

The Scribe

"Every Scribe which is instructed into the Kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" - Matthew 13:52



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THE SEVENTY WEEKS OF DANIEL - PART 1

The following message is a subject that Brother Amos preached on many years ago, but unfortunately, due to that particular message not having a recording, Brother Amos was forced to write this message from scratch. This he did in June 2018, and what has been produced is a two part breakdown of *The Seventy Weeks Of Daniel*. We thank God for the inspiration and the grace.

Greetings to each and every one in the most precious Name of God our Father, and His Son Jesus Christ, who is our Saviour. May God bless you all. Please turn with me today to the Book of Prophet Daniel, Chapter 9, beginning with verses 1-6, which records: ***"In the first year of Darius the son***

of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by Books the number of the years, whereof the Word of the Lord came to Jeremiah the prophet, that he would accomplish Seventy Years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments; We have sinned, and have committed



iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

Please hold it there. Daniel was one of the captives of Judah, under the reign of Jehoiakim, the king of Judah, for he was held captive when King Nebuchadnezzar of Babylon came against Jerusalem, according to the inspired account of Daniel 1:1-6. As a young man, who was firmly grounded in the Torah, he served the Lord faithfully in Babylon, refusing to be defiled by the pagan Empire of Babylon in which he now lived. He faced different trials and oppositions for his faith and worship of God, but he stood faithful, and never bowed the knee to Baal. Being one of the followers of the ministry of Prophet Jeremiah, and knowing that Jeremiah had prophesied that the children of Israel would spend Seventy Years in Babylonian captivity, for

their gross idolatry, as well as for their refusal to allow the land of Israel to enjoy its Sabbath, its Shemitah, amounting to a total of Seventy Sabbaths, and knowing that they were now coming to the end of that judgment period of Seventy Years in Babylon, Daniel started to earnestly seek the face of God, with intense prayer and fasting, pleading to God for forgiveness for the nation of Israel, as well as for himself. Continuing with the account of Daniel Chapter 9, let us skip to verse 20, and it records: ***“And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy***

supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.” (Now watch verse 24:) ***“SEVENTY WEEKS are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, 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.”*** Brothers and sisters, from this prophetic verse of Scripture, we want to take a message, titled, ***THE SEVENTY WEEKS OF DANIEL.***

Church, the subject we want to deal with within this message, is one Bible subject of great contention, not only in Christendom, but also within the End Time Message Movement, the Branham Movement. They seriously fight one another over the issue of the Seventy Weeks, in the Message Movement, particularly with regards to the Last Week, which is the Seventieth Week. May I

add, that the Seventy Weeks of Daniel, is a very important and crucial prophetic subject matter, one that relates to the end time, and it is an issue we will run into a lot of times, when dealing with end time prophecies, end time prophetic issues, because a lot of prophetic events are tied to that Week. It is precisely where **"the Times of the Gentiles"** is **"Fulfilled"**, where it ends, for it is a Week that ends the time of man's control of this planet; it is the end of the Six days, the Six Dispensational days of one thousand years each. At the end of this Sixth day of man, the Lord will immediately come, and usher us into the next day, which is the Seventh day, giving us the Millennium of a thousand years, which is the Lord's Sabbath, when the whole earth will equally enjoy its Sabbath, just as God enjoyed His Sabbath, in Genesis 2:1-3. Consequently, it is imperative that we understand this subject of **THE SEVENTY WEEKS OF DANIEL**, as the Bride of Jesus Christ, who are living at this very end of time. Therefore, the Lord helping us, we want to present and perfectly settle this subject,

using the Holy Scriptures, because it is the Exclusive Foundation of Truth, ALL revealed Truth of God. It is my humble and sincere prayer, that the good Lord will help us to do justice to this very important message. He has helped us thus far, and it is most certain that He will see us through, because He is most faithful, being a Covenant Keeping God, who is Alpha and Omega, the Beginning and the End, the Author and Finisher of our Faith. Let us now take Daniel Chapter 9, starting from verse 24, where it records: **"SEVENTY WEEKS"** (of Prophetic Time) **"are determined upon Thy People"**, (the children of Israel; not the Gentiles, but the Jews. Seventy Weeks in total have been allotted to the Nation of Israel, whilst in their land, not whilst scattered around the world, but whilst they are in their land, as a Nation of people. This is because God does not deal with the Jews and the Gentiles at the same time, for as it is written in the Book of Numbers Chapter 23, verse 9, They **"... shall not be reckoned among the nations."** Hence, the Lord only deals with them when they are in

their land, in Palestine, the land of Israel, and a total of Seventy Weeks of prophetic time have been allotted to them in their land, that is, to the Jews,) **"AND upon thy holy city"**, (which is Jerusalem, a prophetic time within which) **"to finish the transgression"** (of the Nation of Israel,) **"and to make an end of sins, and to make reconciliation for iniquity"**, (for the Nation of Israel,) **"and to bring in ever lasting righteousness"**, (in the Millennium, when the King comes, Christ the King,) **"and to seal up"** (or to fulfil) **"the vision and prophecy, and to anoint the most Holy"** (Place, which is the Temple of God in Jerusalem, by the physical presence of the King of kings, for the Millennium). This lets us see, brothers and sisters, that the Seventy Weeks from its starting point, applies exclusively to the Nation of Israel, and it applies whilst they are in their homeland, otherwise, it is suspended; but it applies to the Nation of Israel from its beginning point, right until the Lord comes to usher in the Millennium, when the prophetic time now ends.

Consequently, the Seventy Weeks of Daniel, gives us a prophetic time piece by which to measure time by, and this makes the Nation of Israel, God's time piece for us Gentiles. We will take that verse again, and lay out the various objectives that the Angel Gabriel gave to Daniel. Verse 24: **“SEVENTY WEEKS are determined upon thy people and upon thy holy city, to”** (firstly,) **“finish the transgression, and”** (secondly,) **“to make an end of sins, and”** (thirdly,) **“to make reconciliation for iniquity, and”** (fourthly,) **“to bring in everlasting righteousness, and”** (fifthly,) **“to seal up the vision and prophecy, and”** (sixthly but finally,) **“to anoint the most Holy”**, giving us six divine objectives which Brother Branham, when he was taking his message titled, *THE SEVENTY WEEKS OF DANIEL*, in 1961, referred to as **“The Six Fold Purpose Of Gabriel's Visit To Daniel”**. May I add though, that the First Three Objectives are ALL related, because they ALL relate to the **“transgression”** of the Nation of Israel, which are their **“sins”**, or their

“iniquity”, for as it is written in 1 John Chapter 5, verse 17: **“ALL unrighteousness is sin.”** Consequently, the differences in the application of the three terms which the angel used, are very small. The First Objective To Finish The Transgression: This is turning away ungodliness from Jacob, which is the Nation of Israel. Do not forget that in Romans Chapter 11, Apostle Paul declares from verse 11: **“I say then, Have they”**, (the children of Israel,) **“stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am The Apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the**

receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree

which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" (Now listen to this; verse 25:) "For I would not, brethren, that ye should be ignorant of THIS MYSTERY, lest ye should be wise in your own conceits; that blindness IN PART is happened to Israel, until the Fulness of the Gentiles be come in. AND SO ALL ISRAEL" (ELECTS) "SHALL BE SAVED: AS IT IS WRITTEN, THERE SHALL COME OUT OF SION THE DELIVERER", (MOSES, CHARACTERING JESUS CHRIST THE MESSIAH,) "AND SHALL TURN AWAY UNGODLINESS FROM JACOB: For this is my Covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy

through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that He might have mercy upon all." This lets us see, that God will indeed turn away ungodliness from the Nation of Israel, for they will be reconciled back to God, ending or finishing their transgression. The Second Objective To Make An End Of Sins: Brothers and sisters, Sin is Unbelief, the Unbelief of the Word of God. So, just how do we apply this? Please come with me to the Gospel of Matthew Chapter 27, to see their sin, which is their unbelief, so we can appreciate it being taken away, or it being brought to an end, and for this, we will take it from verse 15: "Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas", (a notorious robber). Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." (Now watch what the people said in verse 25:) "Then answered ALL the people, and said, HIS

BLOOD BE ON US, AND ON OUR CHILDREN. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified”, and they crucified him. However, Jesus prayed for them that day on the cross, saying: “Father forgive them, for they know not what they do.” Do not forget, brothers and sisters, that Joseph, who is a perfect type of Jesus Christ, the son of prosperity, also forgave his brothers for all they had done to him, for he told them, that it was God who sent him ahead, in order to preserve life on the earth. So, on that day, the children of Israel delivered Jesus Christ for crucifixion, accepting and declaring: **“His blood be on us, and on our children.”** This is the Sin of Israel! However, in the Book of Zechariah Chapter 12, we have a promise of the spiritual cleansing of the Jews, which is their revival, for in verses 10-14, the Spirit of God declared, speaking on behalf of Christ: **“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: AND THEY SHALL LOOK**

UPON ME WHOM THEY HAVE PIERCED, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; **All the families that remain, every family apart, and their wives apart.”**

The Third Objective To Make Reconciliation For Iniquity: Iniquity is wrong doing, and God is going to overturn it, thereby restoring or reconciling back to Himself, the Nation of Israel, having put her away. That is precisely why the Book of Zechariah also provides in Chapter 13, verse 1: **“In that day there shall be a Fountain opened to the house of**

David and to the inhabitants of Jerusalem for sin and for uncleanness.” Hence why I said earlier, that the issue of “*transgression*”, “*sins*”, and “*iniquity*”, are all related issues, for they are one, in true essence. The angel of the Lord was only making emphasis on the reconciliation back to God, of the Nation of Israel from her sinful ways, as distinct from making statements of different objectives; because they are not different issues, but they are all related issues, in reality. They all relate to the partial blindness God gave the children of Israel, which was the cause of their stumbling, their transgression, their iniquity or sin, and the basis for their reconciliation back to God. That is precisely why whatever we say for one objective, and the Scriptures we use for one objective, can equally be used for all the other objectives which relate to sin, for they are one object of thought. Absolutely! It means in essence, that the first three objectives are really one objective, emphasised, and re-emphasised. It is the next three objectives that are different, simply meaning

that when we consider Daniel Chapter 9, verse 24, that that verse really gives us Four Main Objectives, for why the Lord gave the Seventy Weeks of prophetic time to the Nation of Israel. Coming back to the Book of Zechariah Chapter 13, which, in verse 1, promised the opening up of the fountain for sin and uncleanness, to the house of David, and to the inhabitants of Jerusalem, verse 6, also states: **“And one shall say unto him”,** (who is Jesus Christ the Messiah), **“What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.”** And they will realise that they killed their Messiah, and they will weep for him. The Fourth Objective To Bring In Everlasting Righteousness: This gives us the ushering in of global righteousness throughout the Millennium, and for this purpose or objective, Satan will be bound for the entire duration of the Millennium, so that he is not able to tempt anyone to commit iniquity, relating strictly to mortal subjects, because in that day, the resurrected saints will all be immortals. The Book of Revelation

Chapter 20, verses 1-3, declares: **“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.”** Hence, the Book of Habakkuk Chapter 2, tells us in verse 14: **“FOR THE EARTH SHALL BE FILLED WITH THE KNOWLEDGE OF THE GLORY OF THE LORD, AS THE WATERS COVER THE SEA.”** Therefore, the physical return of Jesus Christ on the Day of the Lord, following the end of the Seventy Weeks, is what USHERS IN everlasting righteousness; it BRINGS IN everlasting righteousness. The Fifth Objective To Seal Up the Vision And Prophecy: Just like Brother Branham said in his message on *The Seventy Weeks Of Daniel*, we have some preachers who teach, that **“to seal up**

the vision and prophecy”, means that God will no longer be speaking to man in visions and prophecies, which is a whole load of carnal nonsense! I say that, because many visions were given by God after the hour of Daniel, for here came Prophet Malachi; here came John the Baptist; here came Jesus the Christ, with all the visions they had; here came Saint Paul; here came John the beloved apostle, with the great prophetic Book of Revelation, full of deep and complex visions and prophecies; and here even came William Branham at this end time, with divine visions galore, all proving that God is still speaking to men prophetically through visions! Brothers and sisters, in giving the meaning of this objective, Brother Branham went to Daniel Chapter 12, verses 4, 8, and 9, verses which record: **“But thou, O Daniel, shut up the words, and SEAL THE BOOK, even to the time of the end: many shall run to and fro, and knowledge shall be increased... And I heard, but I understood not: then said I, O my Lord,**

what shall be the end of these things? And he said, Go thy way, Daniel: for the words are CLOSED UP AND SEALED till the time of the end.” And with regards to the sealing up of the vision and prophecy, in his sermon titled, *The Seventy Weeks Of Daniel*, under the subtitle, *The Sixfold Purpose Of Gabriel's Visit To Daniel*, Brother Branham now stated in paragraphs 107-108: “... **Do you see it, class? This revelation of Jesus Christ, and of His Power, of His Coming, of the end time, was SEALED up until this time. That's what He come to do. It's hid from the scholars; no wonder, they want to apply, “sealing it up,” back yonder, to “No prophets,” and everything way back. It won't hold water. But the vision, this vision, has been SEALED till right here now. And there is where I'm placing my faith, that God will reveal them Seventy Weeks. Amen! “SEAL IT UP,” He said, “TILL THE END TIME. Close up the Words and SEAL THE BOOK UNTIL THE END TIME.” What did he do? TO SEAL UP THE VISION AND THE**

PROPHECY! Daniel had prophesied these things. He had saw it in a vision, and the Angel come down to seal the vision, and to seal the prophecy. THEY CAN READ IT, BUT CAN'T UNDERSTAND IT, UNTIL THE END TIME... How do we know this is SEALED up to the time? Daniel just got through” (it;) “**this is the last Chapter of Daniel.**” Brothers and sisters, please listen very carefully to what I say, because I am a firm believer in the Message of Brother Branham, and I am also one of the Fruits of his ministry. Although “**to Seal the Book**”, as used by the angel of the Lord in Daniel Chapter 12, verses 4 and 9, actually means to be concealed till the end of time, however, that is not the way in which it was used in Chapter 9, with regards to the Seventy Weeks of Daniel, and we must all understand this fact! All the divine objectives stated in Chapter 9, including “**to seal up the vision and prophecy**”, are meant to be fulfilled within the Seventy Weeks, and as such, the Sealing does not relate to, and cannot relate to, the concealing of divine

truths, but of their fulfilment, their being accomplished, within this prophetic time frame! Consequently, we must make a complete distinction, in the way this terminology was used here in Chapter 9, concerning the Seventy Weeks, of the events that must be realised or fulfilled, from the way it was used in Chapter 12, which relates strictly to the concealing of divine truths until the end time, even though the terminology in both Chapters are the same! Its uses are different, nonetheless, and as Bride saints, living at the very end, in this very Last Move of God for the Bride, we must appreciate this distinction, although the terminology is one; but the objective for their use is simply not the same! Come on! Whilst in Chapter 9, it is not about concealing, but about fulfilling, in Chapter 12, however, it is about concealing, and not about fulfilling! You will not get away from this truth, no matter how much you deny it, because you cannot run away from the divine objective for the Seventy Weeks! For what accomplishing is there in concealing a truth, within

the Seventy Weeks, when every other objective stated therein are to be realised or fulfilled?! For whichever way we construe one objective, is the very way we must construe and see all the other objectives, because they all relate to a realisation of purposes! Come on! When the Lord helped me to see this truth, whilst producing this Scribe message, I knew that the Chief Apostle, The Paul of this Laodicean Age, having come later in time in his **"Householder"** Scribe Ministry, than the Prophet, had to have the truth with regards to this issue, and hence, I looked at his Contender teaching on it, to see exactly what he taught on this subject, and this gives us two witnesses of truth. In his Contender message dated July 1993, and titled, *The Seventy Weeks Of Daniel*, Part 1, quoting from the Book of Daniel, Raymond Jackson declared: **"Daniel 9:24, "Seventy Weeks are determined upon thy people" (the Jews: not the Church,) "and upon thy holy city," (Old Jerusalem,) "to finish the transgression," (this deals with the Sins of the whole nation,) "and to**

make reconciliation for iniquity," (to make reconciliation, is to restore back something that has been put away; and the word iniquity, speaks of the reason the people had been driven into dispersion in the first place,) "and to bring in everlasting righteousness"; (Now listen to this objective:) **"and to SEAL UP the Vision and Prophecy," (TO SEAL UP THE VISION AND PROPHECY IS TO FULFILL IT)...**" Did you hear that? He said, **"To Seal Up the Vision and Prophecy IS TO FULFILL IT"**. Exactly! That is the correct and perfect interpretation of this terminology, in this prophetic instance, because we must see the divine objective! The Sixth Objective To Anoint The Most Holy: What exactly does this mean? Do not forget that Jesus Christ has already been anointed, just as Acts 10, verse 38, declares: **"How God ANOINTED JESUS OF NAZARETH WITH THE HOLY GHOST AND WITH POWER: who went about doing good, and healing all that were oppressed of the devil; for God was with him."** That is why he is

"the Christ", meaning that he is the Anointed One of God, the Promised Messiah, the Christ! Consequently, **"the most holy"** that is to be anointed, is nothing other than the most holy place, which is the Temple of God in Jerusalem, which God deserted since the days of old. In the Book of Exodus Chapter 26, the Lord instructed Moses the prophet in verses 33-34, saying: **"And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the Ark of the testimony: and the veil shall divide unto you between the holy place and THE MOST HOLY"**, (thereby separating the holy place from the most holy place, which held the Ark of the Covenant, and the Cherubim.) **"And thou shalt put the Mercy Seat upon the Ark of the Testimony IN THE MOST HOLY PLACE"**, which is the tabernacle of God in the wilderness, the tabernacle of witness that was later replaced with the Temple of Solomon, the Temple he built in Jerusalem, which gives us **"the Most Holy"**! And when Jesus Christ was here in the days of his earthly ministry, he made

the pronouncement of the destruction of the Temple in 33 AD., declaring prophetically in Matthew 24, verses 1-2, that "... ***There shall not be left here One Stone upon another, that shall not be thrown down***", because it was "***Ichabod***", meaning that the glory of God had departed! And that was why the Temple was completely destroyed in 70 AD., by the Roman Army led by General Titus, and now in Jerusalem stands the Dome of the Rock, and the Al-Aqsa mosque. May I give a warning at this junction, saints of God, that because we have a time overlap of a few years, transitioning from the BC Period to the AD Period, in Christendom, therefore, we have one or two years of a controversy of time, relating to the year that the AD Period actually started. That is precisely why some calculate the death of Christ to 33 AD., whilst others bring it to 32 AD. Brothers and sisters, BC simply means "***Before the Advent of Christ***", and AD means "***After the Advent of Christ.***" May I add, however, that what is material, is following a Scriptural revelation of the Holy Bible, rather than

fighting about dates and genealogies, particularly when the dates do not take away the true revelation of the Word of God from us, or where they are not necessary in order to establish a truth. As Bible believers, we stay with the testimony and revelation of the Holy Scriptures, and use it as our standard, our infallible plumb-line. I say that, because I will not be going into the various yardsticks of time calculation, such as the Lunar cycles and Solar cycles, which many men are using, as it is not necessary in order to establish the truth of the Seventy Weeks of Daniel, although I am not condemning those who use these yardsticks of time. But the point is that I simply want us to see this message, purely from a revelatory perspective, although we will also use the settled facts of secular history, to lay out the message, where they are necessary. I hope you all understand this crucial point.

Coming back to continue with the prophetic application of what it means to anoint "***the most holy***", as recorded in

Daniel 9:24, may I remind you, that when the Temple was being dedicated in the days of Solomon, the Lord came down to fill it, for the glory of God filled the Temple, and that was precisely how it was anointed, as recorded in 2 Chronicles Chapter 5, verses 13-14: "***It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For He is good; for His mercy endureth for ever: that then THE HOUSE WAS FILLED WITH A CLOUD***", (A GLORY CLOUD, GOD'S SHEKINAH GLORY,) "***EVEN THE HOUSE OF THE LORD; So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God***", the Lord filling the Temple with His anointing presence; His abiding presence. This event of anointing the Temple by the Spirit of God, was foreshadowed by the law, when the tabernacle of witness was anointed, as

recorded in Leviticus Chapter 8, verses 10-11: **“And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.”** Then in the days of King Solomon, as we just read, when the Temple was built, God anointed the Temple with the glory of His Divine Presence. However, due to the unfaithfulness and the gross idolatry of the children of Israel, particularly their leaders, the Lord removed His anointing presence, and the glory of God departed, which was why in 33 AD., Jesus Christ said that not one stone of that Temple would remain, because the glory had departed; it was simply ***“Ichabod”***. Prophet Ezekiel saw this sad event, of the departure of the anointing presence of God from the Temple, as laid out in Ezekiel Chapter 10, and for brevity, we will just take verses 18-22: **“Then the glory of the Lord departed from off the threshold of the house, and stood over the**

cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, AND EVERY ONE STOOD AT THE DOOR OF THE EAST GATE OF THE LORD'S HOUSE; and the glory of the God of Israel was over them above” (from where they departed). ***“This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims. Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.”*** Now come with me to Chapter 11, to continue this divine departure from the Temple, and we will take only verses 22-23: **“Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.**

AND THE GLORY OF THE LORD WENT UP FROM THE MIDST OF THE CITY, AND STOOD UPON THE MOUNTAIN WHICH IS ON THE EAST SIDE OF THE CITY.” (God quietly left the Temple from the East Gate, and He also left the City of Jerusalem from the East side, making the Temple completely Ichabod). The good thing, brothers and sisters, is that Prophet Ezekiel also saw the return of the Spirit of God, and this takes us straight to the Millennial reign of Christ the King, when the Temple, ***“the most holy”*** place, will be anointed once again. Ezekiel Chapter 43, verses 1-7, states: **“Afterward He brought me to the gate, even the gate that looketh toward the EAST: And, behold, the glory of the God of Israel came from the way of the EAST: and His voice was like a noise of many waters: and the earth shined with His glory”**, (the glory of the anointing presence of Jesus Christ, who is God incarnate, the coming King of kings and Lord of lords). ***“And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to***

destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. AND THE GLORY OF THE LORD CAME INTO THE HOUSE by the way of the gate whose prospect is toward the EAST. So the Spirit took me up, and brought me into the inner court; AND, BEHOLD, THE GLORY OF THE LORD FILLED THE HOUSE. And I heard him speaking unto me out of the house; and the man stood by me. And He said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. In Revelation Chapter 19, where we see the second physical return of Jesus Christ to earth, from verse 11, the Scripture declares: **“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth**

judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Prophet Zechariah in Chapter 14, giving us a second witness, also let us know precisely from which direction the Lord will approach the Temple in Jerusalem, in that day, as he comes to establish the Millennium, ruling and reigning over all the earth from the Temple, as verse 4, records: **“And his feet shall stand in that day upon the mount of Olives, which is before**

Jerusalem on the EAST, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.” For just as Prophet Ezekiel saw the glory of God approaching from the East, so did Prophet Zechariah. Church, it is the anointing presence of the Lord Jesus, who is the incarnate God, that anoints the Temple for its Millennial role. Full stop! Therefore, Angel Gabriel let us know, through Daniel the prophet, that Seventy Weeks of prophetic time, is what it will take, to have all these divine objectives accomplished, or realised, from whatever starting point we are given, all the way through to when Jesus Christ literally appears in the sky, on the Day of the Lord, to take over the reign of affairs of planet earth, when **“the most holy”** will now be anointed.

Having laid out the divine objectives for the Seventy Weeks, now pay attention to the breakdown of the Seventy Weeks of prophetic time. Saints of

God, please note that the Seventy Weeks, have been further broken down into three different time periods, which altogether make up the Seventy Weeks, and we find this written from verse 25, where Angel Gabriel declares: ***“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be SEVEN WEEKS,”*** (which is the 1st Week Period, a period of Seven Weeks), ***“and THREESCORE AND TWO WEEKS”***, (which is the 2nd Week Period, and is a Sixty-Two Week Period, after the 1st Seven Week Period, making a total of Sixty-Nine Weeks, leaving Israel with a balance of One Week, the Seventieth Week, which is the 3rd and Final Week period): ***“the street shall be built again, and the wall, even in troublous times.”*** Let us hold it right there. Saints, before we give a breakdown of the Seventy Weeks, as the Lord laid it out in the Holy Scriptures, we must first ask ourselves the question: What Weeks are these? Are they literal Weeks of seven days each? Or are they Weeks of

years? What does One Week amount to, prophetically? Because we must calculate these years, in order to know precisely where we are in prophetic time, in relation to the Seventy Weeks of Daniel! Therefore, the material question remains, what are these Weeks, and exactly when do they start their count down? These are the two issues we need to resolve, to have a perfect breakdown of the application of the Seventy Weeks: What do the Weeks amount to, and precisely when do they start? I know that in Christendom, this prophetic issue is pulled here and there, with various rules of interpretation; but I will not bore you with all that, other than to touch on these differences here and there, where it is relevant and necessary, and only for the sake of establishing the truth. I will not be bothering myself with a lot of stuff that men delve into on this subject, merely bogging themselves down, because we are following Jesus Christ in a divine revelation of the Holy Scriptures, and as such, our focus is a Scriptural presentation of the truth, in order to ground the children of God in the

Word of God, bearing a perfect revelation of the Holy Scriptures. Consequently, we will lay out this entire subject, strictly from a Scriptural revelatory perspective. Period! May I say, therefore, that the Seventy Weeks of Daniel, are not Weeks of Days, as in a calendar week of seven days, but they are Weeks of years. And the literal calculation of the Weeks as weeks of days, as in seven days per week, is precisely why many Church Organisations miss the truth by a million miles! Brothers and sisters, in order to determine what a prophetic Week is, please come with me to a scenario in Genesis Chapter 29, and we will take it from verse 15: ***“And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy***

younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served SEVEN YEARS for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the firstborn.” (Now listen to what Laban refers to as seven years in verse 27): “Fulfil her WEEK, and we will give thee this also for the service which thou

shalt serve with me yet SEVEN OTHER YEARS. And Jacob did so, and fulfilled HER WEEK: and he gave him Rachel his daughter to wife also.”

So, we can see from this passage, that a Week also represents seven years, each day in a Week representing one year, for it is a Week of years, seven precise years. Brothers and sisters, it is strictly in this sense that Angel Gabriel speaks to Daniel, for nothing else will make sense, simply because, No other interpretation will bring the application or the calculation of the Seventy Weeks, to the time of the manifestation of the Messiah, the Lord Jesus Christ! Do not forget that verse 25 plainly states: **“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto THE MESSIAH THE PRINCE shall be Seven Weeks, and Threescore and Two Weeks...”** The time application and calculation of the first Sixty-Nine Weeks, brings us to the hour of **“THE MESSIAH the Prince”** of Life, the Prince of Peace! Therefore, it is Scripturally impossible to construe

(determine) the calculation of the Seventy Weeks in any other way, because THEY ARE WEEKS OF YEARS, WEEKS OF SEVEN YEARS PER WEEK. Therefore, when we multiply Seventy Weeks by Seven, it comes to a total of 490 Years of prophetic time, from its starting prophetic point. Period!

It means in effect, that One Week in this prophecy, gives us **“Seven Times”**, or Seven Years, because Each Day of the Week represents One Year, which is **“A TIME”**, A YEAR. It is important that we understand the use of time in this context as well, that One Year constitutes **“A TIME”**, because we will also come across the use of this term, in its application to the prophetic time of Seventy Weeks. In the same Book of Daniel, Chapter 4, where King Nebuchadnezzar was recounting his dream to Daniel the Prophet of God, the Holy Bible declares from verse 10: **“Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was**

strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a Watcher”(an Angel,) **“and an holy One came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: Let his heart be changed from man's, and let a beast's heart be given unto him; and let SEVEN TIMES pass over him.”** (The question is: What amounts

to seven times? It gives us seven years, for one year makes “a time”, a prophetic time. The Bible record in Daniel continues in verse 17:) **“This matter is by the decree of the Watchers”,** (the Angels,) **“and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee. Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the**

interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till SEVEN TIMES pass over him; This is the interpretation, O king, and this is the decree of the Most High, which is

come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and SEVEN TIMES shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

And this vision came upon him a year later, just as he had dreamt it, and Nebuchadnezzar was driven from men, and the heart of an animal was given to him, and he lived just like an animal for A FULL SEVEN YEARS, Seven Years which represents Seven Times, One Year being ***"A TIME"***, A PROPHETIC TIME! Brothers and sisters, it is very important that we keep the understanding of this prophetic term of ***"seven times"***, because we will need this understanding when we get to Chapter 12, which we are still going to consider in this message, in order to decode the prophetic truth of ***"A TIME"***, being a crucial and an integral part of this message. Let it be known, therefore, that the Seventy

Weeks are Seventy Weeks of Seven Years Each, giving us a total of 490 Years of prophetic time for the Nation of Israel, when we multiply the Seventy Years by Seven Years in each Week. Hence, in 1961, the prophet to this Laodicean Age, stated in his sermon titled, *The Seventieth Week Of Daniel*, paragraph 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. [Brother Branham and congregation speak in unison Ed.] "ONE WEEK EQUALS SEVEN YEARS." Now we know we got it. One Week equals seven years.***" The next material question is this: Just how do we compute or calculate the years? In other words, how many days make a year, in the computation or calculation of this prophetic time? We all know that in the Julian calendar, 365.25 days make a year, because some months are 31 days, some are 30, and February is 28 days, and yet, in a leap year, February is 29 days. But in God's prophetic calendar, we have 30 days per month,

and 360 days per year. Brother Branham taught exactly the same thing in paragraph 65, declaring: ***"... But in the Christian, or prophetic calendar, we find there is only three hundred and sixty days in a year."*** When we consider Revelation 13, which speaks of the reign of the coming Antichrist, in its calculation in months, and knowing that we have 12 months in a year, verse 5 says: ***"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."*** The 42 months gives us exactly Three and a half years, or Three years and Six months of the Tribulation, and this comes down to 30 days per month. In Revelation Chapter 12, verse 6, which gives us the same period of the coming Tribulation, but computed in days, when ***"the woman"*** element of the nation of Israel will be running for her life from the face of the Antichrist, verse 6, states: ***"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two***

hundred and threescore days.” If we divide 1,260 days by 30 days, which is in a month, it gives us exactly Three and a half years. This confirms that the Three and a half years, of the 2nd half of the 70th Week of Daniel, a period we are still coming to consider, and a period when the world will have the Last Phase of the Great Tribulation, which is indeed 1,260 days, gives us 360 precise days per year, each month having precisely 30 days. In verse 14, of Revelation 12, a prophetic term is employed for the very same period of Tribulation, declaring: **“And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a Time”**, (One year,) **“and Times”**, (Two years,) **“and half a Time”**, (Six months, making a total of Three years and Six months, or Three and a half years,) **“from the face of the serpent”**, who is the Antichrist. Let everyone be settled, therefore, that in God's calendar, every year is precisely 360 days, and hence, every

month is exactly 30 days. That is that!

Coming back to consider exactly when the Seventy Weeks start, we will return to Daniel Chapter 9, verse 24: **“SEVENTY WEEKS are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, 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.”** (Watch:) **“Know therefore and understand, that from the going forth of the commandment TO RESTORE AND TO BUILD JERUSALEM unto the Messiah THE PRINCE shall be Seven Weeks”**, (which gives us the 1st Week Period,) **“and Threescore and Two Weeks”**, (which gives us the 2nd Week Period, and is Sixty-Two Weeks, thereby giving us a total of Sixty-Nine Weeks, right up to the hour of the Messiah the Prince:) **“the street shall be built again, AND the wall, even in troublous times.”** Brothers and sisters, from this verse of Scripture, we

are given the precise starting point for the Seventy Weeks, and it is **“from the going forth OF THE COMMANDMENT to restore and to build Jerusalem”**; Not the rebuilding of the Temple, but the commandment **“TO RESTORE AND TO BUILD JERUSALEM”** CITY, ITS STREETS AND WALLS! And this is where many teachers of prophecy miss the mark, because they miss the correct starting event; the prophetic event that sets the Seventy Weeks in motion. They take this prophecy, and move straight to the Book of Ezra Chapter 1, where in 536 BC., King Cyrus decreed, as recorded in verses 1-4: **“Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem”**, (the Temple) **“which is in**

Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem. This commandment for the building of the Temple, had nothing to do with the restoration and building of the city of Jerusalem and its walls, and hence, it is not what sets the Seventy Weeks in motion, although it was a great commandment, and one that stood out, for it fulfilled the prophecy of Jeremiah, which is precisely why many preachers go there, using it as their starting point; they use 536 BC.! In total contrast, it was a humble commandment of the king, one that was not so elaborately issued, but given in simplicity, that actually sets off the Seventy Weeks of prophetic time, and for that,

please come with me to the Book of Nehemiah, and we will start with Chapter 1, verses 1-4, and it records: ***“The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.”*** Let us continue in Chapter 2, and pay close attention to verses 1-8: ***“And it came to pass in the month Nisan”,*** (formerly called *Abib*, which is the month of April,) ***“in the twentieth year of Artaxerxes the king, that wine was before him: and***

I took up the wine, and gave it unto the king. Now I had not been before time sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then I was very sore afraid, And said unto the king, Let the king live for ever: why should not my countenance be sad, when THE CITY, the place of my fathers' sepulchres, lieth waste, and THE GATES thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, THAT THOU Wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be

given me to the governors beyond the river, that they may convey me over till I come into Judah; And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me. Saints, here in this passage of Scripture, and in simplicity, the Seventy Weeks of Daniel was set in motion by the commandment given unto Nehemiah in the month of Nisan 445 BC., for the restoration and building of the city of Jerusalem. That is exactly why Daniel Chapter 9, verse 25, ends with this declaration: **“the street shall be built again, and the wall, even in troublous times”**, because the relevant commandment is strictly about the rebuilding of the city of Jerusalem, with its streets and walls, unto which the gates were attached! Simple! Nehemiah took off to Jerusalem, and he viewed the damage to the city,

secretly at first, in order to examine the extent of the work to be done, before the work then began. It took them the duration of the 1st Week Period of Seven Weeks, which is exactly 49 Years, to complete the restoration and rebuilding of Jerusalem, with its streets and walls, the walls of the city. That 1st Period of prophetic time, which is Seven Weeks, which comes to 49 Years, is precisely what we have laid out on our chart, and it began precisely in 445 BC., not in 536 BC., which the Book of Ezra gives to us, but in Nisan 445 BC. And when the work was being done, Nehemiah and the children of Israel faced a lot of troubles, for men like Sanballat and Tobiah, and Geshem the Arabian, stood against the work, as Nehemiah Chapter 2, verse 10 reveals: **“When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.”** And they raised up opposition to stop the work, and to weaken their hands, for the restoration of the city of Jerusalem, was indeed

done in **“troublous times”**, just as the Book of Nehemiah confirms, particularly in Chapters 4 and 6. Nevertheless, the Lord saw them through, and the work was eventually accomplished, all within the 1st Week Period. I hope that that is clear, for that Seven Week Period of 49 Years was fulfilled to the dot, precisely as God had said it would be, leaving the Nation of Israel with a balance of 63 Weeks of prophetic time, which gives us exactly 441 Years, which we will now consider.

Church, please do not forget, however, that the 2nd Week Period is 62 Weeks, and for this, we will return to Daniel Chapter 9, verse 26, and it records: **“And after Threescore”**, (which is 60, because one score is 20; after Threescore) **“and Two Weeks”**, (giving us a total of 62 weeks,) **“SHALL MESSIAH BE CUT OFF, but not for himself...”** Please hold it right there. It simply means that from the expiration of the 1st Week Period of 49 Years; from the ending of the Seven Weeks, we have a total of 62 Weeks of time, to the crucifixion of the Promised

Messiah, who will be **“Cut Off”**, NOT **“Caught Up”**, as in the rapture or translation into heaven, which some preachers falsely take it to mean, but that he would be **“CUT OFF”**, meaning killed, crucified, **“but not for himself”**. It is on account of the salvation of us Gentiles that he was **“cut off”**, (crucified; killed on the cross); for it was not for himself, but it was for the salvation of the world. Period! I repeat: From the time the Seven Weeks of 49 Years came to an end, the Jews had exactly 62 Weeks of 434 Years, leading to the crucifixion of the Promised Messiah, just as we have laid it out on our chart, because the death of Jesus Christ on the cross of Calvary, marks the end of the 62 Week Period. It means in essence, that with the death of the Messiah, they have spent 69 Weeks, giving us a total of 483 Years of prophetic time. The angel of the Lord confirmed this truth in verse 25, declaring: **“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the MESSIAH THE PRINCE shall be seven**

weeks, and threescore and two weeks.” This gives us 69 Weeks, or 483 Years. May I say, therefore, in view of this perfect and infallible prophetic time frame which the children of Israel were given in the Book of Daniel, indeed, the Jews had no business killing their Messiah, if only they had followed the prophetic time piece that the angel of God had given to them, through Prophet Daniel! Because they should have known within the proximity of One Week to the death of Jesus Christ, that the Messiah ought to have been on ground, having just Seven Years to his presentation as Messiah, and his death, being **“cut off”**! I say that, because verse 25, not only gives us his presentation as **“Messiah THE PRINCE”**, but verse 26, also adds his death, for it all ends with his death on the cross of Calvary! In other words, the death of Jesus Christ the Messiah, marks the end of the 69th Week! For although it ends the 2nd Week Period of 62 Weeks, we must not forget that the 1st Week Period of Seven Weeks had gone on before, bringing time to a total of 69 Weeks, when the Messiah hung on the cross,

just as verse 25 clearly states: **“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the MESSIAH THE PRINCE shall be Seven Weeks, and Threescore and Two Weeks”**, proving undoubtedly, that the 69th Week, certainly brings us to the time when the Messiah actually presents himself as **“The PRINCE”** of Israel! Because in the Book of Prophet Zechariah Chapter 9, it is written in verse 9: **“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, THY KING COMETH UNTO THEE: HE IS JUST, AND HAVING SALVATION; LOWLY, AND RIDING UPON AN ASS, AND UPON A COLT THE FOAL OF AN ASS.”** And as written in the New Testament, the fulfilment of this prophecy of Zechariah was recorded in the Gospel of Saint Matthew Chapter 21, beginning from verse 1, where the Holy Bible declares: **“And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go**

into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, BEHOLD, THY KING COMETH UNTO THEE, MEEK, AND SITTING UPON AN ASS, AND A COLT THE FOAL OF AN ASS. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city

was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the Temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the Temple, and saying, Hosanna to the Son of David; they were sore displeased, And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Brothers and sisters, this was the very time, and the only time, that Jesus Christ Presented himself as King to the Nation of Israel, the Messiah King of Israel, in

his Three and a half years earthly ministry, just as Prophet Zechariah had foretold! However, we should also not forget, that he was not only the Messiah King, but the Messiah King was also the Pascal Lamb of God! According to the Book of Exodus Chapter 12, beginning from verse 1, the Bible provides: ***"And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month"*** (of April, Nisan) ***"shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the TENTH DAY of this Month"*** (of April) ***"they shall take to them every man a lamb"***, (a Pascal lamb, a Passover lamb,) ***"according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the***

sheep, or from the goats:" (Note verse 6:) **"And ye shall keep it up until THE FOURTEENTH DAY of the same month"** (of April:) **"and the whole assembly of the congregation of Israel shall KILL IT IN THE EVENING"** (of the 14th Day, which brings us to the beginning of the 15th Day, because another day starts from the evening, or from the night part of the 14th day). This is so, because the Jews count time according to God's calculation of time, just as it is recorded in Genesis Chapter 1, where for instance, in verse 5, the Bible says: **"And God called the light Day, and the darkness he called Night. And the evening AND the morning were THE FIRST DAY"**, the day starting from its evening hours. In other words, one evening to another evening makes one day; whereas, for us Gentiles, we compute days from its morning hours, and hence, one morning to another morning, makes a day for us. That was why, for the Jews, back in 33 AD., in the evening of 14th April, time had entered the 15th day, because Friday starts from the evening of Thursday,

because a day is calculated from its evening hours, for it is from evening to morning.

Now coming back to pick up the requirement of Moses concerning the Pascal lamb, in Exodus Chapter 12, we are told categorically and specifically in verse 3, that the lamb is to be chosen or taken from the 10th day of April, and according to verse 6, it must be KEPT **"Until"** the 14th day. However, it must be KILLED **"in the evening"** of the 14th, which brings us to the beginning of the 15th of April, all of which pointed to the Messiah! Consequently, Jesus Christ the Messiah being the Pascal Lamb, had to be Presented for Five days before the High Priest, that is, from his Triumphant entry into Jerusalem on that Sunday, 10th April, till Thursday, 14th April, 33 AD. Which was precisely why, Jesus preached and **"taught daily in the Temple"** in Jerusalem, according to the record of Saint Luke Chapter 19, where verse 47 states: **"AND HE TAUGHT DAILY IN THE TEMPLE. But the chief priests and the scribes and the chief of**

the people sought to destroy him." However, we must also not forget, that he was always going down to spend the night in **"Bethany"**, daily coming back in the morning to the Temple, after he had first cleansed it on that Sunday, overthrowing the tables of the money changers and dove sellers, a truth which is also confirmed in the Gospel of Mark Chapter 11, verses 1-12, although the record continues right through to verses 27-33! Please also note, that Mark Chapters 12-13, continue the account of the daily teaching activities of Christ in the Temple, in that same period of time, that is, during his Presentation in Jerusalem! Another precise reason why Mark Chapter 14, still has Jesus in Bethany, for in verses 1-9, Jesus was anointed by a woman in Bethany, with costly **"ointment of spikenard"**, in readiness for his crucifixion just two days later. In verses 10-11, we are then given the evil plot that Judas made with the chief priests, to betray the Messiah for money. Verse 12 now records: **"And the first day of unleavened bread, when they killed the passover, his disciples said unto**

him, Where wilt thou that we go and prepare that thou mayest eat the passover?" This brings us to Thursday, April 14th, the final day of the presentation of Jesus Christ in Jerusalem before the High Priest, giving us the Fifth day of Christ being "kept up" in Jerusalem, as the True Pascal Lamb, in fulfillment of the requirements of the Torah. And in the evening of that Thursday, the evening of April 14th, 33 AD., Jesus Christ observed the Feast of the Unleavened Bread and the Passover with his twelve disciples, which brought time to the beginning of April 15th, following which he went to the Mount of Olives, prayed in the Garden of Gethsemane, where he was arrested that same night. And just as the children of Israel were killing their Passover lamb, the Pascal lamb, the Messiah was also being brought before the Sanhedrin Council in the dead of night, to be judged and condemned to death by the High Priest, after which he was brought before Pilate, although the chief priests could not enter the hall of judgment, because Friday was the

day of preparation for the Sabbath. Do not forget, that in speaking about the day in which Jesus died, according to Luke Chapter 23, verses 54, **"... THAT DAY was the preparation, and the sabbath drew on"**, and it was that very day of preparation, that Joseph of Arimathea also begged Pilate for the dead body of Jesus Christ, and buried him in his grave, as laid out in verses 50-54. The Gospel of Saint Luke Chapter 23, verses 50-56, in particular, as well as that of Saint John Chapter 19, verses 30-31, also confirm this fact concerning the preparation day, in relation to the Sabbath day, which is Saturday. Therefore, about 12pm that Friday afternoon, the Messiah was already crucified, and he died on the cross thereafter, even as Matthew Chapter 27, verses 45-46, declares: **"Now from the sixth hour"** (which is 12pm), **"there was darkness over all the land unto the ninth hour"**, (which is 3pm). **"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"** Verse 50

states: **"Jesus, when he had cried again with a loud voice, yielded up the ghost."** Following the celestial darkness that had covered the land for three hours, his death now ignited the earthquake that also took place in verse 54. It is scripturally settled and incontestable, that Jesus Christ resurrected on the third day after he died, which was the first day of the week, very early on Sunday morning, and this fact, saints of God, further vindicates the truth, that indeed, the Messiah was crucified on Friday! (Matt. 28:1-7; Mark 16:1-9; Luke 24:1-9; John 20:1-17). The main point, therefore, brothers and sisters, is that the Presentation of the Messiah King, who is the Pascal Lamb, did not end on Sunday, when he made a glorious entrance into Jerusalem, for he also had to be kept up in Jerusalem, till the 14th day of that month of April, formerly called **"Abib"**, which was later changed to **"Nisan"**, and then he was killed the following day, 15th April, which gives us Friday! Consequently, the end of his Presentation as the Messiah was Thursday, because the Messiah King who fulfilled the prophecy

of Zechariah, riding on a donkey into Jerusalem, also had to be kept for Five days, and then be killed in the evening, which brings us to Friday! Therefore, Thursday marks the very day, when the 69th Week of Daniel came to a literal close! I repeat: On that fateful Thursday, 14th April 33 AD., which was in the very month of Nisan, the 483rd Year ended! In other words, ***“the Messiah THE PRINCE”*** was Presenting himself as King, in the last calendar week of that prophetic time period, marking the end of the 69th Week. Therefore, the 69th Week literally ended on Thursday, and it was also the day which marked the end of his PRESENTATION as the Messiah - King in Jerusalem, GOD'S PASCAL LAMB, and he had to be killed the following day, Friday, being the true Pascal Lamb! That was why he was rejected and condemned to death by the Whole Nation of Israel before Pilate, the Roman Governor of Judea, just as the Gospel of Matthew Chapter 27, which we read much earlier, provides in verses 15-26: ***“Now at that feast the governor was wont to***

release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas”, (a notorious robber). ***“Therefore when they were gathered together, Pilate said unto them”*** (publicly, addressing the children of Israel,) ***“Whom will ye that I release unto you? Barabbas, or Jesus which is CALLED CHRIST?”*** And ***“Christ”*** means the Anointed One of God, Christ the King, the Messiah Prince! Now, Jesus ***“the Christ”*** was still being Presented to the people by the Governor of Judea, as the Messiah King, after he had first Presented himself to them, and “tied up” in Jerusalem! Brothers and sisters, Now the Nation of Israel had the Full opportunity to accept or reject Christ the Messiah King, a King they had hailed just a few days earlier on Palm Sunday, who was now presented before them by the Governor! Still speaking about Pilate, verse 18 states: ***“For he”*** (Pilate) ***“knew that for envy they had delivered him. When he was set down on the Judgment Seat, his wife sent unto him, saying, Have thou nothing to do***

with that just man: for I have suffered many things this day in a dream because of him. But the Chief Priests and Elders persuaded the multitude that they should ask Barabbas, AND DESTROY JESUS.” Brothers and sisters, a few hours just before that very time, hours before that very day began in its evening hours, on the Thursday, was precisely where the 69th Week came to a literal close! I say that strictly by the revelation of the Word of God, for as I must continue to emphasise, Thursday, being the previous day, was the very last day of the 483rd Year. And in order that the Pascal Lamb, Jesus Christ, ***“the Messiah the Prince”***, the King of Israel, may now be killed on that Passover day, the Nation was asked to determine what they would do with him, right there on the same day when the children of Israel also killed their Passover lamb! Therefore, Pilate put it to them, as verse 21, now records: ***“The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I***

do then with Jesus WHICH IS CALLED CHRIST? (In other words: What shall I do with Jesus called THE ANOINTED MESSIAH?) **“They all say unto him, LET HIM BE CRUCIFIED. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this JUST PERSON: see ye to it. Then answered ALL the people, and said, HIS BLOOD BE ON US, AND ON OUR CHILDREN”,** (Publicly and Nationally REJECTING the Messiah King, and DECREEING his death, that his death may synchronise with the Pascal lamb that the Jews had also killed on that 15th day!) **“Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.”** Brothers and sisters, you must understand, that we cannot consider the prophecy of Zechariah Chapter 9, verse 9, in isolation; we must

consider it together with Daniel Chapter 9, verse 25, as well as with verse 26, and also with the provisions of Exodus Chapter 12, verses 3 and 6! In other words: The provision of Daniel Chapter 9, verse 25, should read like this, for this is the true interpretation of it: *“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto when the Messiah the Prince is PRESENTED for crucifixion, shall be seven weeks, and threescore and two weeks...”* This interpretation dovetails perfectly with verse 26, which clearly states: **“And AFTER threescore and two weeks”** (have been utilised), **“SHALL Messiah be cut off...”** This brings the end of the 69th Week to Thursday, for that is precisely where the PRESENTATION of Christ ends! It was for the sake of his Presentation as the Messiah King, God's Pascal Lamb, that he rode on a donkey into Jerusalem! In other words: It was A Presentation which started with the donkey ride Jesus Christ made into Jerusalem, where for Five Days, Sunday to Thursday, he Presented himself daily

in the Temple, exactly as the Torah demanded, thereby marrying Zechariah 9:9, with Daniel 9:25-26!

It means in effect, that just as Zechariah had prophesied, the Triumphant entry of Jesus Christ into Jerusalem, was the beginning point of the Presentation of **“the Messiah the Prince”**, the King of Israel, and the ending point of that Presentation, was on the Thursday, the evening of which was the time of the Unleavened Bread, and of the Passover, and this interpretation, perfectly marries the prophecy of Zechariah, with that of Daniel! Because to end the 69th Week on Palm Sunday, is to give the Nation of Israel extra literal days, prior to his being **“cut off”** on the Friday, as his death is what infallibly marks the end of the allotted time period of 69 Weeks, which God gave to the children of Israel, through Angel Gabriel! Saints, the Messiah was Presented, Rejected, and then Crucified, back in 33 AD., exactly in the month of Nisan, the very month of April when the Sixty-Nine Weeks of prophetic time

ended! That is the reason His death on the cross, marked the literal end of the 2nd Week Period of 62 Weeks, making a total of 483 Years, God being perfect in His ways, as well as in His Word! I repeat: It was in the very last calendar week of literal days, of the 69th Week, that Jesus Christ, for the first time ever, Presented himself as ***“the Messiah THE PRINCE”***. And as the Chosen Pascal Lamb, the Messiah King, OUR DELIVERER, he was ““tied up” in Jerusalem for Five days, from Sunday to Thursday, still Presenting himself as the Lamb without blemish, the Messiah-Prophet, preaching and teaching in the Temple. Then with his arrest, he was openly condemned to death and crucified, being truly ***“THE CHRIST”***, the Anointed ***“MESSIAH”***, the Pascal Lamb. That is why Apostle Paul, in 1 Corinthians Chapter 5, referred to him as *“our Passover sacrifice”*, declaring in verse 7: ***“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.”*** Church, you must

understand that Daniel 9, verse 25, gives us the Presentation of Jesus as Messiah the Prince, and that that Presentation holds to Thursday. Furthermore, Daniel 9:26, gives us his being ***“Cut Off”***, which is his death, both events which are tied to the ending of the 69th Week, and as such, his death is what scripturally proved that the 69th Week had expired! As elect Bride saints, we do not carry the letter of the Word, but follow Jesus Christ, purely in a divine revelation of the Holy Scriptures. Daniel Chapter 9, verse 26, declares: ***“And after threescore and two weeks”***, (which simply means immediately after the 69th Week,) ***“SHALL MESSIAH BE CUT OFF, BUT NOT FOR HIMSELF”***. He was cut off for us Gentiles, and right there on the cross of Calvary, the prophetic Time Watch of Israel was put on hold, for God stopped the prophetic time allotted to Israel from continuing its ticking! In other words, with the expiration of the 69th Week, evidenced by the death of the Messiah on the cross, the 70th Week, which is the Last Week of Daniel, was put on hold, as God was now going to graft

in the Gentile Dispensation of Grace, for the salvation of the elect seeds of God from among the nations of the earth! That was why, in the Book of Galatians Chapter 3, Apostle Paul declared in verses 13-14: ***“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: THAT THE BLESSING OF ABRAHAM MIGHT COME ON THE GENTILES THROUGH JESUS CHRIST”*** (ON THE CROSS, AND BY THIS DEATH ON THE CROSS,) ***“THAT WE MIGHT RECEIVE THE PROMISE OF THE SPIRIT THROUGH FAITH.”*** Consequently, saints, and this is the seal, The Presentation of the “Messiah the Prince”, and his being KEPT UP in Jerusalem, in fulfilment of Exodus 12, verses 3 and 6, ALL HAD TO FALL WITHIN THE ALLOTTED TIME FRAME FOR THE NATION OF ISRAEL, which Angel Gabriel gave to Daniel from God! I repeat, and you must catch it: His PRESENTATION and KEEPING, as ***“The Messiah”***, the Passover Lamb, ALL had to fall within

their allotted prophetic time frame, and as such, we cannot give the Nation of Israel, any additional days of time, outside of their prophetic time allotment! It is exactly like the Last Week of Daniel, the 70th Week: For once it comes to a close, all the Celestial lights must and will be switched off, and the heavens must open, and Jesus Christ will make his visible physical appearance in the sky, to take over the world, not adding one additional day of 24 hours, to the 70th Week, even as Matthew Chapter 24, verse 29 categorically states: ***“Immediately AFTER THE TRIBULATION of those days SHALL the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”*** Brothers and sisters, this great prophetic event will take place on that day, without extending the 70th

Week period by even one literal day! Moreover, the celestial signs that will take place on that day, at the end of the Last Week, the light of the sun and moon being turned off, marks or shows, that the 70th Week has now ended, and these celestial signs will occur, immediately the Last Week expires, signifying that the 70th Week has indeed come to an end! And for the children of Israel, not one extra day can be added to the Second Half of the 70th Week, because it gives them precisely 1260 literal days! Now take that thought and bring it to 33 AD., and it is exactly the same thought that is presented! Come on! Because we are looking specifically at the ending of Two Time Periods, both within the Seventy Weeks of Daniel, the ending of the 2nd Time Period, and the ending of the 3rd Time Period, which is the ending of the 69th Week, and the ending of the 70th Week, both endings which are recorded in Daniel Chapter 9, verses 25 and 27, and which ending calculations cannot be different, as each succeeding event, shows that their respective time periods have been exhausted, for they happen

immediately after! Consequently, when Daniel Chapter 9, verse 26, provides: ***“And AFTER threescore and two weeks SHALL MESSIAH BE CUT OFF...”***, it simply means immediately after, and as such, we must realise, that the cutting off that Jesus had on the cross, also marks the end of the 69th Week, leaving Israel with the 70th Week, which is a Full Week of time, without any shortage of prophetic time, by even one literal day! Saints, you cannot use just one verse recorded in Zechariah 9:9, to build your revelation, without recourse to the entire prophetic picture, and the consideration of related material Scriptures! Otherwise, I will ask you: Where do you get the extra days that are being given to Israel, after the Triumphant entrance that Jesus made into Jerusalem on that Sunday, if that very day gives us the literal end of the 69th Week? Exactly! I have to ask this material question, because there is not one literal day that anyone can add to the Last Week, which is still part of the Seventy Weeks of Daniel, though it is the ending Period! The Nation of Israel has been given

exactly Seventy Weeks of Seven Years Each, and each Year has precisely 360 days. Consequently, it is utterly and scripturally impossible, for the Last Year of the 69th Week, the 434th Year, to have ended on Palm Sunday, April 10th, 33 AD., when his death was on the following Friday, because it would give them an Extra 4 days, and a projection which would throw their time allotment out of joint, as it would bring the 434th Year to 364 days, rather than 360 precise days! Such a carnal projection, nullifies the very precise and exact prophetic time frame that God has allotted to them! Come on! Even the 75 Extra days, recorded in Daniel 12:11-12, which we are still going to consider later on in this message, do not add time to Israel's prophetic time allotment, because those Extra days are not for the Nation of Israel! Hence, Brother Branham declared in his message on this subject, sub-titled, *The Seventieth Week Of Daniel*, in paragraph 84: **“For, from the time of the going forth to build the temple, until the destroying, when they rejected Christ and killed Him in A.D. 33,**

when Christ was killed, is exactly four hundred and eighty-three years.” Then in paragraph 88, he restated this truth, declaring: **“There it is, exactly, four hundred and eighty-three 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 four hundred and eighty-three years, by the calendar.”** That is the witness of the Prophet-Star Messenger to this Age!

Saints, taking the witness of the Paul of this end time on this subject, in his message on *The Seventy Weeks Of Daniel*, Part 1, where he was quoting the Book of Daniel, Brother Jackson also stated: **“(25) “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem”, (the commandment here is not the one to build the Temple, it is the one concerning building of the wall of the city which came in 445 B.C.) “unto the Messiah the Prince”, (this Prince, spelled with a capital P, is God's**

anointed Prince Jesus, the Messiah the Jews failed to recognize,) “shall be seven weeks,” (This seven weeks is to be understood as a time equal to 49 years,) “and threescore and two weeks:” (which is another 434 years, making a total of 483 years altogether,) “the street shall be built again, and the wall, even in troublous times.” The angel could have said 49 years instead of seven weeks, and 434 years instead of threescore and two weeks. What would have been the difference?” Now watch what Brother Jackson says specifically about verse 26: **“(26) “And after threescore and two weeks shall Messiah be cut off,” (IT WOULD BE JUST AS CORRECT TO READ THAT LIKE THIS, AND AFTER FOUR HUNDRED AND THIRTY FOUR YEARS SHALL MESSIAH BE CUT OFF. But not for Himself.”** The chief apostle took the time calculation to the cross, because the death of Jesus Christ on the cross of Calvary, is the unquestionable scriptural pointer, to the fact that the 69th Week was now

closed. And when in the evening of the April 14th, 33 AD., which was the beginning hours of the April 15th, they arrested him, brought him before Pilate, and crucified him, having nationally rejected him, opening up the door of salvation to the Gentile world, and when he rose on the third day, demonstrated the effectiveness of the New Covenant that he sealed with his blood! That is why Daniel Chapter 9, verse 26, declares: ***“And AFTER threescore and two weeks”***, (Meaning, IMMEDIATELY AFTER,) ***“shall Messiah be cut off, but not for himself”***, (for it is for the sake of us Gentiles, for by his death, the door of grace unto eternal life was opened to us, bringing salvation). This is precisely where the time ordained for the grafting in of the Gentiles into the Tree of Life started, whilst God put the Jews on hold, pressing the stop-button of prophetic time, holding (suspending) the Last Week, the 70th Week. That is why on our chart, with the death of Jesus Christ on the cross, the Gentile Dispensation of Grace began, wherein God is getting a Gentile Bride for His Son, Jesus Christ, just

as Joseph married a Gentile Bride, when he was rejected by his brethren. This opened up the Two Prophetic Days of Hosea Chapter 6, which gives us the 2000 Years of the Age of Grace, just as Prophet Hosea declared, speaking concerning Israel in the last days, who were in diaspora, from verse 1: ***“Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up.”*** (This verse speaks in prophecy about the restoration of the Nation of Israel, at the end time, a prophetic reality before us today, for she is back to her land, and was restored as a nation in May 1948, and she is now waiting for her revival. Now watch Hosea 6, verse 2:) ***“AFTER TWO DAYS”*** (of the Gentile Dispensation of Grace,) ***“WILL HE”*** (GOD) ***“REVIVE US”*** (WHO ARE THE JEWS, IN THE 70TH WEEK OF DANIEL:) ***“in the Third Day”***, (which is the Millennium of one thousand years,) ***“He will raise us up”*** (as the pride of nations, for in that day, Israel will become the national capital of the world,) ***“and we shall live in His sight”***, (physically, in the Millennium). This

passage of Scripture lets us see, brothers and sisters, that we Gentiles also have a time frame of Two Days, which Prophet Hosea gave to us, but this 2 days of prophetic time, is grafted in right after the 69th Week, and before the 70th Week commences. In other words, our Two Dispensational Days, were grafted in between the 69th Week, and the 70th Week, just as we have it on our chart, which gives us the Seven Church Ages. That is precisely why the Angel Gabriel told Daniel in Chapter 9, verse 26: ***“And after threescore and two weeks”***, (which brings time to the end of the 69th Week,) ***“shall Messiah be cut off, BUT NOT FOR HIMSELF”***, because it is for the Gentiles, thereby starting the 2 Days of prophetic time of Hosea for us Gentiles, a Period of time which God grafted into the Seventy Weeks, right between the 69th Week, and the 70th Week of Daniel! We have a book dealing with this issue, titled, *The Third Day*, as well as a Scribe magazine, titled, *After Two Days*. So, with the grafting in of the Gentiles, God shut Israel out from the plan of redemption, and stopped

the prophetic watch of 70 Weeks from continuing, right after the 69th Week, leaving Israel with just a balance of One week left, which is the 70th Week. And in 70 AD., the Lord also decimated the Nation of Israel, and scattered the children of Israel to the four winds, and they ceased being a nation. Since that time, God has been dealing exclusively with the Gentiles, until at this end time, when on May 14th, 1948, Israel, who is the prophetic **"Fig Tree"** of Matthew 24, verses 32-34, was restored as a nation, born in just **"one day"**, for she was **"born at once"**, just as Prophet Isaiah had prophesied in Isaiah Chapter 66, verse 8. She was brought back to her land, in full preparation for the Last Week of Daniel, when she will have HER REVIVAL, a time when she will now receive Jesus the Messiah, following the closing of the Grace Age, the two prophetic days of Hosea Chapter 6, verse 2. There on our chart, brothers and sisters, is the **"Fig Tree"**, the restored Nation of Israel, for there she stands, right there on the 1948 time line, for she is back home, back to her land, and she is a nation to

be reckoned with among the advanced nations of the earth, with her hi-tech elite military, waiting for the Jewish Messiah to be revealed to her, in the 70th Week. Therefore, let it be known, saints of God, that the crucifixion of Christ on the cross of Calvary in 33 AD., signified the end of the 69th Week; it proved that out of the Seventy Weeks, (490 Years), 483 Years of prophetic time has been used up by the Nation of Israel, leaving them with just a balance of One Week left, the 70th Week, which we have portrayed right here on our chart. May I warn that contrary to the carnal teachings which preachers in the Branham Movement peddle all over creation, the Messiah was Not "Cut Off" in the Middle of the 70th Week, as there is not one jot of Scripture for that, regardless of how many quotes of Brother Branham they may have to fill a truck; because as in verse 26, of Daniel Chapter 9, the issue of the 70th Week, which is the Last Week, had not even yet come into the prophetic picture, in the breakdown which the angel gave to Daniel! Come on! It is this same carnal teaching that the Seventh Day Adventist

Church Organisation also peddle. The truth, however, is that up until verse 26, the Angel Gabriel is yet to speak about the Final Week, the 70th Week, for he has thus far, not yet spoken concerning the 70th Week, except about the First Two Week Periods, the 7 Weeks, and the 62 Weeks. Moreover, verse 26 does not deal with the 70th Week in any way, and in any measure, and yet, it speaks about the death of the Messiah at the end of the 69th Week, which is at the end of the 483rd Year. So, how anyone can bring the event in verse 27, which speaks of the Last Week, into the earlier event laid out in verse 26, beats my imagination, for it does not make any scriptural sense, but is a muddling and a twisting of the prophecy of the Most High God! Just how can you bring an event that is relayed exclusively in verse 27, to verse 26, which is an earlier verse?! That amounts to spiritual fraud, revelatory fraud, for it is a blatant falsehood, and only tares do that! In moving up a notch with our message on **THE SEVENTY WEEKS OF DANIEL**, verse 26 states plainly and categorically,

and you will hear, IF you are not spiritually stone deaf: **“And AFTER threescore and two weeks”**, (the 1st Seven Weeks having first been utilised, bringing it to a total of 69 Weeks), **“SHALL MESSIAH BE CUT OFF, but not for himself...”** Now I ask you: Where do you find the Messiah being **“cut off”** in the Middle of the 70th Week, in this passage of Scripture? It is only in the imagination of the hearts of carnal men, that they see such utter nonsense! Just how can a verse that says, **“And AFTER threescore and two weeks SHALL MESSIAH BE CUT OFF”**, be interpreted to mean, **“And in The MIDDLE of the 70th Week shall the Messiah be cut off”**?! Come on! Does this look like a game? Is this a game?! Why are preachers playing with the souls of men, knowing that this is about our eternal destiny? Lord have mercy! May I warn, therefore, that the issue of the Messiah being crucified in the Middle of the Last Week, does not have any Bible base whatsoever, because it is an issue that does not come into the picture of the Holy Scriptures; and there are eternal consequences to

add to the prophetic Word, or to take away from the prophetic Word of God! (Rev. 22:18-19). Think seriously about that! You will think about it, IF you truly care about your eternal destiny!

Brothers and sisters, moving on with our consideration of the Seventy Weeks of Daniel, Daniel 9:26 provides: **“And after threescore and two weeks shall Messiah be cut off, but not for himself”**; (watch:) **“and the people of the prince”**, (the little prince of Rome,) **“that shall come shall destroy the city and the sanctuary”**, (just as Jesus Christ had prophesied in 33 AD). In the Gospel of Luke Chapter 19, from verse 41, it is written: **“And when he was come near, he beheld the city”** (of Jerusalem,) **“and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!”** (If only they had recognised their Messiah, whose revelation is their peace!) **“but now they are hid from thine eyes.”** (Now listen to this:) **“For the days shall come upon thee, that thine enemies shall cast a**

trench about thee, and compass thee round, and keep thee in on every side”, (speaking of the Roman Army under General Titus,) **“And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; BECAUSE THOU KNEWEST NOT THE TIME OF THY VISITATION.”** Saints, it is on account of this serious thought, of people not recognizing the day of their visitation, that at the Faith Assembly Convention in April 2004, in the days of Brother Jackson, **“The Apostle”** of this end time, I took a message titled, *Locating God: The Visitation Of God*, pleading with the saints to open their eyes to see what the Lord was doing in their very midst through the chief apostle, for it was for their peace. Unfortunately, they saw it as idolatry, even though I did not make the man my Saviour or my Lord, and neither did I make him my God, but only recognised his office within the Ephesian Fivefold Ministry, by the incredible depth of the revelation of the Word of God that he bore, as the First Fruit of

the end time Elijah's Ministry, and the Beginning Office of the Apostolic Fold of the Ephesian Fivefold Ministry! My, oh my! And if I may ask: Where are they now? Just like the children of Israel, they have been scattered to the four winds; but unlike the children of Israel, they will never again be regathered! Brothers and sisters, in that day, Jesus warned the children of Israel: **"... If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another";** (Why?) **"BECAUSE THOU KNEWEST NOT THE TIME OF THY VISITATION"!** And in 69 AD., here came General Titus with the Roman Army, and they built a parapet around Jerusalem, shutting them in, until there was serious famine, one that was so great and severe, it

ravaged the city, so much so, that the Jewish Historian, Josephus, wrote that in that horrible siege, women started killing and boiling their children for meat, and they peeled off the back of trees, as well as boiled sandals and leather bags, just for food, and loads and loads of people died! And it is most crucial to point out, that when the Roman Army arrived, and in that ravaging siege, not one Christian was found in the city, for they had all gone, led by the Spirit of the risen Christ! And in 70 AD, Jerusalem fell to the Roman Army, and the city was destroyed, along with the Temple, and the children of Israel were slaughtered, their remnants taken as slaves to be sold on the slave markets in Europe, dispersed to the nations of the earth, where the nation of Israel ceased, throughout the Dispensation of Grace, until May 1948. And exactly why were they restored? It is to await the coming Messiah, in the 70th Week of time that is just ahead, now that we Gentiles are at the very ending of the Two Days of 2000 Years, of the Gentile Age of Grace. And then following the 70th

Week, is the Millennium. Coming back to verse 26B, of Daniel Chapter 9, which is after the rejection and crucifixion of the Jewish Messiah, the Holy Bible states: **"... and the people of the prince"** (of Rome, General Titus, the little prince of Rome,) **"that shall come shall destroy the city"** (of Jerusalem) **"and the sanctuary"**, (which is the Temple of God in Jerusalem;) **"and the end thereof shall be with a flood"** (of persecution,) **"and unto the end of the war DESOLATIONS"** (or destruction, utter ruin and death,) **"ARE DETERMINED"** (upon the children of Israel). Brothers and sisters, this prophecy of Daniel in verse 26, ties right in with that of Matthew Chapter 24, verses 15-22, and as such, before we continue with our consideration of *THE SEVENTY WEEKS OF DANIEL*, we will first deal with this issue of the desolation, *THE ABOMINATION OF DESOLATION*, using one stone to kill two birds, thereby leaving no stones unturned. In Matthew Chapter 24, Jesus declared in verses 15-22: **"When ye therefore shall see the ABOMINATION**

OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, LET HIM UNDERSTAND:)
Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
 Church, may I challenge you: If this prophecy of Jesus Christ applies to Daniel Chapter 9, verse 26, and we all know without an iota of doubt that it does, why can we not see, therefore, that Matthew Chapter 24, verse 15, has a dual application, when the same Daniel Chapter 9, gives us its second

application in verse 27? Come on! Brothers and sisters, Jesus Christ gave the warning he gave in Matthew Chapter 24, verse 15, simply because the prophecy has a dual application! Yes, it does, because Daniel Chapter 9, verses 26 and 27, which apply to two different time periods, proves the dual application of the declaration Jesus Christ made, about the prophecy of Daniel! Look at the Holy Scriptures! That is precisely why Jesus plainly declared in verse 15: ***“When ye therefore shall see the ABOMINATION OF DESOLATION, spoken of by DANIEL THE PROPHET, stand in the holy place, (WHOSO READETH, LET HIM UNDERSTAND:)”*** This serious warning was given, because the desolation in Daniel 9:26, that brought about the destruction of the Temple in 70 AD., also speaks of another desolation that is coming up in the 70th Week of Daniel, a desolation that verse 27 equally gives to us, just as verse 26 gives us a desolation! Wake up, brothers and sisters! The warning Jesus gave in 33 AD., lies in its final application, for it points to

its second application, because it has a dual application! Come on! Yes, in the days of Brother Jackson, when he laid out the message titled, *Abominations Bring Desolations*, Part 2, which you can find in the Contender dated May 2009, he took Matthew 24:15-22, based on an experience he had in a dream, and he tied it strictly to the past, that is, he tied it exclusively to the destruction of Jerusalem that took place in 70 AD., and I stood firmly with him in that teaching. Nevertheless, being moved to take another look at it today, this being the Ending Move of God for the Bride of Christ, the Spirit of the Lord is shedding light upon this prophetic verse of Scripture, that we may see it on a level we have never seen it before. Church, now listen attentively, for we are on holy ground. We all know as children of light, that everything has to be censored by the Word of God, and not by any experience we may have, and I say that with absolute respect for the chief apostle; because our supernatural experience does not validate a truth, for the Holy Scriptures is the

exclusive Foundation of ALL Truth, ALL True revelation! Moreover, what people do not realise, is that the Lord can give His servant an experience, that is ordained for the shaking and testing of his followers, for their love and stand for the truth of the Holy Scriptures, and that is something you want to think seriously about! And to the opposition, before you kill me for that statement, may I remind you, that I am a fruit of Brother Jackson's ministry. Furthermore, there is no man on this planet, that has a firmer stand for that humble and faithful servant of God, his continuity message, his ministry, and his person, and none has given him the kind of defence the Lord helped me to give him, continuously, and consistently, and no man has put the world on Notice, of the principal position he occupied in the ministry at this end time, like the Lord enabled me to do! That was why in 2004, he said openly about me: ***"It took a black man from Africa to stand for me. NONE OF MY PEOPLE WOULD STAND FOR ME!"*** That was also why Bud Thompson, in one his sermons given at Faith

Assembly in that day, speaking against the backdrop of the controversy over Rolf Strommen, made a declaration that amounts to precisely this: ***"We all know the stand of Brother Amos. Why do you not also make a stand, so we can know where you stand, like we know where Brother Amos stands!"*** The man used my firm and unwavering stand for the chief apostle, as a rallying call in that day! It is the doing of the Lord, for I did not do it of myself, and I give God all the glory. However, brothers and sisters, the bottom-line, is that the prophecy Jesus Christ gave in Matthew Chapter 24, verses 15-22, does not stand on its own, because Jesus tied it completely to the prophecy of Daniel. Therefore, regardless of how anyone wants to look at it, the fact remains, that the truth of this prophecy lays exclusively in that which Prophet Daniel gave, and this gives us just three passages in the entire Book of Daniel, where we have the ***"abomination of desolation"***: Firstly, Daniel 9:26-27; Secondly, Daniel 11:31; Thirdly and

finally, Daniel 12:7,11-12. Brothers and sisters, Daniel 11:31, where the ***"abomination of desolation"*** was first fulfilled, and which, as such, gives us the first ***"abomination of desolation"***, does not apply at all to Matthew Chapter 24:15, because Daniel 11:31, had already been fulfilled, over a century before Jesus Christ was born, for it was fulfilled way back in the days of Antiochus Epiphanes, a Syrian prince, of the Grecian Beast Empire, whose abominable acts the Maccabean brothers successfully revolted against, in 167-160 BC. In Daniel 11:31, the Holy Bible states; but for a material background, we will take it from verse 29: ***"At the time appointed he"***, (the little horn of the Grecian Beast, the king of the North, Antiochus Epiphanes, a Syrian prince, a prototype of the coming Antichrist,) ***"shall return, and come toward the south"*** (of Israel, which is Egypt;) ***"but it shall not be as the former, or as the latter. For the ships of Chittim"*** (which is Rome, the Roman Republic,) ***"shall come against him: therefore he shall be grieved, and***

return, and have indignation against the holy covenant” (of the God of Israel:) **“so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant”**, (Jewish traitors; carnal Jews. Now pay attention to verse 31:) **“And arms shall stand on his part, and they shall pollute the sanctuary of strength”** (in Jerusalem,) **“and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant”** (of God, in the land of Israel, unfaithful Jews,) **“shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.”** This prophetic event took place just before the Roman Beast Empire rose up on the scene, overtaking the Grecian Beast Empire, and hence, we cannot bring it to the prophetic declaration that Jesus Christ made in 33 AD., as laid out in Matthew Chapter 24, verse 15, because Christ stated it for future fulfilment, and its fulfilment is tied exclusively to the Little **“prince”** of the Roman Beast Empire, and Not to a Grecian prince!

Consequently, we are left with only Daniel 9:26-27, and Daniel 12:7,11-12, in determining **“the abomination of desolation”** that Jesus spoke about, as recorded in Matthew Chapter 24:15. Period! We have to lay this out, before we can consider the true application of Luke Chapter 21, verses 20-24, which still relates to the destruction of Jerusalem, and **“the times of the Gentiles”**.

Therefore, in considering **“the abomination of desolation”**, as it was given to Prophet Daniel in Chapter 9, verses 26-27, and Chapter 12, verses 7,11-12, we must first ask: What is the meaning of **“the abomination of desolation”**? Brother Jackson called it the excessive hatred of the Jews, whereby Jerusalem would be deprived of its original inhabitants. **“Abomination”** is something loathsome, abhorrent, or repugnant. **“Desolation”** simply means to wipe out, destroy, or make bare. Putting both terms together, we should see that the **“abomination of desolation”**, is indeed, a loathsome or excessive hatred the prince of Rome

will have for the children of Israel, that he will seek to destroy Jerusalem, and also wipe out its inhabitants. Now, coming with this application to Daniel Chapter 9, verse 26, not only gives us the destruction of the city of Jerusalem, its sanctuary, which is the Temple, and its people, the Jews, which gives us serious **“desolations”**, serious destructions, it also gives us the utter defiling of the Temple by Gentile Roman soldiers, who entered the Temple, an utter abomination under the law, and stripped the Temple of its gold and silver, and burnt it down, and this took place in 70 AD., even as it is written in verse 26: **“And after threescore and two weeks shall Messiah be cut off (in 33 AD.) “but not for himself”,** (because he was rejected and crucified for us Gentiles, which now invited divine judgment upon Jerusalem, its inhabitants, and its Temple, a judgment that now followed, just as the verse now stated:) **“and the people of the prince”** (of Rome) **“that shall come SHALL DESTROY THE CITY AND THE SANCTUARY; and the end thereof shall be with**

a flood, and unto the end of THE WAR", (singular war,) **"DESOLATIONS ARE DETERMINED."** Here we have the second **"a b o m i n a t i o n o f desolation"**. Brothers and sisters, the evidence of that judgment, one which took place in 70 AD., that is, the evidence of that desolation, that destruction, is that there is No Temple today in Jerusalem, and in its stead stands an Islamic mosque, the Dome of the Rock. This mosque was commissioned to be built in 691 AD., by the Umayyad Caliph Abd al - Malik, after Jerusalem was captured back in 637 AD., by Caliph Umar, a mosque, which is traditionally thought to sit right where the Temple used to stand, right there on the Temple Mount, the Mount of Moriah, which structure in itself, is an abomination, and a constant reminder of the abomination that brought about the destruction of the Temple in the first place, when uncircumcised Gentile Roman soldiers entered into the Temple, desecrated, pillaged, and destroyed it, setting it on fire, raising it to the ground, thus fulfilling Daniel 9:26! In a little but informative digression, let me ask:

Brothers and sisters, I just said that the Dome of the Rock, is sitting where it is traditionally believed that the Temple once stood, a tradition which I also believed over the years. In effect, I am saying that what is presently considered the Temple Mount, may not be the real Temple Mount. Why do I say that it is a traditional belief, to say that the location where the Dome of the Rock is standing, was where the Temple once stood? In other words: Why is it a traditional thought, to say that the Dome of the Rock is sitting where Mount Moriah is? It is simply for the fact that No one truly knows the exact spot of the Temple, because it was completely raised to the ground in 70 AD., just as Jesus Christ had predicted in Matthew Chapter 24, verses 1-2, saying categorically: **"And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN**

DOWN." This simply means in effect, that the Wailing wall, or the Western wall of Jerusalem, which we have always held to be the only remaining part of the Temple, may only be a traditional concept, because of the clear provisions of the prophecy Jesus gave, which was fulfilled to the letter in 70 AD.! The Western wall, no doubt, is part of the walls of the city of Jerusalem; but is it really a part of the Temple walls? That is the issue! Apart from the fact that the leading Jewish Historian, Flavius Josephus, a living witness to the destruction of Jerusalem, a man who saw the Second Temple in its glory, placed the location of the Temple in another part of the city of Jerusalem, we also have a more sure testimony, a second witness, which is that of the Holy Scriptures. If you find this strange or hard to believe, may I remind you, after all, for many years, the Jews even got the location of Mount Zion wrong, until they discovered the Siloam inscription, at the water tunnel of King Hezekiah, carved beneath the city of David, as recorded in 2 Kings 20:20, a tunnel which

channelled the Gihon Spring into the city, right into the pool of Siloam, in East Jerusalem! Moreover, we should not forget, that the children of Israel had been sacked from Jerusalem since 70 AD., and with the city having been raised to the ground, we can understand why they may be mistaken as to the location of certain structures. Brothers and sisters, in 2 Samuel Chapter 24, under the direction of God, King David built an altar on ***“the threshing floor of Araunah the Jebusite”***, as verses 18-25, records: ***“And Gad”*** (the prophet of God) ***“came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing floor of Araunah the Jebusite. And David, according to the saying of Gad, went up as the Lord commanded. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah said, Wherefore is my lord the king come to his servant? And David said,***

To buy the threshing floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee. And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel.” Subsequently, according to 2 Chronicles Chapter 3, the Temple of Solomon was built precisely on the same ***“threshing floor of Araunah”***, right in the

Jebusite fortress, as verse 1 confirms: ***“Then Solomon began to build the house of the Lord at Jerusalem in MOUNT MORIAH, where the Lord appeared unto David his father, in the place that David had prepared in THE THRESHING FLOOR OF ORNAN THE JEBUSITE.”*** Please note that ***“Ornan the Jebusite”***, is the same man called ***“Araunah the Jebusite”*** in 1 Chronicles Chapter 21:15-28, for the two texts refer to the same man. Saints, this confirms and settles the fact, that scripturally, the Temple was built upon Mount Moriah, in the Jebusite ***“threshing floor”***, which is the city of David, in East Jerusalem, and this scriptural location, brings us to the south of the Dome of the Rock, close to the Gihon spring, the only water source in Jerusalem, for there is no other stream, or brook, or river, within a radius of about five square miles of Jerusalem, aside of the Gihon. The same hallowed ground, was precisely where Herod's Temple, which was the Second Temple, stood, before it was destroyed by the Roman Army. Furthermore, the assumed

Temple Mount, known to Muslims as Haram ash-Sharif (“*the Noble Sanctuary*”), where the Dome of the Rock stands, is far from the Gihon stream, where Solomon was anointed king. The Book of 1 Kings Chapter 1, verses 33-45, confirms this truth, and verse 45 declares: **“And Zadok the priest and Nathan the prophet have anointed him king IN GIHON...”** from where he went up to the throne, for all that is in the city of David, the Jebusite enclave. I brought in the Gihon, because we must not forget that a flowing stream, the sanctuary waters, is needed for purification in certain situations under the Torah, but more particularly, the sanctuary waters is in the prophecy of Ezekiel Chapter 47, a prophecy which takes us directly to the Millennium, which further vindicates the fact, that the Temple Mount as it is currently known, may not really be the Temple Mount. Nevertheless, one thing stands sure and incontestable, the Third Temple of God will be built in Jerusalem, and it will be built precisely on Mount Moriah, wherever that

location may be, whether it is another location, or even if it is the same location as is generally thought presently, for God knows the very spot! Period! I just thought I should bring this fact to our Notice, as the Bride of Christ, although the knowledge of the precise location of the Temple Mount, is not material to the revelation of the Bride, and as such, it is not one that we need to debate or argue over, other than to know that the Third Temple will be rebuilt on the Temple Mount. That is that!

Church, coming back to continue our message on *THE SEVENTY WEEKS OF DANIEL*, everyone is settled on the fact that the prophecy in Daniel Chapter 9, verse 26, applies to 70 AD. The Gospel of Luke Chapter 21, verses 20-24, along with Luke Chapter 19, verses 41-44, are also tied to this very date of 70 AD., for fulfilment, and this fact is also not in any dispute. According to Luke Chapter 19, verses 41-44, the Holy Bible states: **“And when he”** (Jesus the Messiah King) **“was come near, he beheld the city”** (of Jerusalem,) **“and wept over it, Saying, If thou hadst known, even thou,**

at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” Again in Luke Chapter 21, verses 20-24, the Bible similarly records: **“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they**

shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” As I said before, no one doubts the application of these prophecies to the destruction of Jerusalem in 70 AD., under General Titus of Rome. What people fail to see, including Rev. C. I. Scofield, is that the prophecies of Christ recorded in Luke Chapter 21:20-24, plus Luke Chapter 19:41-44, including that of Matthew Chapter 24, verses 15-22, ALL of which were given by the same Christ, on the same day, ARE ONE, although they bring out different aspects of what Jesus said in Jerusalem on that day, in 33 AD., and they also focus on different aspects of prophecy, giving us different focal points, of which only Matthew was an eye witness, whereas Saints Luke and Mark, were not eye witnesses. Rev. Scofield in his commentary, took Luke Chapter 21:20-24, applied it to 70 AD., and took Matthew Chapter 24:15-22, and applied it exclusively to the Last

Week of Daniel, making a carnal distinction between the two accounts, without a revelatory thought of the account of Prophet Daniel. So, I repeat: The two accounts of Saints Luke and Matthew, bring out different aspects of the prophetic revelation of things Jesus laid out on that same day, back in 33 AD.! On the other hand, Saint Mark Chapter 13, verses 14-20, recorded exactly what Saint Matthew's account gives to us in Chapter 24, verses 15-22. But nevertheless, the Gospel of Luke Chapter 1, sealed the divine inspiration, and hence, the infallibility, and the inerrability, of Apostle Luke's account, for it plainly declares in verses 1-4: ***“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the Word;*** (Now also note:) ***“It seemed good to ME also, HAVING HAD PERFECT UNDERSTANDING OF ALL THINGS FROM THE VERY FIRST, to write***

unto thee in order, most excellent Theophilus, THAT THOU MIGHTEST KNOW THE CERTAINTY OF THOSE THINGS, WHEREIN THOU HAST BEEN INSTRUCTED.” This makes Saint Luke's writing, his account, God-breathed, absolutely and entirely divinely inspired! It is like the Book of Daniel Chapter 5, where Daniel states in verses 24-28: ***“Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.”*** Note, brothers and sisters, that the vision which King Belshazzar saw, did not contain “Peres”, but “Upharsin”. So, just how do we relate to this difference, because Daniel broke down the meaning of “Peres”, rather than “Upharsin”? You have to see divine interpretation, the divine revelation of what

“Upharsin” truly means, in its true prophetic application! In the same vein, Saint Luke in his account, was inspired to zero in strictly on the 70 AD., destruction of Jerusalem, adding the truth about **“the times of the Gentiles”**, an issue which Christ had spoken of in that day in Jerusalem, but which no other Gospel writer was inspired to touch, not even any of the apostolic eye witnesses! Exactly! As such, we must see, that the application of Saint Luke's account to the event of 70 AD, is one with that of Saint Matthew. However, with regards to the 70th Week of Daniel, they are different, because Saint Luke's account does not touch the Last Week at all, whereas, Saint Matthew's account, not only touches on 70 AD., but it also touches on the Last Week of Daniel, on account of the prophetic application of Daniel Chapter 9, verses 26 and 27, two verses which apply to both 70 AD., as well as to the Last Week of Daniel, respectively! Furthermore, Daniel Chapter 12, verses 7,11-12, also gives us **“the abomination that maketh desolate”**, a passage that is further tied exclusively to

the Last Week of Daniel, and it is where we have the third and final application of the **“abomination of desolation”**. As a matter of fact, it is only Daniel Chapter 9, verse 26, which is the only verse in the entire Book of Daniel that applies to 70 AD., where the term **“abomination”** was not even mentioned at all, except the word **“desolations”**, although we must add **“abomination”** to it by prophetic revelation, as a people who are not carrying the mere letter of the Word! Think about that! Nevertheless, it fortifies the truth, that Matthew Chapter 24, verses 15-22, has dual application; because if the Spirit of Christ warned us, **“whoso readeth, let him understand”**, (or mark, or take special note of,) **“the abomination OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place”**, and out of the three relevant passages in the Book of Daniel, Chapter 9, verse 26, ties in with 70 AD., whilst verse 27, taken with Chapter 12, verses 7 and 11, ALL speak of the abomination of desolation that is yet to come in the Last Week, just how are we

going to do away with the dual application of Matthew Chapter 24, verses 15-22?! It will not work, scripturally! Saints, closely considering the bearing or the relationship, which Matthew Chapter 24, verses 15-22, has with Daniel Chapter 9, verses 26 and 27, as Jesus seriously implored us to do, it is most obvious, that Matthew Chapter 24, verses 15-22, has dual application. Why do I insist on this fact? Because as I must continue to emphasise, the prophecy Jesus gave in that day in 33 AD., does not stand on its own, but devolves strictly upon, and also refers to, the prophecies laid out in the Book of Daniel, which in Chapter 9, verses 26 and 27, applies to two different times of fulfilment, though similar events, under the same Roman Beast: 70 AD., and the Last Three and a half years of the 70th Week of Daniel!

May I remark, that something having a dual application, does not necessarily mean that every single detail in that prophecy will be the same. For instance, the prophecy of Hosea Chapter 11, verses 1, which was quoted in Matthew Chapter 2,

verse 15, that states, **“Out of Egypt have I called my son”**, which had dual application, not only applied to one man, Jesus Christ the Son of God, it also applied to Israel, a nation of millions of people, because it is the main thought projection that counts, because Israel is God's firstborn, in comparison with the Gentile Bride, who came later in time! Therefore, for three fundamental reasons, the truth of the dual application of Matthew Chapter 24, verses 15-22, cannot be faulted. ONE: Matthew Chapter 24, verse 15, points to Daniel's prophecy as the basis for its application, and Daniel's prophecy itself has application to two similar events, both under the Roman Beast Empire! TWO: Matthew Chapter 24, verse 21, which states, **“For then shall be Great Tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be”**, speaks of an exclusivity of horror, unmatched horror, which the chief apostle tied to 70 AD. However, the inspired writings of Prophet Jeremiah, a prophecy which is tied exclusively to the Last Three and a Half Years of the 70th Week of Daniel, also gives us the same measure of horror, as

recorded in Chapter 30, beginning from verse 5: **“For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and ALL faces are turned into paleness?”** (Now watch what verse 7 plainly declares:) **“Alas! for that day is great, SO THAT NONE IS LIKE IT: IT IS EVEN THE TIME OF JACOB'S TROUBLE; but he shall be saved out of it.”** The fact that this prophecy gives us an unmatched horror, and it refers to the Last Week, is precisely why Rev. C. I. Scofield, and many other preachers and teachers, take Matthew Chapter 24, verses 15-22, and tie it exclusively to the Last Week of Daniel, because of the unmatched horror that it projects, which is similar to what Prophet Jeremiah gives to us! Consequently, if Jeremiah gives us a similar prophecy, which is tied exclusively to the 70th Week of Daniel, why can we not see the dual application of Matthew 24:15-22?! For I will ask you: What are you going to do with the inspired record of Prophet Jeremiah, who also gives us unmatched

horror, when we all know that Prophet Jeremiah was not speaking at all about 70 AD., but exclusively about the hour of the coming Antichrist, in the Tribulation Period of the Last Week of Daniel?! That is not even all, brothers and sisters, but Daniel Chapter 12, also gives us a similar prophecy in verse 1, where it clearly states: **“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, SUCH AS NEVER WAS SINCE THERE WAS A NATION EVEN TO THAT SAME TIME...”**, which is an unparalleled horror, a terrible situation the children of Israel will face, and is a prophecy that is also tied exclusively to the 70th Week of Daniel. Now we have two prophetic witnesses of the Holy Scriptures, on the unmatched evil that the Last Week holds! Therefore, if Matthew 24:15-22 applies to 70 AD., and we know it does, because Jesus pointed us back to the Book of Daniel, then we must see its dual application, particularly on the additional witness of Revelation Chapter 12, verses 12 and 17, which gives us the **“great wrath”** Satan is coming with, knowing that he has only

Three and a half years of time left! **THREE**: In Matthew Chapter 24, verse 16, the elect children of Israel are asked to **“flee into the mountains...”**, to run away from the land, and that was in 70 AD., just as they will similarly **“fly into the wilderness”**, in the Middle of the 70th Week of Daniel, even though a great host of them will also be killed by the Antichrist, exactly as it happened in 70 AD.! (Rev. 12:6, 14-17). Saints of God, we are at the very end of the Grace Age, and we are in the Last Move for the rapture of the Bride, and as such, we cannot be pulling the revelation of the Word of God this way and that way; we cannot be pulling the Word of God apart! We must have nothing but God's true light, a perfect light, and be firmly settled on truth, as we face the rapture! You can argue all you want, and you can disagree as much as you want, but I will tell you now: You do not know what day this is, and neither do you know what this junction of time is divinely ordained to accomplish; otherwise, you will understand, that the light of the Bride in this hour of time, in this Final Move, must be perfect, completely wholesome, untainted, undiluted, bearing unadulterated

truth! Therefore, every traditional way of looking at truth has to go! May I warn, that it is not for nothing that it is written: **“NO WORD OF PROPHECY IS OF ANY PRIVATE INTERPRETATION.”** And if you do not understand something, why do you not just pray for revelational understanding, instead of fighting truth, carrying your own carnal understanding, which is not going to bring revelatory unity to anyone, let alone the Universal Body of Christ! Saints of God, I must reiterate or repeat this truth, and please pay close attention. According to the inspired account of Saint Matthew in Chapter 24, verse 15, the Lord Jesus did not stop with **“the abomination”** of uncircumcised Gentile soldiers entering into the Temple, desecrating and also destroying it, for that was the original abomination, one that brought **“the abomination OF DESOLATION”**, the desolation or destruction of Jerusalem and its Temple, and the decimation of the Jews, ever before the Islamic Jihadists came many centuries later, and captured the city, precisely in April 637 AD., and built their mosque in Jerusalem in 691 AD., after an initial wooden structure, following the rise of

Mohammed, who was born in 570 AD.; but the Spirit of Jesus Christ also added in 33 AD.: **“(WHOSO READETH, LET HIM UNDERSTAND:)”**. The material question therefore, is this: Why did he issue this warning? Why did Jesus add this caveat? He could simply have said: **“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, THEN let them which be in Judaea flee into the mountains...”** But he did not say that! So, why did he add, **“(whoso readeth, let him understand:)”** thereby adding a further point?! As I must keep emphasising, it is because the prophetic event of **“the abomination OF DESOLATION”**, is one which has a dual application, on the authority of Daniel Chapter 9, verses 26 and 27, for it also applies at the end time, particularly on account of the coming Antichrist, the Man of sin, who will enter the Third Temple that will be built today, which will serve as the Millennium Temple, desecrating it! He will sit in it, declare himself God, and demand worship, right in the Middle of the 70th Week of Daniel, just as Daniel Chapter 9, verse 27, provides, stating: **“And he”**

(the little prince of Rome, the coming Antichrist,) ***“shall confirm the covenant with many for ONE WEEK: and in the Midst of the WEEK he”***, (the little prince of Rome, the Man of sin,) ***“shall cause the sacrifice and the oblation to cease, and for the overspreading of ABOMINATIONS he shall make it DESOLATE, even until the consummation, and that determined shall be poured upon the desolate.”*** This abomination of desolation, brings us straight to the 70th Week, and it is precisely what Jesus also warned about, when he said in Matthew 24:15, ***“(whoso readeth, let him understand:)”***, letting us see undoubtedly, that the prophetic event laid out therein, that is, in Matthew Chapter 24, verses 15-22, has a dual application, because Daniel 9 verses 26 and 27, gives us two abomination of desolations, one that was fulfilled in 70 AD., and the other to be fulfilled in the Last Week of Daniel. May I also warn, that contrary to what some teach, when Jesus said in Matthew Chapter 24, verse 15, ***“When ye therefore SHALL SEE the abomination of desolation, spoken of by Daniel the prophet,***

STAND IN THE HOLY PLACE”, in its application to 70 AD., it did not mean that the elect seeds of God would actually see it, because it would be too late, just as Brother Jackson taught! It is a warning of what would inevitably come, and it is the signs surrounding this warning that the elect seeds looked for, knowing that as the Roman soldiers were marching towards Jerusalem, and as the news got to them, they knew that that was what would lead to ***“the abomination of desolation”*** standing in the holy place! The perfect understanding of this prophecy, which the Early Church saints had, was why there was not even one Christian found in Jerusalem, when the siege started, just as Josephus wrote, for he was in that war, and it is simply because we do not carry the letter of the Word, particularly a prophetic Word! Hence, in its true revelational understanding, that Scripture should read: ***“When ye therefore shall HEAR OF WHAT WILL LEAD TO the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place... Flee into the mountains!”*** Brothers and sisters, No other

interpretation will make any sense, particularly since this is a fulfilled prophecy, in relation to its application to 70 AD., and as such, we know precisely what it means, by virtue of its fulfilment; because a fulfilled prophecy interprets itself! More often than not, deep Bible Prophecy cannot be construed literally, because we cannot go by the literal letter of the Word, apart from the salient fact, that ***NO PROPHECY IS OF ANY PRIVATE INTERPRETATION!*** Now we want to lay out the balance of the Seventy Weeks of Daniel, having considered ***“the abomination of desolation”***.

In Daniel Chapter 9, verse 27, it is written: ***“And he shall confirm the covenant with many for ONE WEEK...”*** Who is this person? Who is the ***“he”***, the man who makes the covenant with many for ONE WEEK? For his identity, we must go back to verse 26, and it states: ***“And after threescore and two weeks shall Messiah be cut off...”*** Which Messiah is this? Verse 25 lays it out, declaring: ***“Know therefore and understand, that from the***

going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince..." By this verse of Scripture, we know that the Messiah in verse 26, is "**Messiah the Prince**", one with a capital Prince, the big Prince, the great Prince. Having proven that this Prince is a capital Prince, a big and great Prince, let us now take verse 26 again: "**And after threescore and two weeks shall Messiah be cut off**", (the Messiah Prince shall be put to death, by the capital punishment of Rome), "**but not for himself: and the people of the prince**", (the little prince, the small prince, Not the Messiah PRINCE, but another prince, who is the little prince,) "**that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.**" It is a notorious fact that it was the Roman Army under General Titus, that came and destroyed "**the city and the sanctuary**" in 70 AD., and as such, we are in no doubt as to the identity of this little prince of Rome,

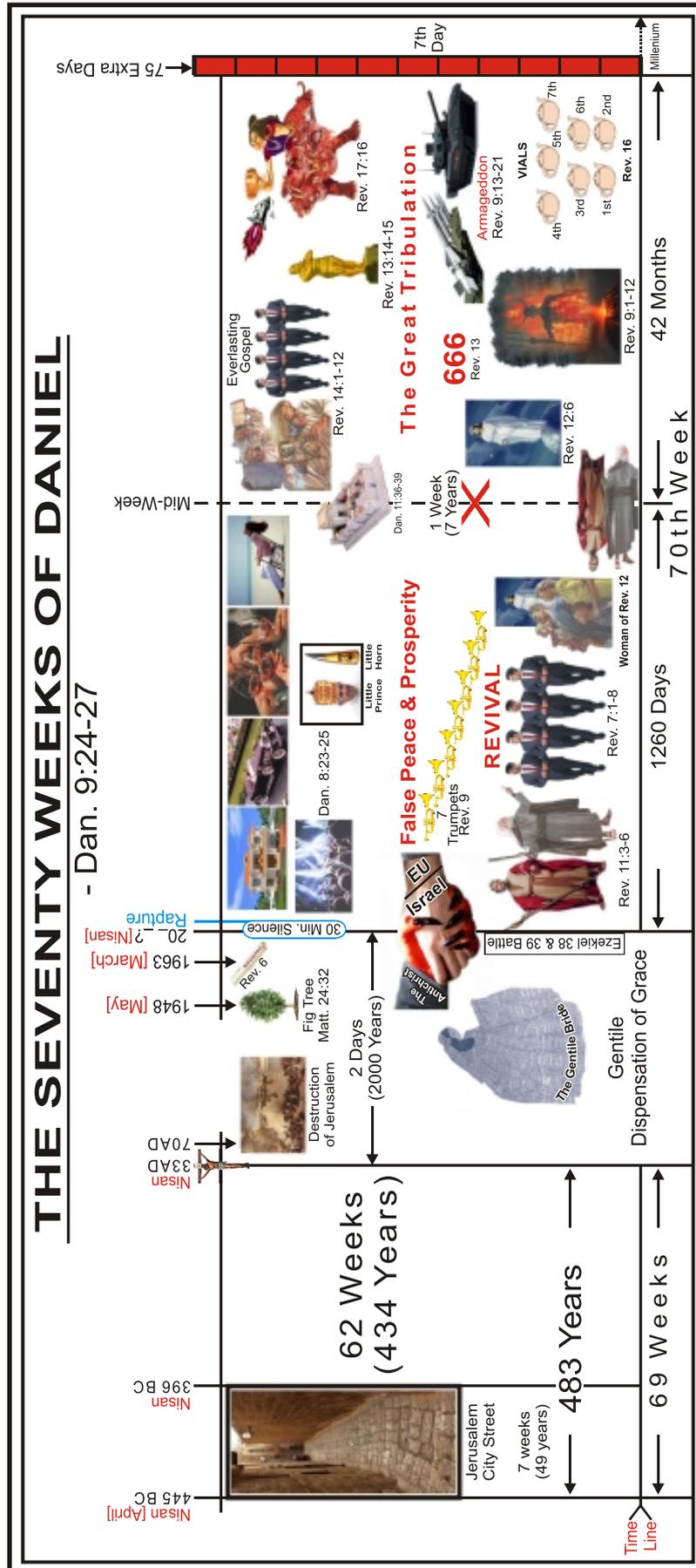
being a leader of Rome, a prince of Rome. General Titus also later became Emperor, succeeding his father, Vespasian, who had been the Emperor. Brothers and sisters, it is this very thought of a little prince, the little prince of Rome, which verse 26 gives to us, is the very thought that verse 27 continues, declaring: "**And he**", (who is the little prince of Rome). However, please note that now, we are not looking at General Titus of 70 AD., we are looking at another prince of Rome at the end time, A LITTLE PRINCE, THE ANTICHRIST. Brothers and sisters, this is absolutely so, because there is almost a 2000 year gap between the event in verse 26, and the one laid out in verse 27, and consequently, the "**prince**" in the two verses of Scripture, cannot be the same vessel, and are not the same vessel, although both are little princes, princes of Rome, and Not the Messiah Prince! You must see the dual application of the little "**prince**" of Rome, because in verse 26, the Messiah Prince was crucified, way back in 33

AD., and General Titus, the little prince of Rome, has also been long gone, for he died in September 81 AD., and time now brings us to the end time, where verse 27 applies. Verse 27 states: "**And he**" (the prince of Rome, another little prince, who is strictly the Antichrist to come,) "**shall confirm the covenant with many for ONE WEEK**", (which is nothing but a False Peace and Economic Pact, ushering in the 70th Week, the Last Week of prophetic time for the Nation of Israel:) "**and in the midst of the week he**" (the Antichrist, the prince of Rome,) "**shall cause the sacrifice**", (the daily sacrifice,) "**and the oblation**", (the daily evening incense offered to God in Jerusalem, signifying the prayers of the saints at the end of the day,) "**to cease**", (breaking his Pact, right there in the Middle of the 70th Week,) "**and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**" This Pact or Treaty, brothers and sisters, is what sets off the

Last Week of Daniel, and it message, as we still have a May God help us. Amen.
 is a Week we will consider long way to go, if we are to
 in the next segment of this do justice to this subject. The Lord bless you.

DIRECTORY OF THE SCRIBE concluded

74. The Lead Thunder, And The Chronology Of Revelation 10 - Parts 1-3 (July 2014)
75. Revisiting Armageddon - Parts 1 & 2 (August 2014)
76. Why It Had To Be Fishers - Parts 1 - 3 (September 2014)
77. God In The Laodicean Age: The Year 2005 (Knowing The Objective Of God) - Parts 3 & 4 (Oct 2014)
78. See The Bigger Picture - Parts 1 & 2 (December 2014)
79. Who Is Considering The Seed? (January 2015)
80. Why Am I Here? - Parts 1 & 2 (January 2015)
81. God And Races - Parts 1 - 3 (February 2015)
82. Luke 17:30 - Parts 1 & 2 (March 2015)
83. The Prosperity Of Serpent Seeds - Parts 1 - 3 (April 2015)
84. Perilous Times Are Here!!! - Parts 1 & 2 (June 2015)
85. Perilous Times Are Here!!! - Parts 3 & 4 (July 2015)
86. The Mysterious Birthing Of The Ministry (August 2015)
87. The Day Of The Lord (September 2015)
88. The Four Blood Moons And The Shemitah Cycle (Special Edition) - Parts 1 - 3 (October 2015)
89. The Millennium - Parts 1 & 2 (December 2015)
90. The Dual Application Of Malachi 4:6B, Promise of Elijah - Part 1 (January 2016)
91. The Dual Application Of Malachi 4:6B, Promise of Elijah - Part 2 (February 2016)
92. The Dual Application Of Malachi 4:6B, Promise of Elijah - Part 3 (March 2016)
93. The Dual Application Of Malachi 4:6B, Promise of Elijah - Part 4 (April 2016)
94. The Householder (June 2016)
95. The Sun And The Gospel Movement (July 2016)
96. The Book Of Life - Part 1 (August 2016)
97. The Book Of Life - Part 2 (September 2016)
98. The way of Every Lighthouse (October 2016)
99. How Far Are We Into The Five Fold Ministry? (October 2016)
100. Just Before The Crossing Over (October 2016)
101. The Fan, And The Ending Ministry - Part 1 (December 2016)
102. The Fan, And The Ending Ministry - Part 2 (January 2017)
103. If We Sin Wilfully (February 2017)
104. The Times Of The Gentiles - Parts 1 & 2 (March 2017)
105. Remember Lot's Wife - Parts 1 & 2 (April 2017)
106. The Seven Mountains of Revelation 17 - Parts 1 - 3 (June 2017)
107. Dispensational Messengers, Lead Ministries: In Defence Of William Branham - Parts 1 - 3 (July 2017)
108. The Acts Of The Apostles: "Writing" The Last Chapter - Parts 1 - 3 (August 2017)
109. The Elect Lady, And Her Royal Robe - Parts 1 & 2 (September 2017)
110. Manifestations And Gifts Of The Spirit - Parts 1 & 2 (October 2017)
111. There Was No Room For Truth In The Inn (December 2017)
112. The Place Of Prophecy, And Its Judgement - Parts 1 - 3 (January 2018)
113. The Place Of Prophecy, And Its Judgement - Parts 4 & 5 (February 2018)
114. The Image Of The Beast - Parts 1 - 4 (March 2018)
115. The Great Separation - Parts 1 - 3 (April 2018)
116. The Martyrdom Of Saints - Parts 1 & 2 (June 2018)
117. The Seventy Weeks Of Daniel - Part 1 (July 2018)



DIRECTORY OF THE SCRIBE contd.

22. The Walking Voice, Parts 1 & 2 (October 2007).
23. The Man That Was Caught Up, Parts 1 & 2 (December 2007).
24. Genesis: The Creation Of The Universe (January 2008).
25. Genesis: The Eden Of Angels (February 2008).
26. Genesis: The Eden Of Man (March 2008).
27. Genesis: Cain And Abel (April 2008).
28. Genesis: The Mark Of Cain (June 2008).
29. Genesis: The Mixing Of Seeds (July 2008).
30. Genesis: The Travails Of Ham (August 2008).
31. Why Continuity?, Parts 1 - 5 (September 2008 - February 2009).
32. The Promise Of John - Parts 1 & 2 (March - April 2009).
33. The Spirit Of John - (June 2009).
34. John: The Angel's Feet Placing (July 2009).
35. John: The Eating Of The Scroll (August 2009).
36. John: Completing The Voice Of The Seventh Angel (September 2009).
37. John: The Foundation And The Plumbline (October 2009).
38. John: They Confessed And Denied Not (December 2009).
39. The Unseen Headship Of Jesus Christ (January 2010).
40. The Beautiful Bride - Part 1 (February 2010)
41. John, Angels, And Prophecy; *Special Edition* (March 2010).
42. The Beautiful Bride - Parts 2 & 3 (June 2010)
43. The Beautiful Bride - Parts 4 & 5 (August 2010)
44. The Beautiful Bride - Part 6 (September 2010)
45. Demonology: The New Face Of The Contender; *Special Edition* (October 2010).
46. The Beautiful Bride - Parts 7 - 9 (December 2010 - February 2011).
47. Latter Rain (March 2011).
48. Joel's Army (April 2011).
49. An Unholy And Profane Sign (June 2011)
50. A Religion On Its Last Trail - Part 1 - 4 (July - October 2011).
51. He Preached To Spirits In Prison: Who Are They? Part 1 & 2 (Dec. 2011 - Jan. 2012)
52. After Two Days (February 2012)
53. Who Are The Foolish Virgins? (March 2012)
54. Ham Is In The Covenant (April 2012)
55. The Hour Of Gold - Part 1 - 2 (June - July 2012)
56. Rapturing Faith (August 2012)
57. The Revelation Of God Is One (September 2012)
58. The Angel Of Time: Who Is He? (October 2012)
59. The Restoration Of The Serpent? (December 2012)
60. The White Throne Judgment (January 2013)
61. The Seventh Seal (February 2013)
62. The Threefold Mystery of The Seventh Seal (March 2013)
63. Sin Lieth At The Door (April 2013)
64. The Present Day Identity Of The Serpent (June 2013)
65. Doors In Door (July 2013)
66. Ezekiel 38 And 39 Battle - A Revisit (August 2013)
67. The Apostolic Ministry: Timothy And Titus. (September 2013)
68. The Application of Types And Shadows (Principles Of Types And Shadows) - Parts 1 & 2 (Oct. - Dec. 2013)
69. The Application of Types And Shadows (The Wilderness Experience) - Part 3 (January 2014)
70. The Application of Types And Shadows (Who Is This Melchizedek?) - Parts 4 & 5 (Feb. - Mar. 2014)
71. The Seven Spirits Before The Throne (April 2014)
72. God In The Laodicean Age: The Year 2005 - Parts 1 & 2 (June 2014)
73. The Input Of Ham (July 2014)

Announcement

Our Convention dates for 2018 are as follows:

November Convention: 15th - 18th, 2018.

NOTE: Our email address has changed.

All are welcome to the meetings. If you need more information, or if you have any questions or any comments, please feel free to contact us. All correspondence should be addressed to:

pastorbft@yahoo.com

For those who prefer to write, our postal address is at the bottom of this page. We look forward to hearing from you.

DIRECTORY OF THE SCRIBE

1. The Foundation Of The Five Fold Ministry, Parts 1&2 (January 2007).
2. The Foundation Of The Five Fold Ministry, Part 3: The Uniqueness Of The Ministry (January 2007).
3. The Foundation Of The Five Fold Ministry, Parts 4&5: Testing For Faithfulness (January 2007).
4. Locating God: The Visitation Of God, Parts 1&2 (February 2007).
5. Affinity With Evil (February 2007).
6. Where Are We? (February 2007).
7. The Way Forward (February 2007).
8. The Plot, Parts 1 - 4 (March 2007).
9. The Seven Thunders In Relation To The Five Fold Ministry, Parts 1&2 (March 2007).
10. The Jewish Connection, Parts 1 & 2 (April 2007).
11. The Third Pull (June 2007).
12. The Third Pull, And The Three Steps Into The Rapture (June 2007).
13. The Angel Of The Seventh Seal (June 2007).
14. They Came To Present Themselves, Parts 1&2 (July 2007).
15. The Invitation (July 2007).
16. The Promise To The Overcomer, Parts 1-3 (July 2007).
17. The Manifestation Of The Sons Of God (July 2007).
18. A Woman Rises In America (July 2007).
19. The Prophetic Ministry Of William Branham, Parts 1-4 (August 2007).
20. The Three Scribes (September 2007).
21. Ministerial Irresponsibility (September 2007).

Directory contd. in the inner cover.



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It makes the difference!
Matt. 16:15-18*

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