham, this great day of enlightenment . . .”

I said, “I'll imagine when it's sifted down that doesn't even do it justice.” When you get the real pure in heart, borned again of the Spirit . . . Remember, this was the only church age that Christ was put out of His own church, of all of them. We got a great confession, but do we have a possession is what we're talking about. Is Christ really in the church? It'll be very much in the minority.

⁶¹ Now, now, let's outline Daniel's seventy of weeks. Now, I might repeat here again: Ministers of the Gospel, if you disagree with this, all right. They are divided in three periods, as we find out in Daniel 9—three periods: First, a seven week period; then a threescore and two, which is sixty-two; and then a one week period. They're divided in three different periods.

Now, I've got it divided here on the board. The first period, second period, and to my understanding by the Gospel, by the Holy Spirit, that the end time God returns again to the Jew.

Now, we know by all the Gospels that Paul taught and the others, that God will return again to the Jews, Well, then if He's going to return again to the Jew, how can we apply it back in Daniel's time? We've got to apply it in this last age, and it's after the Gentile church has been gone, 'cause He deals with Israel as a nation, we as an individual.

⁶⁴ Now, I've got some writing here that I'd like to read to you as we go by. Now, the going forth of the commandment to rebuild Jerusalem, which was on the 14th day of March. If any of you want to put that down, in the Hebrew you'll find it called N-i-s-a-n-Nisan, which means “March.” The issue was given on the 14th day of March, B.C. 445—the issue went forth to build—rebuild the temple. You understand it, as you people have read the Scriptures then. Until it was completed, it taken forty-nine years to complete the temple and the city—to rebuild it. And as the Bible said here, Daniel speaking—or the Angel to Daniel, that the walls—and it would be built in troublesome times. And many of us remember when it was built, they had a mortar block in one hand and a sword in the other to watch the enemy. “And it would be built in troublesome times.” So here is where I find that getting my days . . .

⁶⁵ Now, we got two—three different calendars. We go back to the old astronomy calendar, and we find out that in the Julian calendar there is 365 1/4 day in a year. They timed that by the passing of Sardis and the different stars and so forth, they timed it. Now, we find in the Roman calendar, that we live under now, 365 days in a year by the calendar. But in the Christian or prophetic calendar we find there's only 360 days in a year.

Now, you might wonder how this confusion come about. Now, this I can only say as myself speaking. I believe that back before the antediluvian destruction, back in the days of Job and so forth, that they kept the time by the stars, and we understand—or back before that time that the world stood upright. And then in the sin of man, the overflow of the world, and it tilted and the floods came; therefore, we have the great ice glaciers and so forth; and all the top and bottom of the earth is full of ice. We know that. And the earth does not set straight up; it sets tilted. That shook it out from where the moon and stars, where they was looking at, and misplaced then, or—or you could not keep time by it any more, because it's setting lopsided—setting tilted back. Therefore, it would not hit them stars at the same time, because it's—it's out of cater to them stars. You understand? I believe that's what it is.

⁶⁷ It's laying back in that condition. And that only shows that this is just a period of time. Can't you see? God don't have things out of cater. He's just letting it run like that for a little time. And I truly believe that that thing was done, and at this last days is when God is going to reveal these secrets to the church. He hasn't done it before, and the reason He hasn't done it is to keep the church a-watching and praying all the time, not knowing when it was coming. But you remember in Daniel 12 He said, "The wise shall understand in the last—in this last days"? It's been given to him.

The Spirit of wisdom comes into the church to make known to the church by the revelation of the Holy Ghost—bringing the church in and revealing what day that we're living in. Just the same as Gabriel come to—to Daniel, the Holy Spirit comes to the church in the last days to reveal these great, deep, secret things. Do you understand now?

⁶⁹ Now, that would knock out that astronomic year or the Julian year—calendar (See?), the Masonic year, because the world's tilted. We all know that from study in school, and it's out of cater. Therefore they—them stars wouldn't pass in line of the earth at the same time. Therefore, the Roman calendar is wrong too, because

you cannot put together the days . . . There's just many things that I could say right here. That we find out by even nature itself teaches us there's only thirty days exactly in the year.

Now, let's take Revelations where we're going to have to go over here in the days of the two prophets. The Bible said they prophesied one thousand two hundred and threescore days. Now, you take the astronomy calendar, it would sure miss it a long ways from being three and one-half years. And you take the Roman calendar that we have today, it would miss it a long ways. But you take the prophetic calendar, and there's exactly one thousand two hundred and threescore days in thirty days to the month. See?

⁷¹ We have thirty days in some months, thirty-one in the next, twenty-eight in some. See, we're all messed up. But God don't have it jig, jog, up-and-down, back-and-forth; He hits it exactly the same (Yes, sir.)—exactly the same—thirty days in a month, not thirty-one, then thirty, something else. See? But that was all done in the great economy of God to keep the church watching and praying, being ready, have their garments washed in the Blood of the Lamb. Oh, in this last days He promised . . . Now, we see where we're living. And remember, the purpose, sole purpose is to do this.

⁷² Now, if there was seven . . . Look, there's exactly forty-nine days—forty-nine years, rather, in the time of the building of the temple, the seven—or seven prophetic weeks, seven weeks, 'cause there's was seven weeks determined to the temple, to rebuild the temple; and it was built in exactly forty-nine years. Now, we have the meaning of the time of weeks, 'cause if the Bible said, the Angel said it taken seven weeks until the building of the temple . . . And it was exactly forty-nine years building the temple from—from March the 14th until the—B.C. 538 until the temple was restored again and the streets was restored, exactly forty-nine years. So what do we get? What do we get? For if seven weeks means forty-nine years, then one week equals seven years, and seven times seven's forty-nine just exactly. There you are.

⁷³ So now, there's no more guessing about it. We know now that each week meant seven years. Have you got it? Let's say it together: "One week equals seven years." Now, we know we got it. One week equals seven years.

Here we are right here: the first week. [Brother Branham steps to blackboard to illustrate—Ed.] Forty-nine years to the rebuilding of the temple. Now, this top line here represents the Jewish nation as it

goes across. This is just time, and when it drops down here, it drops out of the Jewish nation into the Gentile time, then goes up again and catches Israel and goes on.

⁷⁵ Now, Gentiles was not 'lotted any certain time, just said, "Time of the Gentiles." And we find out even Jesus didn't 'lot them a time, for we find out here in Luke 21:24; He said, "They shall trod down the walls of Jerusalem until the Gentile. . . ." Let me quote that. I'm quoting it just by memory. Let me read it, because it'll be on tape here, and we want to be sure to get it right. All right. If you want to turn with me to it, on St. Luke 21 and 24. I studied this clearly as best I could.

And they shall fall by the edge of the sword, and shall be led away. . . (Who's He talking about? Jews. That's the destruction of the temple in A.D. 70.) . . . and they shall be led away captive into all nations: . . . (Now, remember, not just down in Babylon, not just over in Rome, but to all nations. That's where the Jew is today: all nations.) . . . and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.

⁷⁶ Then there is a 'lotted time, but nobody knows when it will be. See? It's a mystery. See? The Gentile's time, but Jews, and we cannot tell time by what the church, whether it's backslid or whether it's going on, or what's it doing; you can't tell by that; but look at the Jews; there's the time calendar. Do you see it? God did 'lot them exactly a day, and hour, and time, but He never the Gentile. He did the Jews, so let's watch the Jews, then we'll see where we're at.

Now, now, the seven weeks was forty-nine years. We got it clear now that one week is—one week is seven years—one week, seven years.

⁷⁸ Now, we are told from the going forth of the commandment. . . (Now, here's where. . . ? . . . trouble.) Now, we are told from the going forth of the commandment to rebuild the city to Messiah (and Messiah was Christ, of course) shall be seven weeks and threescore and two weeks, making sixty-nine weeks. See? All right. And seven times sixty-nine makes 483 years. Now, you getting it down? If you want me to run over it again, I'll be glad to do it.

Now, we are told from the going forth of the commandment to rebuild the city to the Messiah shall be seven (seven, that's the first—first, right here)—seven weeks and three-score and two (makes sixty-two and seven is sixty-nine)—sixty-nine weeks. Seven times sixty-

nine would make 483 years. Therefore, until the Messiah (now, we're coming up to this part here)—until the Messiah, there's got to be 483 years—483 years.

⁸⁰ Now, now, Jesus, Messiah, rode into the city of Jerusalem, triumph, on the back of a white mule on Palm Sunday, April the 2nd, A.D. 30. Jesus rode into Jerusalem on Palm Sunday, A.D. 30. And now, now, from B.C. 445 to A.D. 30 is exactly 475 years.

But as we have already seen that the sixty-nine weeks makes 483 years. . . Now, there's where the trouble comes, right there. See? We've got only with the marking of the Bible here, time, only 475 years, and actually it's 483 years, a difference of eight years.

Now, God can't make it miss. If He said it would be so many days, it's so many days. If He says it's so much, it's so much. So what are we going to do? Now, the B.C. 475 to A.D. 30 are Julian or astronomy years, which are 365 1/4 day in—in each. But when we reduce them days to our prophetic calendar. . .

⁸³ Now, let me stop right here just a minute. That you might know beyond one shadow of doubt, I just wouldn't take that one place. I can take it through the entire Scriptures and prove you that seven days is—that seven—one week is—is seven years in the Bible. I just did it over here in Revelations the 13 chapter—or 11th chapter and the 3rd verse. Them prophets will prophesy one thousand two hundred and three-score days, which is in the midst of the last week of the Jews. Then they're cut off and the Armageddon sets in. Then if that be so, there it is again exactly thirty days in a month. See? Then it's a—it's not no thirty-one days and twenty-eight days and so forth; it's exactly thirty days in a month each time.

⁸⁴ Our prophetic calendar brings us to 360 days as we use now in the Scriptures. We have exactly 483 (There it is.)—483. Here we have exactly proof of the prophecy, exactly the truth. For from the time of the going forth to build the temple until the destroying. . . Or when they rejected Christ and killed Him in A.D. 33—when Christ was killed is exactly 483 years. Now, from the going forth of the commandment to rebuild Jerusalem was determined seven weeks, which meant forty-nine years, and forty-nine years hit it exactly. Well, from the rebuilding of the temple to the Messiah was 438 years, so 434 years and 434 times 49 makes exactly 483 years. It hit it on the nose exactly to the day, from day to day. Amen. There you are.

Messiah the Prince shall come. See? Seven times sixty-nine is 484 years exactly; it hit it on the nose. So then we know perfectly, we know exactly that that Scripture is right. Here it is. But you see, all these. . .

⁸⁶ When God had the antediluvian world and destroyed it by water, He changed the astronomy date and then let the Romans come in and make up their calendar, which it hits, and jumps, and so forth. And I guess that in—even in the encyclopedia where I been reading. . .

Say, by the way, Brother Kenny Collins, is he in the building this morning, Kenneth Collins? You know when you sent me that big bunch of encyclopedia? You remember that? You sent me over there almost a truck load of it. I thought, “What in the world would a greenhorn like me do with all that?” You know, the Lord was leading you, Kenny. That’s where I got the information, right out of that old encyclopedia: Time. And I was studying. And Becky uses them in her school. I got them down in my study, down in my den room downstairs. And we went down there and got it, and there we looked it up, and find it exactly, drew all the calendars and times that’s ever been. See? So we got it.

There it is, exactly 483 years from the going forth of the commandment to restore the—to restore the building till the time of Prince Messiah was rejected, makes exactly 483 years by the calendar.

⁸⁹ Now, you see, we using this same calendar right over here, because if God used this calendar here, then He’s got to use it the rest of the time through the Bible. Is that right? God doesn’t change. So if seven weeks was forty-nine years, seven weeks again is forty-nine years. One week is seven years (See?), so it makes it just perfectly. And if it hit it exactly to the dot there, it’ll hit exactly to the dot again. Amen. Oh, my. That gets me all stirred up. Oh, I—I love—I love to know what I’m talking about. I—I—I love it, because. . .

Like the old fellow said, down there in Kentucky, to me, said, “I like to hear somebody talking who knows what they’re talking about.”

I said, “I do too.”

He said, “That’s what’s the matter with you preachers. You don’t know what you’re talking about.”

“Well,” I said, “I appreciate your compliment, but—but there’s some things we do know what we’re talking about.” I know that

I'm borned again. I know that I've passed from death unto Life. I know there is a God, because I've talked to Him. I've had Him talk through me, and speak with me, and speak to others, and tell me about others; and I know that He's God. That's right. He was so nice to come down and let me have my picture taken with Him where the scientific world can't deny it. And I turned over in the Scripture and seen that's just exactly to fulfill this church age: exactly what takes place. So that I know that we're here. Amen.

⁹¹ Now, we may not be educated; we may not be high cafluting people and things like that; we may not be dignitaries; but we do know God. We know Him because of the Holy Spirit, and it compares with word by word through the Scripture that we know that it's true. We're living in the last day.

Now, there . . . Remember now, that this prophetic year of 360 days in the year . . . Look at everything else. Nature, as some of you people can understand, even to the women, so forth. See? . . . Thirty—thirty days . . . Just . . . You see, it's—it's . . . All nature's set up like that. See? Not thirty one, thirty, or twenty-eight, or something, it's exactly thirty days to every year. That's the—the prophetic calendar—exactly 483 days.

Here we have the exact proof of the prophecy—445 years before was exactly correct. Now, all that was prophesied to come to pass in those seventy weeks never happened then, so it is left for the last days now.

⁹⁴ Now, my Pentecostal brethren, now my Jehovah Witness brethren, do you realize . . . Do you know where the 144,000 appeared? Do you know where all the great miracles of Revelation appeared? Over in the Jewish age, not in ours. There's nothing recorded in it, just the church getting ready and going out. Sure, with the power of God we can do—work miracles and exploits; we know that. But the real thing was over here to the Jews; I mean, the real working power, miracle working.

The 144,000 don't appear there. They're over . . . They appear, not in the 3rd chapter; they're on over in the Scriptures farther. And now, we see that all this stuff was to take place was over in this time of the seventieth week, the last week. Now, if they've already had sixty-nine weeks and lived it exactly the way God said they did, and it happened exactly the way God said it would do, then there's one more week promised to the Jews. Now, brethren, just get ready. See, see? Listen how close we are. Last week seven—the seventh years . . .

⁹⁶ Now, does everybody understand up this far? If you do . . . Everybody understands up this far, that it's perfectly the truth; it's the Bible; it's the prophetic years.

Now, we come up, and we got them up here to the rejecting of the Messiah (See?), from the—to the rejecting of Messiah, the last week.

Now, I want to stop right here just a moment and explain this. That when they rejected the Messiah was when they, of course, rejected Jesus as Saviour and crucified Him. You remember over here what the Bible said: "And He shall be cut off, but not for Himself, Messiah, the Prince . . ." Now, think how close that prophecy hit. I want to get this drilled into you, that if that prophecy hit exactly to the date, exactly to the time, and exactly the way it said it would, this other seven—this one seven weeks left—one seven years, rather—seven days, seven years, will hit exactly according to the Scripture.

⁹⁹ Now, remember, He was cut off: Messiah. Jews, God ceased to deal with them. They did not go any farther. Then they were scattered by the Roman Empire. And have you noticed on my chart here . . . I want you to get this now and draw it. You notice here where I got the cross? That's where they rejected. But the time extended out just a little bit farther on that. See? Why? Thirty, forty, fifty, sixty, seventy—forty years later, Titus the Roman general destroyed Israel—Jerusalem, and scattered the people to all the world.

You see, Titus forty years later . . . So actually the Jewish time extended till the complete . . . God wasn't dealing with them. He only dealt with them until they rejected Christ. Then when they crucified Christ, they cried, "Let his blood be upon us and our children," and it's been ever since. But before they got scattered . . . Listen. Oh, brother. Before they got all scattered to all the world, it taken God about forty years to tear up the temple and scatter them out to all the world. But God's failed to deal with them any more. God failed to deal with them any more. He went dealing with the Gentile. You know that—understand it now? Now, here we start in the church ages, the Gentile time, God—away from the Jews.

¹⁰¹ Now, my missionary brother, that was to—to—to the Jews, a precious dear brother here somewhere, here's what I want you to catch and understand. See, God quit dealing with the Jews right there, because God always deals with Israel as a nation. We all know that. Israel is a nation. Gentiles are a people. And He had to take a people out of the Gentiles for His Name. We'll get to that in a few minutes.

But now, in this seven church ages that we have went through in the Gentile time, from the crucifixion of Christ until the end of the church ages. . . Now, we got that—we've been through it all down. Now, we're getting to a place where we can hit the—the—go into the Seven Seals, Seven Vials, Seven Trumpets, and all that it pictured together, all dealing with the Jews and God's judgment to the people upon the earth, and the remnant. . .

¹⁰³ Remember, in this great time of persecution, there's millions of Gentiles will die in that, that rejected bride, that—that remnant of the woman's seed, sleeping virgin. She goes right through that. It's—it's just as clear as this seventy of weeks, just as clear. And they will go through it. So if you haven't got the Holy Spirit, you'd better get to it as quick as you can. We're at the end time.

Now, notice, seven church ages. . . Now, I won't have to go through them, because we've got them on tape; and they're being put in books and everything, that that was the time that. . . God never said there'd be so many days, so many hours, or so many years; He never said anything; He said, "Until the Gentile dispensation be finished," until. . . The walls will be trod down, until God quit dealing with the Gentiles.

¹⁰⁵ Now, we find out, that down through these ages, we had the Holy Spirit come in, and then God, back in the beginning, begin to tell then at the rejection of Christ. . . God showed John exactly what would take place during the Gentile reign. Now, you haven't got any limited time like the Jews, but we got a sign. We got a—we got a signpost. Well, God did with the Jews just exactly what He said He would do in them sixty-nine years—or 483 years, but sixty-nine weeks. And one week left, one week's yet determined.

Now, we cannot apply it in here, 'cause this is Gentile, the church. How many understands that? Now, this is Revelations; beginning with the 1st chapter until the 3rd chapter takes us over to Laodicea. Now, we see exactly how this is all the church, church world itself, God never included the sinner and just—unless he wants to get saved. But the church world was all white; then come the Nicolaitanes who wanted to form an organization. The dignitaries got into it. This was at Nicaea, Rome, when they had the Nicene Council. And what did they do? They organized the church, then it begin to persecute the Christians. Then in the next church age, it almost, Christianity in the way of the baptism of the Holy Ghost was all wiped out.

¹⁰⁷ But then as you people know, that I went back and got the history, the Nicene Fathers, and the Pre-Nicene Fathers, and all the

histories of the church, and the most ancient manuscript that I could find, and every one of them proved to you that the church that God was talking about was not that organized Catholic church or no other organization. God was talking about . . . And all those great stars of the age were men who taught the baptism of the Holy Ghost, the baptism in the Name of Jesus Christ, and the coming of the Spirit of God, and—and speaking in tongues, and interpretation of tongues, and healing, and miracles, and signs. That's what God 'lots. He can't change His mind, say, "Well, this is My idea of a church, the apostolic church. Now My idea is a dignitary church." God does not change. It's still Holy Ghost.

And we watch and bring it, then when we see God's nature and what He—and then bring His Scripture out, and then take the—the history that shows it just exactly hit on the dot, exactly to the date, to the time, to everything that God said through John would come to pass, it happened to that Gentile age.

¹⁰⁹ Now, we find ourself beyond any shadow of a doubt in the Laodicean age. We know we are. We've come through the Lutheran age; we've come through the Wesley age; now we're in the Laodicean age, the last age. And we realize that each one of those churches had a messenger. We find out that. Seven stars in His hand which was Seven Spirits went forth before God. Each one had a messenger. And we come down and we find out by the Bible what the nature of that messenger would be, what was the nature of that messenger would be. And we pick up the man in history that had that nature. And then when we find that man in history that had that nature, we come to find out he was the messenger to that church age. Then we find out what spirit and what did that man do. And we find out that he was a Holy Ghost filled saint, Saint Irenaeus, and all those others, and—and Saint Columbus, and all—all those—those men filled with the Spirit. And we know that by the Scripture that that type of spirit was to be upon that type of man for the same time. There it is, so it can't be wrong. Amen. Glory to God. That's just . . .

¹¹⁰ I don't know, brother. That does more to me than anything I know of (See?), because it's God's Word speaking Itself. When I hear God say something, I say, "Amen." That's right. That settles it. It's all over. God said so. That—that does it. Well, God said that would happen that way, and we found it in history and by the Scripture. We'd read of this church age, what it would do, what would take place, what kind of a messenger it was to that church age: "To the—to the angel of the church of Laodicea . . ."; "To the angel of the church of Sardis, Thyatira," all these different ones. And we'd go

back in history and find out the—the messenger of that church, and we found out who it was. So then we drew it out, put their names under it, and there they are. See, we know that hit exactly.

¹¹¹ Now . . . And we know that God was—always was and always has been and against organized religion. Yes, sir. He said, “Nicolaitane is what I hate.” “Nicko” means “conquer the laity.” Laity—the laity is the church, the body. “Nicko” means “to conquer, overcome,” in other words, make a holy man, somebody above the other one. We’re all children; we got one King; that’s God. We got one holy One; and that’s God. Amen. And He’s in the midst of us in the form of the Holy Ghost. That’s the holy One.

Now, we come down till we are positive sure that coming through the—the Jewish age we got them sixty-nine weeks exactly by history, by calendar, by God’s prophetic year—bringing the history of the prophetic calendar from the Old Testament over to the New and showing it’s exactly the same. See? Now, we got the Gentile church from the beginning down to the last day, and we know we’re living in the last days. Amen. You understand?

Now, then if we are living in this last day, at the end of this age, then where are we at?

¹¹³ Notice, way back here . . . You see this line drawn back in here where God dealt with the Jews, or never dealt with the Jews, it taken Him a long time to get them . . . It taken Him forty years to get them into the condition to where that He could have them destroyed to all the nations. All over in the days of the Gentiles, He had to get them in condition before He could make His Word come to pass. See what I mean? All that understands it, say, “Amen.” [Congregation replies, “Amen.”—Ed.] I want to be sure you get it.

Now, what’s happened? Look up over the top of this last church age. See this little extension? The Gentile days are finishing. And for the last forty years the Jews has been returning to Jerusalem, going back to the homeland. See where we’re at? It took forty years from the cutting off of the Messiah till Titus destroyed the temple and scattered the Jews. It’s been another forty years that God’s hardened the heart of all kinds of Pharaohs all over the place and drove the Jews back in their homeland. But today they’re back in their homeland again, and the church is at the end. Amen. Oh, I—I just trying to read. I can’t.

¹¹⁵ Notice. The Jews are in their homeland and been going back . . . If you get the “Decline Of the World’s War,” Volume 2, when General Allenby, after the First World War, flew over Jerusalem and captured it and took Jerusalem, and those Christian

men marched in Jerusalem with their hats off; and Allenby surrendered without even firing a gun—or—or they surrendered to Allenby, the Turks. And since then God went to hardening Mussolini's heart, Hitler's heart, Stalin's heart, hearts of the men all over the country hating that Jew.

And then the great big birds that went down, called the Eastern Airlines, or the Pan American Airlines, or whatever it was. . . I believe it was called TWA. Was in the—the magazine, the “Life” magazine, I believe it was—“Look” or “Life”; I believe it was “Life,” just the last three or four years. And God's been running the Jews back in their homeland, which they've been away for two thousand years while the Gentiles was making ready. And now, the Gentiles has turned Christ on the outside of the church according to Revelations the 3rd chapter. He can't even get back in His church. There's no place for Him to go. He is rejected. And it's time for the rapture.

All the redeemed through here. . . These little dots like this is the going up of the saints in the resurrection. You see, we all meet right here together. The Bible said, “We which are alive and remain unto the coming of the Lord shall not prevent or hinder those which are asleep.” All the way from here and here and here. . .

118 Now, Pentecostal brethren, how can you apply it all over here in the Laodicean church age? They're—they're sleeping through every one of these ages, waiting. “And we which are alive (the little remaining bunch over here), remain alive until the coming of the Lord will not hinder those which are asleep; for the trumpet of God shall sound, and the dead in Christ shall rise first; and we shall be caught up together with them (Amen.)—with them (here we are, meeting right here) to go to meet the Lord in the air. Amen, and there you are. Where we at? Right here. Where did the Messiah get cut off? Exactly where the Word said. Where will that seventieth week begin? Exactly after this church is cut off. Then God returns to the Jews.

Don't you remember that as soon as the church goes—the church goes, then the Jews take hold, come in. But first, the next thing in order is not a mighty nation on a national revival amongst the Gentiles. The next thing in order is the coming of the Kingdom of God, the coming of Christ.

120 Now, if you wanted to, we could go back here now to Daniel the 2nd chapter, 34th verse and 35th verse. And when Daniel was given—2nd chapter, 34 and 35—when Daniel had been given the vision that the days of his people were over for a certain time, and

he seen the Gentiles coming in, and saw the vision of this great big stone here, or this great big image, had a head of gold and breast of silver (now watch, it gets harder, silver to gold), next, thighs of iron—or thighs of brass, and then, iron feet and legs. But the toes were ten toes, and those toes were iron and clay. And He said, “Insomuch that you seen that the iron would not mix with clay, these kingdoms dividedly will not mingle one with the other, but they will mingle their seeds together trying to break the power of the other one. See?

¹²¹ Now, what’s happened, the head of gold was Nebuchadnezzar, which he interpreted. Said, “Another king shall come and be inferior to thee,” which was Darius, the Medo Persian, taken the Gentile kingdom over. Next come in after the Medo Persians was what? The Greeks, Alexander the Great and so forth; the Grecians took the kingdom over. Then what took it over from the Greeks? The Romans. And who’s ruled the Gentile world ever since? Romans—Romans. Now, that was iron.

Then notice, Rome exists to the end, because it went to the end of toes. And he seen mud, clay, and (that’s people, what we’re made out of)—and iron, the strength of Rome, run in every one of those nations. And Rome has strength in every nation under heaven.

¹²³ There’s one man in the world can stop a war or begin a war without—just saying one word. That’s the pope. What if he said, “No Catholic take up an arm.” That settles it, brother. Talk whatever you want to. The biggest part of the world of Christendom is Catholic. See? All right.

Let him say one word, that’s what is. They—it’s like they said over here, who. . . We get into it later. Who’s able to make war with the beast? Who can speak like him? Who can do it? “Then let us make an image unto the beast.” That’s the confederation of churches, make an image like it. See? Confederate the denominations together, which they’ve already done it. Oh, we’re just at the end. That’s all there is to it, friends. We’re here at the end. See? “Let us make an image to the beast,” something like it. An image is something looks like something. See? Now, we’re at the end time.

¹²⁵ Now, notice in here at the end of this age. . . Now, Daniel, in the 2nd chapter and the 34th and 35th verse, he watched this image with great consideration. And he watched it until a Stone was cut out of the mountain without hands, and It rolled down and smote the image in the feet and broke that. . . Not. . . It never hit it on the head now; hit it in the feet. That was the end time, them ten toes.

Did you notice exactly here just before Mr. Eisenhower went out, the last Protestant—of the—of—of America in the—in

the president, which I doubt there'll ever be another one, but—but when. . . Just to show that. . . Just if people would wake up. When he met, there were. . . The last meeting that they—he met with Russia, there were five eastern communistic countries represented, five western countries. Mr. Khrushchev was the head of the eastern countries; Mr. Eisenhower was the head of the western countries. And Khrushchev, as I understand and been told, that in Russia, the language, “Khrushchev” means “clay,” and “Eisenhower” means “iron,” in English. There's your iron and clay will not mix. And he pulled off his shoe and beat the stand with it and everything else. It won't mix. But it's in the days of these empires that the rock Stone, that was hewed out of the mountain without hands, smote the image in the feet.

Now. Cut out of the mountain. . . Must've been a mountain of stone. It was cut out of the mountain of stone. Now, did you notice. . .

¹²⁸ Now, minister brethren, and brothers and sisters over the world, to my understanding the first Bible that was written, God wrote it in the sky, 'cause they must look up and see that there is a—a God in heaven, that God's above them. And if you notice in the zodiac. . . Now, don't any of you people go. . . You stay right with this Bible here. See? But the—the zodiac, it starts off the first in the zodiac, as I understand, is the virgin; the last in the zodiac number is Leo the Lion. That's the first coming of Christ through the virgin; the second coming is the Lion of the tribe of Juda. See? Then we got the cancer age, and also down through the zodiac.

Now, we find out that there was another one written, or another one placed; and that was the pyramid. Did you notice in the pyramids how it started off wide at the bottom like a mountain, made out of solid rock, went right up till it got to the top, but there never was a cap put on the pyramid, the big pyramid there in Egypt. Take out your. . . If you've got a dollar bill in your pocket, take out a dollar bill and look on it, and you'll find here the American seal on one side; and on the other side it's got at the bottom the pyramid, and above the pyramid the capstone, but it's a great big eye, and it's called at the bottom of this pyramid, “The Great seal.” Why ain't the American eagle the great seal? That's the seal of God.

Remember we used to sing a little song:

All along on the road
To that soul's true abode,
There's an Eye watching you.

Every step that you take,
This great Eye is awake,
There's an Eye watching you.

That's right. You remember when we used to have a little—a little jubilee, we'd say:

If you steal and cheat and lie,
And in the church you testify,
There's an Eye watching you.

¹³⁰ Now, the great seal. Now, we know it . . . I don't understand it, the measuring of the pyramid, but I've just been telling you people in the last—in some of this teachings coming on so that you see it all goes right on together . . .

Now, the pyramid started to represent the church, wide at the bottom. And as it comes up closer to the top, it begins to come more into a—a funnel shape.

Now, we find out, it gets right up to the very peak of the top, and they never did complete it. Why? Why? I wonder why. Because the Bible said the Headstone was rejected. They was rejected.

¹³³ Now, watch, the church age . . . Listen close now. Don't miss this. The church age has come from the beginning of the reformation, Luther, back in the times there where the foundation stones was laid which was the doctrine of the apostles. Then we find out as the times went on from one age to another, the church become more in the minority all the time, until it got through like . . . Luther preached justification. Then you was to be—confessed to be a Christian, they'd put you to death—days of the martyrdom—martyrs.

Now, we find out in the days of Wesley you was a holy-roller if you confessed Christ then—that new method. The people got out here when Wesley come here and Asbury, they had meetings here in America (read your history), to where they had it in school houses; their churches here wouldn't have them. And they finally got to a place till the Holy Spirit would fall on them, and they'd fall on the floor. And they'd pour water on them, fan them with a fan, thought they'd fainted. And I've been right in their meetings myself in my fifty years. And I've seen them fall under the power of the Holy Spirit like that, and they'd throw water in their face and everything: the old free Methodist many years ago. That was a persecution.

¹³⁵ Now, then after that age lived by, the Wesleyan age, come in the Pentecostal age with the Baptism of the Holy Ghost. See, you're shaping up all the time. Now, remember, that Headstone wasn't on

it yet, Why? They shaped the church just exactly—or the pyramid in shape to fit the headstone, but the headstone never did come. Oh, you see where I'm at don't you.

Now, the ministry from Luther until the ending of Pentecost in that little bitty minority up here. . . That's the reason the light almost goes out in this age there on the calendar—on the chart. It's the Pentecostal age, the Pentecostal, not—not the Pentecostal denominations, 'cause they done just exactly like the Laodicean (They are Laodicean)—they did like the Nicolaitanes: organized. But the true church all over the world has shaped down to a place that there's come a ministry among them just exactly like the ministry of Jesus Christ. Now, what they got? They got the thing in condition. Now, what's the next thing? This rejected Stone to the pyramid, cut out of the mountain without what? Without hands. God sent It. Do you see it? The rejected One, the rejected Stone is the head of the—is the head, the Capstone. And the very One that they've rejected through this Gentile age is Christ. And Christ was not cut and put in here as a vicar, or son of God, or some great dignitary in the church. He's the Holy Spirit. And the cap of the pyramid will be Christ coming. Do you see it?

¹³⁷ Now, because that they're in shape. . . See where I've got this shaped here like the pyramid? The arising of the saints makes the march into glory. You understand it now? Christ the Headstone, the rejected Stone, the all-seeing Eye, coming exactly like the Bible said. . . And Daniel said he watched this Gentile age until the Stone come out of the mountain that wasn't cut with hands. They had never put a capstone on that pyramid. It wasn't cut by man's hands. It's God's hands that cut the Stone. You see it? And what did It do? It hit the image right smack in the feet, and broke it to pieces, ground it into powder. Hallelujah. What happened at that time, the coming of that Stone? Up went the church into glory at the rapture, 'cause it ended the Gentile dispensation. God ended it up, the coming of that Stone.

¹³⁸ There used to be some people come here at church, a little man and his wife. They'd take a Bible and lay It down somewhere, and they'd go along, singing:

Oh, I'm looking for that Stone,
That was rolling in Babylon,
Rolling in Babylon.

Go around hunting that, sing,
Looking for that Stone,

That come rolling into Babylon.

There He is. Christ is that Stone. He wasn't borned of man, He was borned of God. He's coming for a church that's been reborned again by the Spirit of God, 'cause the strength of that Headstone runs all through the church like a magnet.

¹⁴⁰ I remember about being up here watching that mill that time where they was shaping out all them things and all that scrap laying there and they swept it out. That big stone come by and picked it up—that big magnet stone and picked it all up because it was magnetized to it. We've got to be magnetized to that Headstone. That Headstone is the Holy Ghost: Christ. And every one of us that's got that magnetism of the Holy Spirit, when that Stone strikes the image, the church will flee to It. Back into glory She'll be taken up at the raptured of the saints, when She goes forth through that day.

¹⁴¹ Now, looky here. We find out the Jews has now been returning back for about forty years, about the same time that it taken them to run out to the destruction of the temple. It's taken about forty years to come back until they reinstruct another temple. See, we're right at the end of the road. Well, if the Gentile. . .

Now, let's take the. . . We see the church, the coming of the Stone. Let us take the last age. We went through and we seen how. . . I believe I got some writing here on that. Let's see just a minute. "And the prince that is to come, which is the antichrist, will make a covenant with the Jews, and the—in Daniel 7—or—or 9:27. And in the middle of the week, three and one half years, the beast will make a covenant. . ." I—I want to get to that one a little later on. That covenant, we want to. . . I want to start right here now.

¹⁴³ Each one of these Gentile ages is infallibly proved of their messenger, of the message, and what would happen. This age here was a glorious age. The next age it said there would be a doctrine called—or something come in called "the—the sayings of the Nicolaitanes." Then it come the next thing unto a doctrine. Then it come marriage of—to the Nicolaitane church and the persecuting of the saints. Everything happened just that way. We come to the next one, just a little bit of light begin. "You got a little of strength, and you got a name that you live, but you're dead. Strengthen that which you already have, lest I come and remove the candlestick."

¹⁴⁴ Along come Wesley after that with his age. We see exactly what Wesley's age. . . What was it called? Philadelphian, the greatest age—age of love we've ever had, the Philadelphian age. Was right. . . In John Wesley's time. . . When he went out, in come Pentecost,

and that was lukewarm. Then we go back and find out what kind of a Message would come to the Pentecostals at the end. . . And remember, each one's come at the end of the age. Saint Paul come at the end; the rest of them come down at the end, Saint Irenaeus and all the rest of them. The other one's age carried over to the other one, lapped over, and he taken it up and went on to the next age with it. See?

¹⁴⁵ Now, we find out in this age. . . There's the stars; we have it there. We have a star messenger; we have a person, a—a message that goes forth to the age, a people to reject it, a people to receive it. And the messenger of this age was to come in the power of Elias. That's right. And he was to restore the faith of the children back to the fathers, bring the Pentecostal remnant that's left back to the true apostolic faith.

Now, the true apostolic faith, if you'll read it in the Book of Acts, you'll find that there was never one time one person ever baptized in the name of Father, Son, Holy Ghost. There was never one of them ever sprinkled. There was none of this stuff that we have going on today called Pentecost, that ever happened back there. They had true manifestations and the Spirit of God among them that was infallibly the Son of God working with them. This person that was to come forth—this Message, rather, that was to come forth was to be like Elijah. Elijah was to come three times. Now, you say, "That John the Baptist was that guy." If you'll notice Jesus said it was—John the Baptist was the messenger of Malachi 3, not Malachi 4. "Behold, I send My messenger before My face. . ." I think Matthew 11:6. Right down along in there you'll find it, Matthew the 11th chapter.

¹⁴⁷ Now, but in this last days there's to come a Spirit of Elijah amongst the people, and he's to do the same thing that they did back there. His nature would be the same thing, the nature of the church; the nature of the—the person would be exactly the same thing. And that Message going out trying. . . He'd be hated by the people. He'd hate women: ornery ones anyhow, bad ones; love the wilderness; moody, upset guy all the time like Elijah was and like John was. And we've seen all this thing come to pass. If we've had the Message, we see Christ rejected. He has to belong to one of these organizations or you can't get into them. So He's—He's throwed on the outside. See? Christ can't work among them.

"What are you?"

"A Christian."

"What denomination you belong to?"

“I don’t belong to any.”

“We can’t use you.” See? He’s rejected, Christ being rejected. So was Elijah rejected, and so was John rejected. But what . . . Did it hurt them? Did it hurt their message? They said, “Oh, you stiffnecks.” They poured it on them. They didn’t pull any punches. They went right ahead. And God’s Message will move right on regardless of what anybody says (See?) till the consummation, and when the—that which is determined shall be poured out; and we’re at the end.

¹⁴⁹ Now, we find ourself now in forty years of coming back since the First World War, and the Jews have returned back to their own land. God never did deal with Israel until she was in her own land.

Now, you remember when the Jews was returning back, them Jews from down in the other nations, and the “Look” magazine give the article of it. I read a clipping from some paper, some religious magazine, that when they—them planes went down there to pick up these Jews way down in Iran . . . I don’t know where all they were, just scattered down . . . Now, them’s the true Jews, them that never had an opportunity. Now, brother, there’s your 144,000. When we get to Revelations 11 you’ll see them. He said, “There’s twelve tribes of Gad, twelve tribes of Aser, twelve tribes of Reuben, twelve tribes . . .” And where were they all standing? On Mount Sinai: Jews, back in the homeland. There they were. They were the ones that wasn’t this Wall Street crooked bunch. No, sir. It was the real Jew.

And when this old rabbi stood out there and seen this plane land . . . Them Jews (You read it in the magazine.), they were still plowing with wooden plows. And when they seen that thing set down out there, they wasn’t going around it. That old rabbi stood out there and said, “Remember our prophet said. When we go back to our homeland, we’ll be carried back on the wings of an eagle.”

Nations are breaking;

Israel’s awakening;

The signs that the prophets foretold; . . .

We’re entering—fixing to hit that seventh week for them.

¹⁵² I think of myself standing out there when Brother Pethrus sent down them little Testaments, and they read them. They said, “Well, if this be the Messiah, let Him—let us see Him do the sign of the prophet, if He isn’t dead, He’s alive.” They said, “He raised up again; He lives in His church; let us see Him do the sign of the prophet, and we’ll believe Him.” The Jews always believe it. They know the Messiah was to be Prophet.

And when I stood out yonder at Brother Arganbright's that day, at the place with them Jews standing there, said, "Just come to our place—our people."

I said, "Sure, I'll be glad to come." Just made a decision too quick. And I got to Cairo, Egypt. The other night when I seen that plane coming down there at Cairo, it reminded me. So when we got back there and I had my ticket to go up to Israel, they was going to meet me. I said, "Go gather up a few thousands of the leaders. Bring them out on the plain somewhere, we'll find out whether He's still a Prophet or not. (Amen.) Well, let's see what He'll do." Oh, that was just right in their hand. That's what they wanted. If they could see that, they'd believe it.

¹⁵⁶ So what did I do? Got down there at Cairo, and started to go up there, done had my ticket, about twenty minutes to calling time. Something said, "Not now. The cup of the iniquities of the Gentiles isn't full yet. The Ammorites hasn't been fulfilled. Stay out of there." I thought maybe I just imagined that, and I went out behind the hangar and prayed. Said, "Stay out of there now." Then I took my ticket and went somewhere else. I didn't go, for the hour isn't yet.

Now, what time that God's going to allow those Jews—to start dealing with them again, I cannot tell you. I don't know. Nobody knows that. But listen. If Israel is already in her homeland, it's already . . . All the rocks is picked up, and the irrigation, the waters, and everything that God promised, they've found wells and things there and big open streams. That—that's the most beautiful place you ever seen. They got a city built there. They got irrigation. They got the best land there is in the world there. And we find out right in the Dead Sea there's more chemicals, enough to buy the world over. See?

¹⁵⁸ Everything's fell right in their hands. How did they do it? Because Hitler's heart was hardened; Mussolini's heart was hardened. Just like Pharaoh's heart was hardened and driving them back in that land. And for forty years they been coming back into that land. Now, there they set waiting.

The Gentile church is in the Laodicean—end of the Laodicean age. If the Jews are in their homeland, already there, and the Gentile apostasy has already taken place, and we have a President like we have, we have a nation that's broke up like we have, we have atomic bombs hanging in the hangars, we have a church that's lukewarm, we have a church of people that's pulled themselves together, we have a ministry that patterns the ministry of Jesus Christ for to catch the Stone when He comes, what's left to happen? It might be

at any minute. There isn't nothing else left. We're at the end time. Oh, glory. I don't know whether I'm going to be able to get into that jubilee or not, but I just want—want to get part of it to you anyhow.

¹⁶⁰ Listen. Do you . . . How many can see now? Do you see where the Scripture proves that the seventy weeks was forty-nine years? Do you see where the sixty-two weeks was 434 years? Do you see where the—the sixty-nine weeks then was—was—was . . . What was it? Eight hundred and—483 years—483 years till this time . . . You see where the Prince was cut off. See, it taken forty years for them Jews to finally get into the place where God said . . .

Look over here where the Gentile age has come through everything that we said it would do (where—not what we said it would do, what the Bible said it would do)—what the Bible said it would do, come right down to this last age, and for forty years them Jews has been returning back in here getting ready for God to do exactly what He did here. They went out that way, and they come in that way. And Israel is back in her homeland.

¹⁶² Now, when's God going to start their last week? When? It may be today. It may be before the sun sets tonight. God will declare it. When it is, I don't know. I'm wondering. But I'm going to bring something here that—now in a—in a few minutes; and I don't know whether you're going to believe it or not. But I've—I've got to say it anyhow, I believe.

We're at the homeland. The Jews are in a homeland. We're at the end of the age, ready for the rapture. The rapture comes; the church goes up; we're caught up to meet Him in the air. We all know that. The Stone that was cut out of the mountain is ready to come at any time. And when It comes, what does It do? It does away with the Gentile age. It's all over, and God completely quits dealing with them. "Let him that's filthy be filthy still; let him that's holy be holy still." See? What does He do then? He takes His church, the Holy Ghost filled.

What's the filthy? That's the sleeping virgin and them that comes up for judgment way over in here (we'll get that on another map when we continue this one over) where she comes up to the white throne of judgment and has to be judged by the redeemed. Paul told us not to take a matter to court, because the saints would judge the earth. That's right. We're at the end time, sure. Now, all right.

¹⁶⁵ And in the middle of this week . . . Now, here's the seventy . . . Now, if these exactly was seven years, each one of the weeks, and we've already had sixty-nine weeks, then we have the

Gentile age, and we know we're at the end of the Gentile age, then there's one more week left for the Jew. Is that right? And that's exactly seven years. If this was seven years, that's seven years, 'cause He said, "There's seventy weeks determined upon thy people." So we know we got seven years for the Jews. Is that true? Now, look at it. If there's a question, I want to know it. See?

Now . . . And in the middle of the week, the middle of this Jewish week (See?), that's three and a half years—years—the antichrist, the prince, a prince that is to come. . . And remember, he comes out of Rome. The prince that is to come (What is he? A pope, a prince amongst the people.) that is to come. . . There'll rise up a Pharaoh who doesn't know Joseph.

¹⁶⁷ Now, you Protestants say, "Well, now that's it." But just a minute. We find out that the Protestants has an organization, and makes a confederation of churches—a image to the beast, and go right with them. And we find out here that the Jews are called in on this confederation. Yes, sir. And they agree. And the Bible said they did.

And he makes a covenant with them, and in the midst of the seventieth week, he breaks—the antichrist breaks his covenant with the Jews, "thy people." Why? Now, when you read in Revelations 11 that, "I'll send . . ." (That's 11; you're coming over towards 19 now)—that He will send His two prophets, and they'll prophesy in that time. And then they'll get angry with these prophets and actually kill them. Is that right? And their dead bodies shall lay in the spiritual street called Sodom and Gomorrah where our Lord was crucified: Jerusalem. Is that right? And they'll lay there for three days and nights. And after three days and nights, the spirit of life will come into them, and they'll be raised up and go into glory. A tenth part of the city fell at that time. Is that right? See? What is that? In the middle of this last seventy years.

¹⁶⁹ When the church goes up, then the confederation, the sleeping virgin: Methodist, Baptist, Presbyterian, lukewarm Pentecost, all of them together were the confederation, which they've already got their big regime now . . . And when they do, they'll make a covenant that will . . . Now, his new pope that we got now wants to bring them all in. Can't you see the thing heaping right up? Going to give a talk on it and bring them all in—first time for hundreds and hundreds and hundreds of years, a thousand years or two it's ever been done. But now, he's to bring them all in together and make a confederation, and in there the Jews will accept it. Oh, glory, hallelujah. Praise be to our God Who lives forever and ever. There you are. Now,

brother, it's just as simple as simple as . . . A little kid could see it. The confederation will bring in Jewish, and Protestant, and Catholic together. And remember . . .

¹⁷⁰ What's these two prophets going to do when they come? This beast, this prince that shall scatter the power of the holy people, what will he do? He'll break his covenant with them after three and a one half years. He'll oust them. Now, people thinks that's Communism. That's just 'cause you have—the Spirit of God hasn't dealt with you yet. It's not Communism; it's religion. The Bible said it'd be so close it'd deceive the very elected if possible. Jesus said so. See, we're in the last one.

¹⁷¹ Now, these two prophets, what will they do? It's Moses and Elijah. They'll rise on the scene. They'll tell those Jews their mistake. And out of that Jewish bunch that's there now to be the 144,000, God will call with these prophets . . . What is it? The Spirit of Elijah off of this Gentile church will just continue right on into that Jewish church, go right on in and call Moses with him. Hallelujah. You see it? And he'll preach the same message of Pentecost to those Jews, that they rejected the Messiah. Amen. You see it? It'll be the same Pentecostal message that these Jews will preach right over to them. And they'll hate those Jews so bad till they'll kill them. And they were hated by all nations, and in the midst of the week . . . Because that they'd raised up a great powerful 144,000 . . . They had the Holy Ghost, and brother, you talk about doing miracles; they did them. They stopped the heavens, and it didn't rain in the days of their prophecy, smote the earth with plagues as oft they wanted to. They give plagues and everything else. They'll give them Romans a hard way to go. But finally they'll be killed. Our God is a terrible God when He's angry. But remember, that's over in the seventieth week, and the church in glory. Amen. The wedding supper's going on. Yes.

Now, notice. That's where we seen her coming back to the millennial temple over here at the end of the Jewish age—the anointed. Here He come riding on a white horse; those followed Him on white horses (horse, powers), dressed in white, blood—or vesture dipped in blood, wrote on Him, “The Word of God.” He cometh, the mighty Conqueror (Yes, sir.) to set up the Millennium—coming to the temple. Glory. There He meets that 144,000.

¹⁷³ Now, after that seventieth week here—the seventieth week . . . This goes on during this seventieth week. And the three in the middle of it, he breaks it, because he kills those two Pentecostal prophets (Yes, sir.) that smites the earth. And boy, He curses that church, and He burns her with fire. And, why, she . . . We find it

out that even the shipmates standing out for the last laugh, "That great immortal city of Rome, she come to her end in one hour." She was blowed to pieces. God knows how to do things. And one of the Angels looked over and said, "Why, the blood of every martyr of Christ was found in her," for her deceiving, going out here and organizing, and making all this other kind of stuff, and polluting the church, and brought them things in there, and martyred the very ones that tried to uphold it and tried to bring them out. Glory. Oh, I—I don't know. I—I—I feel like traveling on. See?

¹⁷⁴ Aren't you glad for sunlight, walking in the sunlight. Where are we at, brother? At the last hour. It might happen any time. And we're here.

The Message has gone forth for the latter church; church has rejected its Christ. The Jews are in their homeland for the span and space of time, forty years. The new city's been built. They're watching for what? A coming Messiah. When will it be? I don't know. When that Stone smites the image here, She's gone. It's all over then.

Now, notice here. In the middle of the week, three and a half days—three and a half years, rather, he breaks the covenant and causes the sacrifice and oblation that they will have set up already. . . 'Cause they'll go right back and say, "Now, look, you all are churches; you can be received in this image unto the beast. We'll have a fellowship. We'll get rid of Communism. We'll just wipe Communism all the way out." See? And they can do it, See? And they'll do it.

But now watch. And set up, and set up to this—the daily worship—the sacrifice will come back into the city when the temple is rebuilt. And this prince that's to come in the middle of this week will break his covenant and do away with this sacrifice as I said, he'll scatter—scatter it, and what he'd do lasts on till the consummation.

¹⁷⁸ And notice the overspreading of abomination to make desolation, the overspreading of abomination. . . What is abominations? "Filthiness." See? To make desolate, what is that? "To do away with." The overspreading of this to do away with that. See? The overspreading of that Roman power to conquer all the sleeping virgins, Jews and all. . . We'll all be Roman or we won't be nothing. He'll break his covenant in the middle of the week.

Overspreading of the abomination. . . If it was the abomination in Jesus' time when the Rome come over there with their propaganda, it'll be Rome again—it'll be abomination again

to the church. . . To make desolate, and shall continue unto the consummation. . . What will he do? He'll continue it on unto the consummation. That's the end.

¹⁸⁰ Now, Jewish, and Romanism, Protestantism (that is, the sleeping virgin) shall consolidate themselves together in the form of the Federation of churches. And it will be like Jesus said in Matthew 24 and from Revelations 13:14. Let's get Revelations 13:14 and see how. . . I had it marked down here to see what—13:14. All right, sir.

And deceives them that dwell upon the earth by the means of those miracles which he had power to do. . . (Consolidating his churches,) . . . in the sight . . . saying—in . . . sight of the beast; saying unto them that dwell upon the earth, that they should make an image unto the beast that had the deadly wound by the sword, and did live.

Now, we know beyond any shadow of doubt who that beast was, that power that had the deadly wound that did live. It was when pagan Rome was killed and papal Rome took its place: when pagan power was killed and papal power took its place.

¹⁸² Now, now, Revelations 13:14. . . Jesus, in Matthew 24 warned them of it. "An image unto the beast. . ."

Paul, in II Thessalonians the 2nd chapter, 3rd and 4th verse. . . Let's get it, see Paul what he says here about it, that great Holy Spirit on this great prophet of the Lord, see what he said about it in the last day. In II Thessalonians the 2nd chapter is what it is. All right, sir, and begin with the 3rd verse, I believe it is. All right, let's read now. Listen close, everybody, How many believes that Paul was filled with the Holy Spirit? Watch here.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, . . . (He's trying to get it out of their head that He's coming right then, so there's got to be a falling away from the church first, see, come over in this Laodicean age,) . . . and that man of sin be revealed, . . . (The man of sin, unbelief in the Holy Ghost—unbelief,) . . . be revealed, the son of perdition; (Like Judas was, treasurer of the church.)

Who opposes and exalts himself above all that's called God, or that is worshipped; so that he as God setteth in the temple of God, . . . (Brother, is there a person on earth outside of the Vatican that does that? Where's it at?)

¹⁸⁴ Now, go on over here in Revelations 13 and show you that this man sets on a city—in the city, and the city sets on—on seven

hills. And the numbers of the beast is 666 wrote out in the—in the Latin—Roman alphabet is 666 is Vicarius Filii Dei, which is “Instead of the Son of God,” on the pope’s throne. And he’s trip—got a triple crown. And I’ve looked right at the crown, stood as close as my hand is to my face, like that, and—and seen the deck crown of the pope right there in the Vatican, myself, stood and looked at it to be sure I know what I was talking about. He opposes himself above all that’s called God, all the godly men. He’s the holiest of all them. Sets in the temple of God just showing himself he is God, forgiving sins on earth and so forth, you know. Sure.

¹⁸⁵ Paul said that falling away will have to come first, that son of perdition be revealed.

Remember ye not, that, when I was . . . with you, I told you these things?

Oh, I’d liked to have been setting there hearing Paul preach that, wouldn’t you? How I’d like to listen to him. Oh, my.

Now, what’s he going to do? An image unto the beast, II Thessalonians. Now, listen. Listen close now, real close. The church was already feeling the coming of a pope. What is it? The end of that church age, Paul’s. They seen this Nicolaitane stuff was rising up; they was going to make a holy man. To what? Pope. Worldliness and aristocrats had crept into the church, and changing the order of worship. Paul, with the Holy Ghost, had caught that in the Spirit. And the church with its classics and dignitaries—dignitaries personalities and so forth, that. . . They seen there was coming something, and the Holy Ghost was warning them of the last days. Don’t you remember how Jesus spoke of it, the deeds of the Nicolaitanes which finally become a doctrine then become an organization? Brethren, we’re not in darkness now; remember it. See? Here we are.

¹⁸⁸ The deeds of the Nicolaitanes, the organization starting in, the great dignitaries, and—over the churches and so forth, then formed into the Catholic church. And Paul said there cannot be an end time; there cannot be a time till the falling away from the real Pentecostal faith. The Pentecostal faith will be done away with and the dignitaries will be set in. They’ll have a man that’ll take the place of God, set in the temple of God and oppose himself above all the people like that, and it. . . See what is it? “Nicko,” “overcoming the laity.” See? All that’s called God—he’ll set in this temple of God, like God. Paul said, there’d be a falling away first in the last days. And

here we are right here now, and see that falling away, and see the church getting further and further away from it and going right back again, and we're at the end time. All right.

¹⁸⁹ Now, if the sixty-nine weeks hit perfect, and the Jews are in their homeland now, and the Gentile church age has hit exactly to the end time, to the Nicolaitane time—or to the Laodicean time, how close is the coming of the Lord, the end of all things, the end of this age, and the rapture? The moment He starts that seventieth week or seven years, the church is gone. Can you see it, friends? Raise up your hand if you can see it.

See, now let's not be children. Let's not be playful any more. We're at the end time. Something's fixing to happen. We're at the end. Here we are.

¹⁹¹ These sixty-nine weeks hit perfect; the going away of the Jews hit perfect; the church age hit perfect. We're at the end time, the end time, the Laodicean church age, the end of it. The star messengers all has preached their message. It's gone out; we're just coasting. The Jews has been coming back for forty years. They're in their homeland. What's to happen next? The coming of the Stone. There we are. What time will it happen? I don't know. But, brother, that—for me, I want to be ready. I want to have my clothes all ready.

Now, we just got just a—just a very few minutes, and I wish you'd listen quietly now just for a minute. The moment He starts the seventieth week, or seven years, the church is gone. Now, listen. I'm quoting again, requoting, so you won't forget. This is what the Holy Spirit put upon my pen while I was writing. We are in the Laodicean age. The Christ is being rejected by His own church. The star of this age, the Message has gone forth, and Israel is in her land. You see where we're at? We're at the end. Now just one or two more comments.

¹⁹³ All this now that we see will help us by His grace as we endeavor to approach these last Seven Seals. See where we'd have missed it? From Revelation 6:1 to Revelation 19:21, we would've missed it, 'cause (See?) we'd have been trying to apply it back there in this Gentile age, where you see it's over in this age. See? Now, we have proved it by the Word of God, and by the history, and by everything, and by the signs of the times, by the days, that there's nothing else left. We're at the consummation of the Gentiles. What are—what are we going to do about it? It's my soul and your soul; it's my life and your life; it's the life of our loved ones. We've been petted along too much. We've had too many things easy. We better get moving. It's later than you think. Just remember.

¹⁹⁴ Now, a striking statement if you want to put it down. Listen close, please. This is my last comment, next to it. I got a little bitty thing here just after this, a little note I want to speak about. Now, rest just a moment and listen close. Give you something that's striking to go right in on this. See? There's not even a width of a knife blade between the end of this age and the coming of Christ. Everything. . . There's nothing else left. Is Israel in her homeland? We know that. Are we in the Laodicean age? Has the Message of this Pentecostal age went forth to try to shake the people back to the original Pentecostal blessing? Has every messenger come through the age just exactly the same thing? Is the nations against nations? Pestilence? Is there a famine in the land today, the true church driving hundreds of miles seeking to hear the Word of God? Not for bread alone, but for hearing of the Word of God, there come famine. Is that right? Why, we're living right in the middle of it right here now. See where we're at? We're waiting for that Stone.

¹⁹⁵ A striking statement: From the time God made the promise to Abraham (Don't miss this.)—from the time God made the promise to Abraham, Genesis 12:3, to the time of Christ being rejected in A.D. 33, by the Jews, according to Galatians 3:16 and 17, and according to Usher's (U-s-h-e-r-s) Usher's Chronology of the Hebrews, the power of God was with the Jews exactly 1954 years. God dealt with the Jews 1954 years according to the chronology of the Jews and according to Galatians 3:16 and 17. I got many more Scriptures, but just give that. Then after they rejected Christ, He turned to the Gentiles to take a people for His Name. You want a Scripture on that, the place? Acts 15:14.

¹⁹⁶ Now, counting the time, we find that we have exactly (Listen.) seventeen years left, and we will have the same span of time given to us as God dealing with us in the power of the Holy Spirit since A.D. 33 until 1977, the same span of time of 1954 years. God deals with us the same as He did with the Jews. See? How about that?

Now, mark down in your book a little Scripture here I want to give you. Leviticus 25, begin with the 8th verse. God calls a jubilee every forty-ninth year; the fiftieth year was the jubilee. We know that. We understand that. From the first jubilee of Leviticus 25:8, in 1977 will be the seventieth jubilee, making exactly 3,430 years. Jubilee means the going up, the release.

Oh, we're watching for the coming
Of that glad Millennium day,
When our blessed Lord shall come

And catch His waiting Bride away.

Oh, the world is groaning, crying

For that day of sweet release,

When our Saviour shall come back to earth again.

¹⁹⁸ Did you get that? God has dealt with us exactly the same amount of time that He dealt with the Jews from the time He give Abraham the promise until the rejecting of the Messiah in A.D. 33, was 1954 years. And now, we have seventeen years left. We had about 1930 something years. We got seventeen years left until '77 will be the seventieth jubilee since the beginning of jubilees. And what will it be? Oh, brother. Watch close now. Don't miss it. It'll be the Jubilee of the going up of the Gentile Bride and the return of Christ to the Jews, when they go out of bondage. Amen. Don't you see? From all the world they've gather there for that day. Oh, my. See where we're at? We don't know what time it might happen. We're at the end time.

¹⁹⁹ Now, listen. To you old-timers here in the—in the church that's been here for a long time, I want you to notice something. I never learned this until yesterday. I picked it up from historian, Paul Boyd, and then—and I traced it back through the Scriptures, picked up these other dates here, and so forth, and got it, and run it—traced it through.

Now, in 1933 when we were worshipping over here in the Masonic temple where the Church of Christ stands today, on one April morning before leaving home, I was dedicating my—a car (I got a '33 model car, and I was dedicating it to the Lord's service.), and in a vision I saw the end time. Now, notice how striking this is. Back yonder when I was just a boy, and you can imagine what a 1933 model car looked like—now, what it looked like. And I went over there to the Masonic temple where . . . Some of you old-timers in here remembers; it's wrote down on an old paper at home. It's already in print and went out around the world. See? That was in 1933. And I predicted that there would be some great tragedy happen to this United States before or by the year of 1977. How many remembers me saying that? Look at the hands. Sure.

²⁰¹ Now, watch. I predicted seven things was yet in the making of the—before this great consummation or great thing would take place here in the United States—some great horrible thing. I said . . . Now, remember, this is before it started. I said we would go into a second world war. How many remembers hearing me say that, say "Amen." [Congregation replies, "Amen."—Ed.] All right. A second world

war. I said, "The President that now is (I copied this off of the old Scripture—old thing yesterday)—that the President that we now have, which was (how many remembers whose it was?) Franklin D. Roosevelt. . . ." I said, "The President we have in now will run even in the fourth term (He's on his first then.)—will run into the fourth term, and we will be taken to a second world war."

²⁰² I said, "The dictator that's now arising in Italy (which is Mussolini), he will come into power, and he will go to Ethiopia; and Ethiopia will fall at his steps." There's people setting here now that knows that there's a group of people come and stood (when I was having my meeting in the Redman's Hall down there that night, when I had to go down there to preach that, Redman's Hall)—was going to throw me out of the hall for saying such a thing (Here. . . Yeah, Mrs. Wilson, I know you're. . . That's right.) when I said that. But did he do it? But I said, "He'll come to a shameful end," and he did. Him and the woman he run with was turned upside down and hung on a rope in the street with their feet up, their clothes hanging down. All right, that come to pass.

And then I said, "The women has been permitted to vote. Which is a—absolutely a disgrace upon the nation. And in voting, someday they'll elect the wrong man." And they did that in this last election. My, my.

²⁰⁴ Four: I said, "Science will progress in such a way. . . ." No, here, that's third. Pardon me. Here's the next now.

The fourth, I said, "Our war will be with Germany, and they will build a great big concrete place and fortify themselves in there, and the Americans will take a horrible beating." Almighty God knows that Who I stand before now; I seen those independent Nazis kicking the Americans like that and things at that wall. And there's many boys standing here now that was at that Siegfried Line that knows what it was. And remember, that was eleven years before the Siegfried Line was built. Is God true? Does He still foretell things to happen? Watch. That's—that was the fourth.

²⁰⁵ Now, the fifth thing. "Science will progress in such a way until they will make a car that will not have to be guided by a steering wheel, and the cars will continue to be shaped like an egg until the consummation," the end time. I seen American family going down the road in a broad way, riding in a car with their backs turned towards where the wheel should be; looked like they were playing checkers or cards. And we got it. It's on television. "Popular Science"—"Mechanics," rather, all have it; we got the car. It's controlled by remote control by—by radar. They won't even have

to have any steering wheel in it. Just set your dial like this—like you dial your phone—your car takes you right on to it, can't wreck nor nothing. No other cars—the magnet keeps the rest of them away from you. See? They got it. Oh, my. Think of it. Predicted thirty years before it happened.

²⁰⁶ Now, that brings us then to the election of President Kennedy, and this car coming on the—on the scene, bringing five things out of the seven that has happened exactly.

Now, I predicted and said, "I saw a great woman stand up, beautiful looking, dressed in real highly royals like purple, and I got little parenthesis down here, "She was a great ruler in the United States, perhaps the Catholic church." A woman, some woman . . . I don't know her to be the Catholic church. I don't know. I can't say. Only thing I seen, I seen the woman; that was all.

But this is a woman's nation. This nation is number thirteen in prophecy. She's got thirteen stripes, thirteen stars; she started thirteen colonies. Thirteen, thirteen, everything's thirteen, appears in the 13th chapter of Revelations even. She's thirteen, and she's a woman's nation.

²⁰⁹ The divorce courts of America produce more divorces by our women than all the rest of the nations. The morals in our country is lower, and divorces, than it is in France or Italy, where prostitution's on the streets so . . . But they're prostitutes; ours is married women trying to live with several men, and several married men trying to live with other women.

In the nations where they have polygamy, it's a thousand times better. And yet, polygamy's wrong; we know.

But to show how degraded we are, I got a piece up there out of the paper where it showed that when our American boys went overseas in this last war, that over, I believe, it was around seventy percent . . . Well, now, wait a minute, I believe it was three out of four that went overseas was divorced by their wife before they got back. And great big headlines says, "What's Happened to the Morals of our American People?" You remember seeing it? All of you did, I guess. What's happened to the morals of our American women? Plants, working out yonder with other men . . . It's a woman's nation. What's she going have? A woman god—or a goddess.

²¹² Now, then after that, I turned and looked, and I saw this United States burning like a smolder; rocks had been blowed up. And it was burning like a—a heap of fire in logs or something that just set

it afire; and looked as far as I could see and she'd been blown up. And then the vision left me. Five out of the three has happened—five out of the seven, rather, has happened.

And here comes around and shows, and then I predicted. . . I never said the Lord told me that, but standing that morning in the church, I said, "The way progress. . ." I got back to one end of the wall and run to the other end of the wall, and I said, "The way progress is going on, I'll predict that the time (I don't know why I'm saying it.)—but I predict that that'll all happen between right now, 1933, and 1977. And not knowing it, God knows my heart, I never knowed it until yesterday, that 1977 is the jubilee, and exactly the same amount of time run out that He give with Israel and everything at the end. So we're at. . . And here we are at the end of the age, at the coming in of the seventieth week. We don't know what time that the church will be gone. Oh, my. What can we do, friends? Where are we at?

²¹⁴ Do you see where we are now? Do you understand Daniel's seventieth week now? See now, when we go on into these Seals and things, breaking these Seals, the first one comes forth a white horse rider, he's got a bow in his hand. Watch who that guy is. Watch that pale horse ride after him. See? Watch who it is, and look how he come in. Watch those 144,000 come in. Watch that sleeping virgin when she comes up. Then watch all these things take place, the pouring out of the Vials, the Woes, the three unclean spirits like frogs; watch those things how they fit right in those plagues and exactly when they're poured out. Every time a Seal opened, a plague pours out and a destruction comes. And watch what takes place right now at the end.

²¹⁵ And, oh, watch these three prophets—or these two prophets, when they raise up here. And in the middle of the week they're cut off like that, and then starts the battle of Armageddon; then God begin to speak Himself. Then He stands and begins to fight. That prophets are striking the earth. They're preaching the Name of Jesus Christ. They're baptizing the same way. They're doing the same thing that the first Pentecostals fathers did, and many are following them. But that who's confederated, that organization moved right on down, and even the power of those prophets didn't break it. And finally they said, "We'll make it all one organization," and he brings in (What is it?) the abomination, Romanism, to overspread the whole thing that makes desolation. The abomination that maketh desolation takes in everything, the filthiness.

216 You remember the old mother prostitute that set upon a beast, scarlet clothed like that, had seven heads and ten horns, you remember that? And she had a cup in her hand of the filthiness of her abomination; that was her doctrine that she put out to the people. There we are, my brethren. We're at the end time.

Little children, we never know. We may never live to get back again tonight; we may never live to see one another again. I don't know. But the end is so near. The end is so close. Here's a Scripture. There it's just absolutely perfectly Scriptural proof.

Now, if there's something you didn't understand, write me a note and let me know about it. See? Say something. Some of you brethren out there on the tapes in the other parts, if there's something I can help you, let me know. You might disagree with me; I might disagree with your organization, not you, but the system of your organization. I do not disagree with the Catholic people. I do not say that I don't like Catholic people; I don't like organization people; that isn't it. I love all people, but I disagree with that system that's keeping you bound down. That's what, the system of it. That's it.

219 I wasn't against Germany; it was the Nazism. I wasn't against the Italians; it was against the—the Fascism. And remember, I made another prediction in that time—just a prediction, and many of you old-timers remember it. I said, "There's three isms" trying to take a hold of the world today: Fascism, Nazism, and Communism." And what'd I say? They would all wind up in Communism.

Now, I just had you all to repeat it over: "Keep your eyes on Russia." You remember that? "Keep your eyes on Russia. She'll all wind up in Communism. And then it'll all wind up finally in Catholicism. Remember, it'll all wind up in Catholicism in the end time. That's exactly right. That's at the battle of Armageddon, right over in here when Christ comes Himself.

221 But these three prophets—these three and one half years, rather, and that's Revelations 11: 3; you've read it many times, "I give power unto My two witnesses, and they'll prophesy a thousand two hundred and threescore days." How many is it, a thousand two hundred and threescore days? Three and one half years. And then they shall be killed in the streets, right in the midst of this seventieth week. So you see where the seventy weeks of Daniel are? You see where we're living at? We're at the end, my beloved friends. We're at the end. The days . . .

Nations are breaking;

Israel's awakening;
The signs that the prophets foretold; (Here we are.)
The Gentile days are numbered (Here.)
With horrors encumbered;
Return, O dispersed, to your own.

Let's sing it:

The day of redemption is near;
Men's hearts are failing for fear.
Be filled with the Spirit,
Your lamps trimmed and clear;
Look up, your redemption is near. (Oh, my. Isn't
that wonderful?)
Nations are breaking;
Israel's awakening;
The signs that the prophets foretold;
The Gentile days numbered
With horrors encumbered;
Return, O dispersed, to your own.

Now, together.

The day of redemption is near;
Men's hearts are failing for fear;
Be filled with the Spirit,
Your lamps trimmed and clear;
Look up, your redemption is near.

Let me sing you a little verse.

False prophets are lying;
God's truth they're denying;
That Jesus the Christ is our God. (They're making
some third person. You know that. But He isn't.
He's our God.)

But we'll walk where the apostles have trod.
For the day of redemption is near;
Men's hearts are failing for fear;
Be filled with the Spirit,
Your lamps trimmed and clear;

Look up, your redemption is near.

²²² Aren't you glad? Back to the Message, brother. Back to the original. Back to Pentecost. Back to the real blessing. Back to the Name of Jesus Christ. Back to the Baptism of the Holy Ghost. Back to the signs and wonders. Back to Pentecost. Away with the organization. Back to the Holy Ghost. He is our Teacher.

For the day of redemption's drawing near;

Men's hearts are failing for fear;

Be filled with the Spirit,

Your lamps trimmed and clear;

Look up, your redemption is near.

Isn't that wonderful? What did the prophet say? There will come a time when it'll be—you can't say night or day. Look how it's been. See? Oh, so bad through these church ages, but it . . .

It shall be Light in the evening time;

The path to glory you will surely find;

In the water way is the Light today,

Buried in the precious Name of Jesus.

Young and old repent of all your sins,

The Holy Ghost will surely enter in.

These evening Lights have come;

It is a fact that God and Christ are one.

It shall be Light (All together.) in the evening time;

The path to glory you will surely find;

In the water way is the Light today,

Buried in the precious Name of Jesus.

Young and old repent of all your sin;

The Holy Ghost will surely enter in.

For the evening Lights have come;

It is a fact that God and Christ are one. (Not three, but one.)

²²⁴ Back to the Message. Back to the beginning. Back to what Paul taught. Back to the baptism he baptized with. He seen people baptized the other way; he told them to come be baptized over again. He said if a Angel come from heaven preached anything else, let him be accursed. So it's back to the Message again, friends. It's evening time.

Oh, I love Him so much, don't you? How many sees Daniel's seventy of week now and see what this seventieth week is? How many believes it, say Amen. [Congregation replies, "Amen."—Ed.] Amen. Praise be to God.

²²⁶ Now, what's the next thing? The Seven Seals now. We drop right in on them when the Lord will permit. When that'll be, I don't know. Just whenever He delivers it, then we'll go right into it. Then we're going to have a long, long meeting, 'cause we're going to take from the 6th chapter through the 19th to get through it. And as slow as I am with it . . .

Now, I do not want anyone to go away misunderstanding this. Tape's still playing? I don't want anyone to misunderstand it. Don't misunderstand now, and say, "Brother Branham said Jesus will come in 1977." I never said no such a thing. Jesus may come today. But I have predicted that between '33 and '77 something would take place, that these things that I seen come to pass in the vision would take place. And five of them has already took place.

²²⁸ And I believe with the atomic things that we have now . . . And did you see what our President just said? Wanting another war. He wants to make an example out of—out of Berlin, he said. Wanted to make an example. What about Cuba here in our back door? Why make an example out of that? What about that? Oh, it's such nonsense. See?

Oh, brethren, we're just at the end. They're going—it's going to come out just the way God said it was, so what's—what's the use in doing anything but just reading what He said, and getting right, and getting ready for it, and let it come then. We're waiting for it.

We're watching for the coming
 Of that glad Millennium day,
 When our blessed Lord shall come
 And catch His waiting Bride away.
 Oh, the earth is groaning, crying,
 For that day of sweet release,
 When our Saviour shall come back to earth again.
 Oh, our Lord is coming back to earth again!
 Yes, our Lord is coming back to earth again!
 Oh, Satan will be bound a thousand years;
 We'll have no tempter then;
 After Jesus shall come back to earth again.

How many's ready, raise your hand. Oh, my.

Oh, our Lord is coming back to earth again! (Let's
just stand and shake hands with one another.)

Our Lord is coming back to earth again!

Oh, Satan will be bound a thousand years;

We'll have no tempter then;

After Jesus shall come back to earth again.

Oh, our Lord is coming back to earth again!

Yes, our Lord is coming back to earth again!

Oh, Satan will be bound a thousand years;

We'll have no tempter then;

After Jesus shall come back to earth again.

Jesus coming back will be the answer

To our sorrow and cry;

For the knowledge of the Lord shall

Fill the earth, the sea, and sky.

God shall take away all sickness;

And the suffering tears, will dry;

After Jesus shall come back to earth again.

Oh, our Lord is coming back to earth again!

Yes, our Lord is coming back to earth again!

Oh, Satan will be bound a thousand years;

We'll have no tempter then;

After Jesus shall come back to earth again.

²³⁰ Oh, my. Don't you feel good? Think, friends; this is Pentecost, worship. This is Pentecost. Let's clap our hands and sing it. Pentecostal people, everybody, try to loosen up, get that old Methodist formality out of you. Now, come on. Let's sing it.

Oh, our Lord is coming back to earth again!

Yes, our Lord is coming back to earth again!

Satan will be bound a thousand years;

We'll have no tempter then;

After Jesus shall come back to earth again.

Oh, our Lord is coming back to earth again! (The
Bible says so.)

Yes, our Lord is coming back to earth again!

Satan will be bound a thousand years;
We'll have no tempter then;
After Jesus shall come back to earth again.
Do you love Him? Oh, let's just raise our hands now to Him.
I love Him, I love Him,
Because He first loved me;
And purchased my salvation (. . . ? . . .)
On Calvary's tree.
I love Him, I love Him,
Because He first loved me;
And purchased my salvation
On Calvary's tree.

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