

**IN THE BEGINNING
WAS THE WORD —
NOT THE INTERPRETATION**

Indictment — Warning — Clarification

Without the usual introduction we shall get straight to the point. For judgement and jurisdiction in reference to all biblical matters — teachings or practice — which are to be dealt with, God has already decided in His Word what should be valid. In this exposition the incorruptible, everlasting Word of God, as it is written in the Bible, shall stand, for it will be used at the »day of judgement« as the final pronouncement of the verdict. As in a court case we shall now have to declare the indictment before God's judgement seat and give the warning.

The charge is of continuous religious fraud. Humanity is still being deceived, as we shall see, and lied to in the name of God and religion. If there would be any chance of changing our eternal destination after death, no one would go to the trouble to make this indictment. However, it shall be as it is written, *“And as it is appointed unto men once to die, but after this the judgement.”* (Heb. 9:27).

The charge is not against the »unknown« but rather and in the first place against the whole clergy on the entire earth. Seeing things from our human perspective, we could try to plead extenuating circumstances, because we were all born into the inherited errors and deception. From God's point of view there is no excuse for anyone, for He has left us the valid guidelines in the Bible. Thus saith the LORD Jesus, *“I am come a light into the world, that whosoever believeth on me should not abide in darkness. **And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.**”* (Jn. 12:46-48).

All study the Holy Scriptures and arrive at completely different results because of their own views. To search and to study is not enough, that is being done by all churchmen. It starts with a personal revelation and the actual following of Jesus Christ. He is the crucial element to the complete manifestation of God, in Him are hidden all the treasures of wisdom and knowledge (Col. 2:2-3). It is written, *“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. **And ye will not come to me, that ye might have life.**”* (Jn. 5:39-40).

It is absolutely not permissible to judge Bible subjects from one's own viewpoint. We all have to submit to what God's Word says. The Supreme Judge does now and will on the last day judge only according to His Word. The Apostle Paul writes, "... **for we shall all stand before the judgement seat of Christ.**" (Rom. 14:10). In his letter to the Corinthian church he emphasises once more, "*Wherefore we labour, that ... we may be accepted of him. **For we must all appear before the judgement seat of Christ.***" (2. Cor. 5:9-10). The final judgement is being described to us in Rev. 20, from verse 11.

The present concern is for all those who refer to God to respect the Bible teachings and the examples set for us since the apostolic days as for ever valid. After His resurrection our LORD spent forty days before His ascension to heaven teaching His disciples (Lk. 24:50-51). Then He commanded His chosen apostles, to whom He appeared as the resurrected LORD, that they should also teach all nations to keep all things He had commanded unto them (Mt. 28:20; Acts 1:1-3). This is being done by all true servants of God according to the example set forth by the Apostle Peter on the Day of Pentecost and will continue until the end in the same teaching and practice. Thus the word spoken by the Prophet Isaiah is being fulfilled, "**And all thy children shall be taught of the LORD; and great shall be the peace of thy children.**" (54:13). In the Gospel according to John, our LORD refers to this scripture, saying, "*It is written in the prophets, **And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.***" (Jn. 6:45).

The charge is made against all those who have changed God's original Word as it is written in the Bible and have altered and falsified the teachings. Now humanity must hear the divine message clear and true in the original form. It is sad but true, the ministers of the various denominations walk in their own ways. Some speak of salvation, but they themselves do not come unto the way of salvation as is shown at the very beginning of the New Testament church.

During my international ministry, spanning over four decades and more than 130 countries, I came to know almost all denominations and churches. Travelling all over the earth, I am up-to-date with the things going on in the religious world. Everywhere the ecumenical spirit is pushing back the religious party spirits and leading softly into the »multi-cultural-system«, into the «world community» wherein all find their place. There is, for instance, the so-called "Apostolic Creed", which should rather be called the "Nicean-Chalcedonean Confession", that was only instituted in 325 and 381 A.D. and has been more or less commonly adopted by the Christian denominations. Therein one can read, "I believe in a holy Catho-

lic church, in the communion of the saints ...” A statement of faith with twelve points was presented to me in a full Gospel church in a Far East country. The above mentioned passage could be found under point 9. Recently I had a similar experience in a Central American capital, when the president of the Pentecostal churches wanted me to sign their statement of faith before I would register into the hotel. Only then the doors in the whole country would be opened to me for meetings. Due to just the first paragraph I could not have signed that statement with a good conscience. Thanks be to God, Who changed the attitude of that man and opened the doors anyway.

On my recent missionary trips I observed the practice wherein the prayers are being ended with the formula, “in the name of the Father and of the Son and of the Holy Ghost”. It was also strange to me when during the worship service the Father, then the Son and the Holy Spirit were successively given the same amount of time to be praised. This practice is founded in the belief that “all three” should be equally honoured and are equally worthy of praise. Sometimes even the following announcement may be given, “Now we shall welcome especially the person of the Holy Spirit by offering a ‘Good evening, Holy Spirit’ with great applause.” That goes way too far, that is already bordering on blasphemy. What do such people think about the true apostolic way to address God, “***Blessed be the God and Father of our LORD Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ***” (Eph. 1:3 a. o.)? Also this formulation, “*The grace of the LORD Jesus Christ and the love of God and the communion of the holy Spirit be with you all!*” is commonly being used at the end of a prayer. Whoever reads the epistles of Paul will quickly find out that he never thought of issuing a formula to be the standard norm that should be used every time. In every letter his ending is different. In the letters to the church in Rome he used two different endings, “*Now the God of peace be with you all. Amen.*” (15:33) and “*... To God only wise, be glory through Jesus Christ for ever. Amen.*” (16:27). In the last line of the last verse in the Holy Scripture we read, “*The grace of our LORD Jesus Christ be with you all. Amen.*” (v. 21). Why should anyone introduce an organised system and not let the Holy Ghost have His way at all times?

Such experiences and other things not mentioned here are the reason for this exposition, which is meant to be a challenge and a warning. What do we find written in the Holy Scripture and what is being read into it and then taken for granted? What was practised in reality by the apostles and what is being assumed of them? That must be asked and clarified. What is the Word of God and what is interpretation?

Thus the deception began

The first human beings, in whom we are all represented, fell because they listened to the enemy, who twisted the Word for Eve and formed the first lie on earth. That is commonly known. We have all experienced the same and have not stood the test in our temptation. We all were born by carnal procreation into this world, as it happened in the fall. Therefore death has come upon all of us. Even since the accomplished work of redemption the enemy twists God's Word for those who lightly believe, presenting his religious lies. The original church only remained for a short time in the pure divine teachings. The confession "*One LORD, one faith, one baptism*" (Eph. 4:5) was set aside by the falsifiers. Especially the Apostle Paul dealt with false teachers who presented wrong teachings, which actually originated with the enemy. He predicted that men would rise up, teaching heresies. That happened in spite of him preaching the whole counsel of God and where overseers were placed into the church under the direction of the Holy Spirit (Acts 20:24-32). He and the other apostles warned of those who would cause divisions, deviating from the true teachings.

That all goes back to the Garden of Eden where it started. The LORD God had clearly spoken and given the warning, "*But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*" (Gen. 2:17). God for ever means what He says and says what He means. The enemy twists and changes things, questions them and says, "*Yea, hath God said ...? And 'Ye shall not surely die ... your eyes shall be opened, and ye shall be as God, knowing good and evil.'*" Yes, and when it actually happened, their eyes were opened (Gen. 3:1-7), but through the fall they stood naked, separated from God. The fig leaf was not enough to cover their shame and is of no benefit to anyone today who tries to cover the shame of the fall of the church with the fig leaf of a religion.

The enemy always comes very piously as an angel of light (2. Cor. 11) and dares to say, "It is written!" Both are inspirations, the right and the wrong. The real and genuine one originates with the Spirit of God and always proves to be right, because "*... holy men of God spake as they were moved by the Holy Ghost*" (2. Pt. 1:20-21).

We were given the direct warning of what would be:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1. Tim. 4:1)

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having

itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”(2. Tim. 4:3-4)

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the LORD that bought them and bring upon themselves swift destruction.”(2. Pt. 2:1).

All preachers need to be asked if they are propagating some kind of a “Christian message” or the original Message of Christ. Everyone, whether he is preaching or writing, must test himself and also stand the test. Whether the inspiration comes from the right or the wrong source is determined by the right or the wrong teachings. It is not enough to be sincere in one’s own ways. Now we must find out where everyone is being placed by the Holy Scripture itself, for **“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness”**(2. Tim. 3:16-17). Religious traditions wherein Scripture is being used as a cover, but in its significance is wrongly applied, cannot stand before God. When checked thoroughly, many a times only a nice religious shell is left over. We have to comprehend that there is a world of difference between the true original Word, in which is life, and the many interpretations thereof, in which is death.

The Apostle Paul wanted to present Christ, the heavenly Bridegroom, with a pure Bride Church that is untouched, in a virgin state, without having committed spiritual fornication. And he specifically gives the example with Eve and the serpent who beguiled her and expresses his concern that also the simple believers are ready to listen if another Jesus is being proclaimed, another Gospel is preached and another Spirit is at work (2. Cor. 11). But who does admit now that we are all more or less born into a falsified Christendom? Also those who unknowingly remain in the wrong teachings have to be charged and challenged. Spiritual ignorance does not protect from judgement. All who unwittingly preach a falsified Gospel could, for instance, be compared with someone paying with counterfeit money. If caught, the person must suffer the consequences, even if he was not personally involved in the counterfeiting.

The believers are in general unsuspecting and quickly fall into the trap of the enemy, believing things handed down by the clergy. Eve did not expect a tragic outcome as the serpent misquoted the Word of God to her with his poisonous lie. We also could never recognise it before, only after we were born again and illuminated. The enemy began to argue, *“Yea, hath God said ...?”* He stayed with the subject, but not with the original truth of the Word as it came from the Mouth of God. Therein up till now lies the great deception in the entire religious world. Satan has

no theme of his own — that is what most people do not comprehend. He always involves people in the religious discussions of the denominations. He very elegantly takes what the Word teaches and twists and turns it upside down. He occupies himself with the biblical subjects about God, about baptism, about the LORD'S Supper, etc., but presents them unscripturally to humanity and makes them believe it. He approaches us with the, *"It is written"*, as he did in Mt. 4. In those days he used Scripture, but took it out of context — therein the actual temptation was manifested. The same he does today, without the clergy noticing it, because they always suspect him to be somewhere else. To some he would recite Mt. 28:19, with others he would use Jn. 20:23, but would not point to Acts 2:38. He always takes the *"It is written"* out of context. He will put one part of the Scripture in opposition to the other. The Spirit of God, however, will always present one Scripture to the other and establish the harmony between them.

Satan does not deny God or God's Word. He occupies himself day and night with the people, especially with those in Bible schools and theological seminaries and the entire clergy, to indoctrinate them with the way he sees things. In the Garden of Eden the fall into sin was finalised in the natural body as the result of the beguiling, under which the whole world still suffers today. In the church it is the falling away from the ONE true God and His Word through disobedience, leading into all the deviations, whereby the church suffers until now.

In the first ecumenical council in 325 A.D. at Nicea, 250 representatives of the various Christian fractions were discussing biblical subjects, especially about Christ and the Godhead. Why, so we must be permitted to ask, did prophets and apostles never discuss these subjects?

How must the whole heaven have wept and all of hell have rejoiced, when the prince of this world succeeded in taking God's Word out of the divine order and replacing it with manmade doctrinal statements, formulated by those who did not know the LORD personally! Hellenistic, heathen-philosophical thinking had obviously dominated the church fathers. Not one of them was knowledgeable in the Aramaic and Hebrew language in order to verify the original text, not one of them obviously knew the character of the Old Testament in reference to the plan of salvation, and not one of them knew the God of Israel. They all had accepted Christendom as a religion, but never experienced Christ as Saviour and LORD. Not one of them could report about a divine calling. When reading church history, we find that the so-called church fathers without exception hated the Jews, making vicious declarations against them. Ignatius from Antiochia was a torchbearer in sowing that evil seed. He was followed by Justinian, Hippolyt, Cyprian, Gregor of Nyssa, Origenes, Augustin, as

well as Tertullian and Athanasius, right to Chrysostomos and Hieronymus, etc., etc. Since the year 441 A.D. Leo the Great, who from the protestant viewpoint is looked upon as having been the first pope, exercised his power, and he topped them all. Nothing but curses, terrible accusations and expulsions of the Jews took place under the influence of the church leaders. The first concrete influence of the church fathers, as they were later called, already became obvious in the year 321 A.D. when Constantine decreed that the Jews must keep the Sunday and they were forbidden to keep the Sabbath. Many of the synagogues were taken from them and used as churches. Satan had twisted New Testament passages for these celebrated church fathers and influenced them to proclaim the Jews to be rejected “murderers of Christ” and curse them. Whoever curses Israel is cursed by God (Num. 24:9).

After Caesar Theodosius (347-395 A.D.) had declared on February 28th in the year 380 A.D. the “Trinity faith” to be the only “state religion” and the Council of Constantinople confirmed it in May 381 A.D., all citizens could be forced into it. Just in the seven crusades between 1095 and 1291 A.D. — that is in less than 200 years — 22 million died the martyr’s death through the state church. “Deus lo vult” — “God wants it” was the slaughter cry of Gottfried of Bouillon. The command for the first crusade was given by Pope Urban II in the name of the Father and of the Son and of the Holy Ghost, sending 35,000 men to take over the Holy Land. With the crucifix in one hand and the slaughtering knife in the other the crusaders were committing murder. Altogether, with the blood trail leading right into and through the dark ages, between 50 and 60 million are estimated to have become martyrs, slain by the “Trinity-Church”, which in itself was also the “state power” since the 9th century in the Holy Roman Empire.

Every persecution of the Jews during the Christian era they are also responsible for. Many authors have been trying to find out who actually carries the guilt for the 6 million Jewish victims of the holocaust. Hundreds of years have passed under Prussian-protestant rulership without any persecution of the Jews. Anyone who has read the books written by Daniel Goldhagen and other authors knows that the Roman Church is under suspicion. The anti-Jewish seed that was sowed since the days of the church fathers in the 4th century sprang up over and over again, also in Martin Luther, the Protestants, the Orthodox church and in all established Christianity. The blood of those innocent Jewish martyrs cries for vengeance (Rev. 6:9-11).

As history confirms, wars often had a political background; persecutions, however, have always had a religious background. All the burnings at the stakes, where children and old people were not spared,

the “holy inquisition”, especially in Spain, the whole history of martyrdom can be accounted to the “Trinity-State-Church” of Rome and her representatives. In the time span of the “Dark Ages”, when the Roman Church executed supreme reign there were no human rights, no freedom of conscience, religion, belief, speech or writing. The burning of the so-called witches since 1430 is estimated to have taken sixty thousand lives. In the Massacre of St. Bartholomew on 23rd/24th August, 1572, in France, between twenty and thirty thousand Protestant-Huguenots were killed in one night. The Bible, the only unbribable book of truth on earth, does never put martyrs unto a national account. No one can say, “The Spanish people are responsible for the inquisition.” It also cannot be said, “The French nation is to be held responsible for the slaughtering of the Huguenots.” And certainly not, “The German people are guilty of the holocaust.” It also cannot be stated, “The Austrian nation is in part guilty because Hitler was an Austrian and Eichmann was a German-Austrian.” The Holy Scripture simply but straightforwardly states a number of times, directly pointing to the Church of Rome being responsible for the blood of the martyrs, *“Babylon the great ... was drunk of the blood of the saints”* (Rev. 17:5-6). *“And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.”* (Rev. 18:24 a. o.).

The Old Testament was generally despised by the church leaders and the New Testament was misunderstood. One only needs to consider the fact that the writers of the New Testament placed such great importance on the Old Testament that they made reference to it 845 times. Also the relationship of Jews and Gentiles and of the law and grace is shown forth in the divine order according to the plan of Salvation. According to the judgement of the Holy Scripture the men of the various councils were nothing but blind leaders of the blind. They and all who follow in their footsteps must be placed at God’s Judgement Seat. In the blood-stained and falsified “Trinity Creed” they invented, aimed against the Jews they rejected, most of Christianity still believes today. Oh God, be merciful!

Not a single point of belief, nor a teaching needed to be newly formulated. The New Testament with the actual apostolic-prophetic confession was already written, which for ever is and remains the valid guideline.

The New Testament church was built upon the solid foundation of the apostles and prophets, whereby Jesus Christ Himself is the chief-cornerstone (Eph. 2:20). Paul, as the wise master-builder commissioned by the LORD, had laid the foundation. The question is, how do others build upon it (1. Cor. 3:10-15)? As stated in 1. Tim. 3:15, the true believers are ***“the house of God, which is the church of the living God, the pillar and ground of the truth”***. They are not a religious building constructed of lies. There is not one case in the Old and New Testament where a discus-

sion would have taken place about Who God is and how He manifests Himself. The servants of God knew the LORD personally and did not tamper with any of His manifestations. Never did a man of God think to divide God and make of the ONE, Whom the whole Bible testifies about in the 66 books, several persons because of His manifold revelations.

With all sincerity we need to ask, with what right do Bible teachers, professors of theology, preachers, evangelists, and all the protestant churches which came into existence since the Reformation defend the doctrinal creed of the Church of Rome? Do they not thereby replace the rights of God with church right? What has a true ambassador of Christ — be it an apostle, prophet, evangelist, or pastor — to do with statements of faith that were formulated in various councils hundreds of years later? With what right is such a confession pronounced “Apostolic creed”?

The confession and the doctrine of the apostles are only and exclusively found in the Book of the Acts of the Apostles and in the Epistles of the Apostles in the New Testament. All other statements are falsifications which came about through private interpretations of misunderstood Bible passages. The enemy who actually began in the early Christianity to twist and to change God’s original Word has never stopped doing so. The whole religious world is unknowingly misled and blinded, wandering aimlessly until we receive revelation from God. Although decorated with plenty of scriptures, protestant teachings remained unscriptural and are still embraced even in the “Full Gospel Churches”, only covered by the Babylonian mantle. The original significance of the Word was replaced through private interpretation and thereby is no longer in force for them.

Examine all things

Now comes for many people the first, all-penetrating surprise: There is not a single act found in the Bible performed in the name of the Father, the Son and the Holy Spirit! This important ascertainment has hopefully left an effective aftershock with all who are in the unbiblical tradition.

The real children of God, who do not just claim to be, but truly are faithful to the Scripture, are not concerned with what Athanasius, Augustin, Tertullian, Hieronymus or others have said, but they strive to know and believe what Peter, John, James and Paul said and was left to us in the written Word as »THUS SAITH THE LORD«.

Whatever God said through His servants, who spoke in His name as they were inspired by the Holy Spirit, is not written in any catechism, in no book of church doctrine and not in the “Didache”, which wrongly carries the title the “Doctrine of the twelve apostles”, not in the Talmud or

Koran, but exclusively in the Bible. There exists only one absolute, which is the Holy Scripture.

For all who truly have the fear of God and take things seriously, it must be stated, that in the original Christianity no prayer was begun or ended in the triune formula. Not a single baptism, no healing of the sick, no blessing at all — absolutely nothing was done in Bible days by reciting, “in the name of the Father, of the Son and of the Holy Ghost”. It is simply and commonly taken for granted because of church tradition.

Now all are encouraged to read the Holy Scripture as we have it and search therein to know how things are in actuality. Whoever has studied international church history about these important subjects has come to know that until the end of the second Christian century all things were done according to the example of the apostles in the name of the LORD Jesus Christ. That is shown unto us overwhelmingly in the Holy Scripture itself from the witnesses of Jesus Christ.

Here I stand on the foundation of the apostles and prophets, I cannot do otherwise, so help me God!

The following questions are not meant to insult anyone, but only for self-examination. Every reader should realise the loving tone, but also the necessary seriousness, which is a must, that we should be urged to reflect and be led into a profound correction.

Why? Why?

Why is the word “Trinity” not written a single time in the Bible?

Why is the term “triune God” not found a single time in the Bible?

Why does the Bible not once speak about God existing in three persons?

Why has no one throughout the Old Testament prayed to a “Father in heaven”?

Why is the term “God the Son” not found a single time, but rather “the *Son of God*”?

Why is there not a single mention of the expression “God the Holy Spirit” in the Scripture, but rather “The *Spirit of God*”? Most certainly because God is the point of origin. The Holy Spirit is the Spirit of God, or is it not?

Why is the word-combination “LORD God” — “ELOHIM JAHWEH” found over six thousand times in the Old Testament, not mentioned a single time in the New Testament from Matthew to the epistle of Jude — except

in the citation from the Old Testament in Lk. 1:32 —, but again in the prophetic book, the Revelation? In the Old Testament the LORD is God. In the New Testament we read, *“And God hath both raised up the LORD, and will also raise up us by his own power.”* (1. Cor. 6:14).

Why do we find in the letters of the apostles “God” to be the Father and “the LORD” to be emphasised as the Son? Most certainly because God became our Father through Jesus Christ, our LORD.

Why does it say with the view of the birth of the Son, *“... and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father ...”* (Isa. 9:5+6), but not a single time “everlasting Son”?

Why do we not find a single place in the Bible during the span of the Old Testament where the Father would have spoken to the Son? Most certainly because God as Father had not yet manifested Himself in the Son!

Why does the Holy Scripture not mention a single time that God as Father has begotten the Son in eternity? Most certainly because it did not happen! The birth of the Son was announced throughout the Old Testament and happened at the beginning of the New Testament! That is divine biblical truth! Therefore we find no place in the Bible speaking about the pre-existence of the Son.

Why are we commanded to pray, *“Our Father which art in heaven, Hallowed be thy name ...”*? Why do we pray, “Heavenly Father” but never “Heavenly Son”? Undoubtedly because there exists no heavenly Son.

Why did the LORD God only swear by Himself, *“By myself have I sworn, saith the LORD”* (Gen. 22:16; Ps. 89:35; Am. 6:8; Heb. 6:13 a. o.)? Most certainly because there were no other divine persons besides Him!

Where does it state in the Bible, “The Father is eternal, the Son is eternal and the Holy Spirit is eternal”? Nowhere, of course. How could something be written in the Word of Truth that is not true? It is absolutely impossible.

Why do we not find a single time in the Bible the term “Glory be to God the Father, to God the Son and to God the Holy Spirit”? The Amen must not follow here, because it means “So be it”, and so it is not!

Why is the term “Creator-Father” not written in the Bible? What has the Father to do with creation and what the Creator with begotten sons and daughters? In respect to the creation God is the Creator, to His sons and daughters God is Father.

Why did no prophet in the Old Testament or apostle in the New Testament read into the text of Gen. 1:26-28, *“Let us make man in our own image ...”*, a plurality of persons in the Godhead? Because they were under the direct guidance of the Holy Spirit.

Why has no apostle misunderstood the commission given in Mt. 28 and blindly recited the text, but clearly understood and faithfully administered the baptism directly into the New Testament covenant name in which God has manifested Himself as Father, Son and Holy Spirit? For the name into which they were to baptise was revealed unto them.

Therefore, in the original Christianity and up to the end of the second century the believers were correctly baptised in the name of the LORD Jesus Christ (Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5; Rom. 6:3 a. o.), in accordance with the great commission, and not a single time in a triune formula.

It might surprise the readers that the triune formula is being used for all kinds of things, wherever falsified Christendom exists: To foretell the future, to read the lines on palms, to let the table float into the air by the medium in spiritualistic sessions, for all kinds of sorcery, magic practices and occultism, even when taking the oath for entering a religious order. The vow of allegiance in the free-masons' lodge must also be recited by everyone, even by Jews, in the "name of the Father, of the Son and of the Holy Ghost".

No one is permitted to indifferently disregard the fact that not a single prayer, not one act happened in the triune formula during Bible days! "Examine all things" is a command for all of us and applies most certainly for all Christians in regards to the unscriptural practice! What is supposed to be valid? The Word of God or church tradition? Is the Bible right or the argumentation?

In view of all the changes, the interpretations and the falsifications we have to ask: Why do preachers, evangelists and Bible teachers, who carry God's Word in their mouths, blindly and with much enthusiasm hand down and defend unbiblical teaching traditions?

Hopefully all readers, after the deviations from God's Word have been brought to the surface, will have the grace in all aspects to make the right decision while they place things opposite one another. There is no other way: Everything and everyone must stand before God's judgement now. The warning must be given now, it cannot wait until it is too late.

All points listed with the "Why" must be looked upon in the light of God's Word. There is no room for any argumentation. With arguments the enemy has fooled the believers long enough. Now only the main question remains: What is the truth about the Trinity? The truth is that it did not exist in eternity, not during the course of time and will not exist in eternity!

With all sincerity we also must ask: Why does the Scripture not know the "Jesus Only Doctrine"? Because it is unscriptural. How could the Son Who was begotten be His Own Father? How could He have prayed to

Himself, etc.? The voice from heaven said, *“This is My beloved Son, in whom I am well pleased.”* (Mt. 3:17; 17:5). Only whosoever confesses Jesus Christ as the only begotten Son has eternal life (Jn. 3:36). **“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”** (Jn. 17:3). As blasphemous as the “three-person-doctrine” is, so wrong is also the “Jesus-Only-teaching”. The all-sufficient Word of God which contains the true testimony and wherein God’s manifold revelations are shown forth is for ever valid. In the New Testament God revealed Himself as Father in heaven above us, in the Son on earth with us, and through the Holy Spirit in us. It is the incomprehensible, unexplainable mystery of God of which the Apostle Paul writes, *“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”* (1. Tim. 3:16). When God brings His plan of salvation with all His sons and daughters to completion, as determined before the foundation of the world, the manifestation of the Son will merge into God of Whom He came forth, and then will be fulfilled, **“And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”** (1. Cor. 15:28). Oh, what a depth of the blessed mystery: God in Christ and Christ in us — the hope of Glory!

All promises given throughout the Old Testament in reference to the coming of the Son, starting with Gen. 3:15 up to Mal. 3:1, were fulfilled at the beginning of the New Testament. Or is somebody going to deny this?

Fulfilled was 2. Sam. 7:14, *“I will be his father, and he shall be my son ...”* (Heb. 1:5a).

Fulfilled was Psalms 2:7, *“Thou art my Son; this day have I begotten thee”* (Heb. 1:5b).

Fulfilled was also, *“But thou art he that took me out of the womb ... I was cast upon thee from the womb”* (Ps. 22:9-10).

Fulfilled was also Ps. 89:26-27, *“He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth.”*

Fulfilled was also Isa. 7:14, *“Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”*

The announcement about His birth was made, *“And she shall bring forth a son, and thou shalt call his name JESUS ...”* (Mt. 1:21; Lk. 1:31).

*“For unto you is born this day in the city of David a Saviour, which is **Christ the LORD.**”* (Lk. 2:11). Mic. 5:1-2 was fulfilled and the Saviour was born in Bethlehem (Mt. 2:1).

Altogether at the first coming of Christ 109 prophecies were fulfilled. But the scribes who taught God’s Word did not see it at all. They remained in their own interpretations and expectations. On the other hand they were eagerly waiting for the coming of the Messiah and nourished this hope within the people, but did not know Him when He came. In fact, He came to His Own and His Own received Him not (Jn. 1). The teachers of His day contradicted Him at every given opportunity. All their sacrifices, their singing of Psalms, the whole religious services were in vain. Could it be the case, that with the majority of believers in respect to the return of Christ the same would repeat itself? It looks very much that way.

The LORD Himself points us to revelation, without it no one, absolutely no one, whoever he may be — and God makes no exceptions —, can understand this great mystery of God in Christ. Therefore it is written, *“All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”* (Mt. 11:27). As He did back then, He now wishes to reveal it to His Own, *“And he turned him unto his disciples, and said privately, **Blessed are the eyes which see the things that ye see**”* (Lk. 10:23). No study is sufficient, it takes a divine revelation to know the mystery of God in Christ and also to understand all the mysteries of the kingdom of God. Everything the Apostle Paul had studied he called “for loss” (Phil. 3). His desire was to know Christ in the power of His resurrection, as expressed in the same chapter. After he was placed into the ministry and had received this divine revelation he could write, *“Whereby, when ye read, ye may understand my knowledge in the mystery of Christ.”* (Eph. 3:4).

The same must be experienced by all true servants of God called to the ministry. No offence, but even the term “to study theology”, which actually means “to study God”, is, of course, too far-fetched. What are we going to study about God? From the beginning God has revealed Himself to His Own — and He wants to reveal Himself to each one of us.

What is truly holy?

As a missionary, having visited all the continents over the span of forty years without interruption, month after month, I know that men in all religions and cultures regard many things as holy. For some it is the

“holy cow”, for others the “holy mountain”, the “holy water”, the “holy temple”, the “holy place of pilgrimage” or the “holy prophet”, the “holy tradition” and many more things. But what do all these have to do with God? Absolutely nothing, of course! For Bible believers only God is holy and all that comes from Him and those who are sanctified by Him in the Word of Truth, as it is written, *“Be ye holy; for I am holy”* (Lev. 11:44; Lev. 19:2; 1. Pt. 1:16). There is no sanctification possible by the will of men, for it is written, ***“By the which will we are sanctified through the offering of the body of Jesus Christ once for all”*** (Heb. 10:10). The Saviour prayed for His Own, *“Sanctify them through thy truth: thy word is truth”*. In His intercessory prayer He speaks about them, ***“And for their sakes I sanctify myself, that they also might be sanctified through the truth”*** (Jn. 17:17+19). It is also written, *“Follow peace with all men, and holiness, without which no man shall see the LORD.”* (Heb. 12:14). Self-sanctification through one’s own performance of righteous works is self-deception.

In the Christian churches things are declared untouchable, especially holy for every church is what they believe and teach and also their tradition. Therefore all watch over their doctrines, which they esteem to be holy, as over the apple of their eyes, and they wish to keep them pure. Whoever touches the statement of their faith, which they regard as true, can quickly become a child of death. Jan Hus experienced it when he was burned at the stake on the 6th of July, 1415, in Konstanz/Germany, while the church council fathers were laughing. Also Michel Servetus suffered death and was executed publicly in 1553 in Geneva/Switzerland, because he rejected the Trinity-teaching. True servants of the LORD only used the armour of God as described in Eph. 6 and the sword of the Spirit — the Word of God. Not a single time did a servant of the LORD use worldly power, but rather always preached the Word of God and left the working of it to God. Only what comes from God also leads to Him. Only what is written in the Bible bears the handwriting of God.

Satan, the prince of this world, has succeeded in bringing confusion to those who carry the responsibility in the religious and political spheres and has given unto them the kingdoms of this world, which he offered to Christ and the Saviour rejected (Mt. 4: 1-11). Thereby he could exercise his reign through them on earth. After the founding of the State Church, salvation was determined by an institution and its servants and no longer by the personal faith in Jesus Christ in Whom alone true salvation can be found. This more or less applies to all denominations, not only to the state churches, as they exist in European countries. They promise salvation to their members according to their own ways. The Catholic church is honest about it, telling those who are left behind that the deceased,

although having received all the sacraments, is being punished in purgatory. The Holy Scripture does not know the teaching about indulgence, does not know about receiving salvation by sacraments, nor does it know of a purgatory.

The Scripture also does not know the practice of beatification and canonisation of the dead. Only the living who have experienced the grace and full salvation in Christ are pronounced blessed and holy. Beginning with the pronouncement of blessings in the sermon on the mountain, right to the last chapter of the Bible (Rev. 22:7+14), only the living are pronounced by the LORD Himself as blessed and holy. They are the ones who believe in Him as the Scripture says (Jn. 7:38). Noteworthy is the pronouncing of the blessing upon Peter, ***“Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”*** (Mt. 16:17).

The beatification of Mary was spoken in connection with her faith, believing the promise given to her, ***“And blessed is she that believed: for there shall be a performance of those things which were told her from the LORD”*** (Lk. 1:45). The eyes and ears of the true disciples of Jesus were spoken of as being blessed, ***“But blessed are your eyes, for they see: and your ears, for they hear”*** (Mt. 13:16). In the introduction to the last book of the Bible we read, ***“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand”*** (Rev. 1:3). And then we hear about the beatification of the righteous ones, ***“Blessed and holy is he that hath part in the first resurrection ...”*** (Rev. 20:6). Beatifications carried out by men have no value whatsoever, because they have no biblical foundation. This practice also needs to be charged at the Judgment Seat.

For reflection

In view of the imminent return of Christ we need to receive the right knowledge about God and have the revelation of all the foundational teachings of the New Testament church. This includes the biblical baptism for those who believe and have received the forgiveness of their sins, as well as the LORD’S Supper to be of remembrance that we were reconciled with God, practising it until the LORD comes (1. Cor. 11: 26). These and all the rest of the biblical teachings must be set right. All should be as they were at Berea (Acts 17:10-15) and search the Holy Scripture daily to confirm whether things are rightly taught. The eternal God Who manifested Himself personally in Jesus Christ can give the right illumination through

the Holy Spirit to everyone. He alone can put an end to the hopeless Babylonian confusion currently presiding.

For ever valid is, "... **yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged**" (Rom 3:4). We can only be justified and overcome if the Word alone is our personal testimony and we are actually penetrated by the truth itself, "**Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith**" (v. 30).

God is ONLY ONE, as it is written, and cannot be understood with all the knowledge of our intellect in His manifold revelations. "*But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?*" (1. Ki. 8:27). Even in the beginning He manifested Himself in a visible shape when speaking all things into existence by the Word of His power and could hover as Spirit of God over the deep to bring forth life. God can be at the same time in heaven and on earth, as He is omnipresent. He can walk in bodily shape and His Spirit can move over the earth at the same time, because He is Spirit. "*Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: und upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire ... Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.*" (Dt. 4:35, 36+39). He can sit on His Throne and come down in the supernatural fire on Mount Sinai and speak there face to face with Moses and let His Voice come from heaven. "*Thou camest down also upon mount Sinai, and spakest with them from heaven, ...*" (Neh. 9:13). He can be on the throne, at the same time He can be with Israel in the pillar of fire personally, leading them during the 40 years. "*And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.*" (Ex. 13:21-22). The LORD God can reveal Himself personally in different ways without becoming another person. He is Creator, Sustainer, King, Saviour, Judge and much more, but always remains the same.

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jn. 4:24).

God is only One, "*Now a mediator is not a mediator of one, but God is one.*" (Gal. 3:20). "**For there is one God, and one mediator between God and men, the man Christ Jesus**" (1. Tim. 2:5). What man would still dare to speak about three persons after we distinctly heard the true

testimony about Him being only One?

He is the only One, the invisible, "Now unto the King eternal, immortal, invisible, **the only wise God**, be honour and glory for ever and ever. Amen." (1. Tim. 1:17). Who will dare in spite of such clear statements of Scripture to once again take the Word "triune" into his mouth, if the Word Itself only testifies of ONE?

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 25). Yes, we agree with the true testimony of the apostle that the only God became our Saviour through Jesus Christ, our LORD. Amen. Amen.

"God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." (1. Jn. 1:5-6). Only if we truly walk in the light of His Word can we have real fellowship with God.

God is the only Potentate, the only ONE having immortality, "... who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; who no man hath seen, nor can see: to whom be honour and power everlasting. Amen." (1. Tim. 6:15-16). Yes and Amen!

God manifests Himself

In eternity God was alone in all His fullness of Spirit, Light and Life. At the very beginning he stepped into a visible form which is called His image. First He manifested Himself in the spiritual body, as also the angels are spiritual beings, they were made in the same image as Adam.

First the LORD God created the heavens and all that is therein, then the earth and the sea with all that fills them. The angels were always surrounding Him in heaven and on earth. Actually, we only need to follow the footsteps of God's manifestations to know how He revealed Himself in the Old and the New Testament.

Throughout the Old Testament the LORD God revealed Himself in a visible form. That is how Adam saw Him. He visited Abraham, revealed Himself to Moses, Jacob wrestled with Him, and the prophets saw him on the throne. Thus the Holy Scripture testifies of Him.

Who, for instance, wishes to know to whom God spoke in the Garden of Eden, when He said, *"Let us make men in our image, after our likeness ..."* (Gen. 1:26-27), must read the respective scriptural passages that tell us about the image of God, where the LORD uses the "us" because He was speaking to those present, being in His image.

In Gen. 3:22 the LORD God said, *“Behold, the man is become as one of us ...”*

In Gen. 11:7 the LORD said, *“Go to, let us go down ...”*

In Isa. 6:8 the LORD is asking, ***“Whom shall I send, and who will go for us?”***

As Paul was asking, “What does the Scripture say?”, we all must do the same and in every case ask, “What does the Scripture say about a subject?” We have to walk in the footsteps of the apostles, believe as they believed, teach what they were teaching, baptise as they were baptising. Without exception, every Bible question can only correctly be answered by the Bible itself.

In Job 38 we are told to whom God indeed spoke in Genesis 1. He asked His servant, ***“Where wast thou when I laid the foundations of the earth? ... when the morning stars sang together, and all the sons of God shouted for joy?”*** (vv. 4-7). Those present at the creation were the angels and the heavenly hosts. When the LORD came down to give the commandments the angels were also present. The Holy Scripture certainly only knows one Lawgiver. *“For the LORD is our judge, the LORD is our lawgiver ...”* (Isa. 33:22). But in spite of this truth it is said, *“Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.”* (Gal. 3:19). ***“For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward ...”*** (Heb. 2:2). It is a fact that the LORD as the Angel of the covenant accompanied by angels came down upon the mountain and gave the law. *“This Moses is he that was in the church in the wilderness with the angel who spoke to him in Mount Sinai, and with our fathers, who received the living oracles to give unto us.”* (Acts 7:38).

Not only at the beginning of creation and at the giving of the law, but also when the time for redemption came the angels were present. In Lk. 1 the Angel Gabriel first announced the birth of John the Baptist. Then we read, *“And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth.”* (v. 26). He announced the birth of the Saviour. Then the angel brought the good tidings to the shepherds, *“For unto you is born this day in the city of David a Saviour, which is Christ the LORD ... And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest and on earth peace, good will toward men.”* (Lk. 2:11-14).

When the Son of God stood the test in the temptation we are told, *“Then the devil leaveth him, and, behold, angels came and ministered unto him.”* (Mt. 4:11). In John 20:12 two angels stood in the empty tomb,

the one at the head, and the other at the foot end, announcing that the Crucified is risen. All of the Old and the New Testament is marked overwhelmingly with the presence of angels wherever the LORD is.

Whoever reads the Bible right to the Revelation knows about the many reports which testify that God has messengers in heaven and on earth. Wherever He does things in connection with His plan of salvation, the supernatural takes place on earth. John on the Isle of Patmos also expresses the same thoughts, *“These sayings are faithful and true: and the LORD God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.”* (22:6).

We do see the complete harmony of the Old and the New Testament also in this respect. Accompanied by two angels the LORD God visited Abraham in the plains of Mamre (Gen. 18). Into this chapter many wrongly interpret the “three-person-doctrine”. Abraham suddenly saw three men and so the assertion is made that it was the “holy Trinity”. But in reality it was neither a “holy” nor an “unholy” Trinity, it was the LORD with two angels as the record of Scripture testifies.

Abraham served them at the meal, **“and they did eat.”** (v. 8).

Further we are told, **“And the LORD said, Shall I hide from Abraham that thing which I do? ... And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.”** (vv. 9, 10, 13a, 16-17 and 22).

In chapter 19 the two men are again the two angels. **“And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground”** (v. 1). The word “angel” means “messenger”.

Then the two angels are again the two men, when the whole city came together at Lot’s house, asking, **“Where are the men which came in to thee this night? Bring them out unto us, that we may know them.”** (v. 5). Lot implores them not to do harm to his visitors and offers those homosexual evildoers his daughters. He pleads again, **“... only unto these men do nothing ...”** (v. 8).

The essential part is that we once and for all understand that God has been surrounded by angels who have the shape of a man right from the very beginning. The LORD God Himself is about seventy times spoken of as “Angel of the LORD”, as “Angel of God”, as “Angel of the covenant” (Ex. 6; Mal. 3:1; Acts 7:30-38) and as “Angel of His Presence” (Isa. 63:9).

In Gen. 28 Jacob tells us of his supernatural experience with God. He saw a ladder that reached from earth up to heaven. **“And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed ...”** (v. 13).

In Gen. 32 the LORD was not on high, at the end of the ladder, but here on earth, as we find recorded, “... **and there wrestled a man with him until the breaking of the day. ... And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.**”(vv. 24-30).

The word “peniel” means “God’s face”. God was so real, present in the form of an angel, that Jacob could embrace him. He wrestled with him as he would with a man, until he received a blow on his thigh. He experienced God personally. The sun rose for him and the old Jacob, which means “supplanter”, became a new Israel, “a fighter with God”.

The Prophet Hosea records the experience Jacob had as follows, “*Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us: **Even the LORD God of hosts, the LORD is his memorial.***”(12:3-5).

What a glorious description! He wrestled with the angel who at the same time was the LORD, the God of hosts, whose name was JAHWEH — the Eternal One.

May we now call Moses to be our next true witness and recall the supernatural experience he had in Ex. 3, “*And the **angel of the LORD** appeared unto him in a flame of fire ... And when the LORD saw that he turned aside to see, **God called** unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, **I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.** And Moses hid his face; for he was afraid to look upon God.*”(Ex. 3:2-6).

All three designations are being used for the same person: Angel of the LORD, because He brought a message; LORD, because He is the only potentate; God, because He is the only One to receive all the glory and honour throughout all eternity.

Moses wanted to know the name of God Who had revealed Himself to his fathers Abraham, Isaac and Jacob. “*And God said unto Moses, **I AM THAT I AM.** and he said, Thus shalt thou say unto the children of Israel. **I AM hath sent me unto you.** And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, **The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.***”(Ex. 3:14-15).

In Ex. 6 we find recorded, “*And God spake unto Moses, and said unto him, **I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JAHWEH was I not known to them.***”(vv. 2-3). Before the covenant

was made God revealed His covenant name. The “I AM” is “*I am JHWH*”, so we find the name of the Almighty written in the Hebrew text as a tetragram. From it derives the name JAHWEH. In the various Bible translations of the different languages some chose to use the name “LORD”, others used “THE ETERNAL” and some “JAHWEH”. Every time one and the same is meant, whereby it should be emphasised that JAHWEH is the revealed covenant name. This also becomes obvious in all names which begin or end with “Jah”. The LORD always introduced Himself as what He is, especially with the seven compound “Jahweh” names, from Jahweh-jireh — “the LORD will provide” (Gen. 22:13-14) to Jahweh-shammah — “the LORD is present” (Ez. 48:35). For God — ELOHIM even “El” is sufficient. Also with “El” we find the seven expressions of what God is: El Elyon — “the most high God” (Gen. 14:18), El Shaddai — “Almighty God”, El Olam — “everlasting God” (Gen. 21:33) and El Gibbor — “The Mighty God” (Isa. 9:6). As El Shaddai God revealed Himself mainly up to the time of the giving of the law. After that His covenant name JAHWEH is commonly used. Immanu-El means “God with us”, Hallelu-jah — “Praise the LORD”, Isa-jah means “JAHWEH salvation”, Dani-El — “God is Judge”! “El” always stands for God and “Jah” is without exception connected to LORD.

It is good to know that every one of God’s manifestations since the beginning carries a significance in the plan of salvation. One can easily see the harmony between the Old and the New Testament. The New Testament covenant name Jesus is in the Hebrew language JAH-SHUA, directly saying Who the One is that should come, namely *Jahweh-Saviour*, “... for he shall save his people from their sins.” (Mt. 1:21). It is to be deeply regretted and unworthy of God that the original meaning of all these designations and the name were not conveyed by the Bible translators. They were people knowledgeable in languages, but that is not sufficient, as we can see. All things are given to us by revelation. The Spirit of God searches all things, even the deep things of God (1. Cor. 2:10-16) and leads us into all truth (Jn. 16:7-15 a. o.), into the hidden mysteries of the divine plan of salvation (Eph. 3:1-5 a. o.).

One sits on the Throne!

In the days of King Ahab the Prophet Micah saw the LORD sitting upon His Throne. Micah was not a “church prophet”, he was a true prophet of God, stating, “*Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.*” (2. Chr. 18:18). The prophet saw only one

sitting upon the throne, surrounded by angels.

Isaiah would be another true witness who recorded his wonderful experience, *“In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. ... Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.”* (Isa. 6:1-3+8).

Once again we shall call the Prophet Isaiah to testify. In all of God’s revelations the “I AM” is implied. “I AM the Eternal, the in Himself existing One, the same yesterday, today, and for ever.” *“... the everlasting God, the LORD, the Creator of the ends of the earth ...”* (Isa. 40:28b). *“... that I am he: before me there was no god formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour ... I am God.”* (43:10-12). *“I am the First, and I am the Last; and beside me there is no God.”* (44:6). *“I am the LORD, and there is none else, there is no God beside me”* (Isa. 45:5). *“I am he; I am the First, I also am the Last.”* (Isa. 48:12 a. o.). From all Scripture and true witnesses it is clear, absolutely clear that the ONE besides Whom there is no other does speak and reveal Himself.

The Prophet Ezekiel, whose name means “God is might”, also records his supernatural experience, *“And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it ... This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of ONE that spake.”* (Ezek. 1:26-28).

Yes, the LORD God appeared in a shape of a man, just as he walked in the Garden of Eden. The bow of the covenant was above the ONE sitting on the throne. He is the God of the covenant, He has made a covenant with Israel as the Angel of the covenant (Acts 7:33-38). In Rev. 10 the LORD comes down with the rainbow around Him, setting as the rightful owner one foot on land and one on sea. He also made a covenant with the New Testament Church (Mt. 26:26-29 a. o.) with His covenant name JAHSHUA/JESUS as Saviour. In the Old Testament the prophets predicted salvation and the coming of the Redeemer, in the New Testament the whole prophecy is living reality.

Not a single time were there several divine persons seen on the throne. **It was always just the ONE eternal God Who revealed Himself in the visible, bodily form as “LORD”.** Also the Prophet Daniel did not see two divine persons on the throne (7:9-14). He watched as the chairs were set for judgement until the Judge in bodily form as the Ancient of days took His seat. In connection with that judgement he saw the Son of man come with the clouds of heaven, appearing before the Ancient of

days. In the New Testament we can read several times about the coming of the Son of man, *“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.”* (Mt. 25:31). As High Priest and advocate He remains at the right hand of God until all enemies are made His footstool (Heb. 2:5-9). About this we can read in a number of places. The Word of promise declares it, **“Sit thou at my right hand, until I make thine enemies thy footstool.”** (Ps. 110:1; Eph. 1:17-23; Heb. 2:5-9 a. o.).

May we also call Stephen as a witness, *“But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.”* (Acts 7:55-56). From His coming in the flesh until the completion we see our beloved Redeemer beside God in the many ways, representing us. In the Son all shadows and types of the Old Testament had become reality. As “Son of God” He is Redeemer, as “Son of man” He is Prophet. As “Son of David” He is King. As “Son of Abraham” he is the heir of the world — through Him we are heirs of God and co-heirs with Christ.

He is the “Lamb of God” that took away the sins of the world on the cross. He is the “Mediator” of the New Covenant (Heb. 8:6). He is the “High Priest” Who went into the heavenly Sanctuary with His Own Blood, placing it on the Mercy Seat (Heb. 9:11-12). He is the “Advocate” before the Father (1. Jn. 2:1). He became everything for all of us, that we through Him might become what He is. Only the belief in Jesus Christ is true belief in God. For God was personally in Christ, reconciling the world with Himself (2. Cor. 5).

The Holy Scripture is written in the perfect order of the plan of salvation. Every place therein must be left where it is and how it is. When we read “Son of God”, then it is supposed to be there, and we must not, under any circumstances, replace it with “Son of man” or “Son of David”. When we read “Son of man”, under no circumstances can it be replaced with “Son of God”. The same applies to all other designations. If we read “Mediator”, that is what it should be. If we read “Advocate”, that is precisely what is meant. Everything, absolutely every designation must be left in the context it was written in. Men who did not have divine understanding have turned the most wonderful order of the plan of salvation as found in the Holy Scripture into a hopeless disarray. They undermined the validity of the Word of God by their own interpretations.

May we furthermore go to the Apostle John, who was privileged to receive the revelation of Jesus Christ on the isle of Patmos. He heard the voice of the Almighty as the sound of a trumpet and was placed in the Spirit into the “Day of the LORD”. What he saw he was to write down,

which he did faithfully, thanks be to God. After having introduced Jesus Christ as the true and faithful witness, as the Firstborn from among the dead, Who redeemed us from our sins by His Blood and made us kings and priests unto God His Father, Who also is our father (Jn. 20:17; Heb. 2:10-18 a. o.), he points to Him that would come with the clouds, *“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.”* (Rev. 1:7). In the following verse the One Who would come introduces Himself. In this event it is not the coming as Son of man, but of the Almighty, ***“I am Alpha and Omega, the beginning and the ending, saith the LORD, which is, and which was, and which is to come, the Almighty.”*** (v. 8).

In chapter 4 John saw a door open in heaven and again he heard the Voice of the Almighty like the sound of a trumpet calling him, *“Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and ONE sat on the throne.”* (vv. 1-2). He saw, as Isaiah had, the ONE sitting on the throne and heard the same as the prophet in the Old Testament, ***“Holy, holy, holy, LORD God Almighty, which was, and is, and is to come.”*** (v. 8).

What man would dare, in spite of all the clear and true statements in the Holy Scripture about God, to remain in the misconception of a “three-person-God”? Whosoever still prefers to seek recognition by men will not be able to humble himself and submit under the mighty hand and Word of God. But all who believe as the Scripture says will receive divine revelation and accept correction.

Proceeded from God

“In the beginning — not in eternity which has no beginning and no end — ***was the Word, and the Word was with God ...***” (Jn. 1:1). This refers to the beginning of time and applies for the period of the Old Testament. The following text speaks of the New Testament, ***“And the Word was made flesh, and dwelt among us ...”*** (Jn. 1:14). In the completion will apply, *“and the Word was God.”* The key for the right understanding of Scripture lies in the precise synchronisation of the Old and New Testament. The one points to the future, telling us what will be, the other into the continuous presence leading to the fulfilment.

Throughout the Old Testament we see Him as LORD, in the New Testament entering into His humanity as Son — as the firstborn of many brethren. His testimony as Son to the scribes then and today is the same,

*“If God were your Father, ye would love me: for I **proceeded** forth and came from God ...”* (Jn. 8:42). Addressing His disciples then and now He says, *“For the Father himself loveth you, because ye have loved me, **and have believed that I came out from God. I came forth from the Father, and am come into the world ...”*** They replied then and we do today, *“Now we are sure that thou knowest all things, and needest not that any man should ask thee; **by this we believe that thou camest forth from God.**”* (Jn. 16:26-33). In the high-priestly prayer the Son expressed, *“For I have given unto them the words which thou gavest me; and they have received them, **and have known surely that I came out from thee, and they have believed that thou didst send me.**”* (Jn. 17:6-8).

The Son, Who proceeded from the Father, announced the coming of the Holy Spirit, Who also proceeds from the Father, *“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, **which proceedeth from the Father, he shall testify of me**”* (Jn. 15:26). In the Old Testament God said, *“And it shall come to pass afterward, **that I will pour out my spirit upon all flesh ...”*** (Joel 2:28). In the New Testament it came to pass. All prophecies announcing the birth of the Son and the outpouring of the Holy Spirit were fulfilled. It began with the overshadowing of Mary by the Holy Spirit, and so the Father did beget the Son, Who was not called “Son of the Holy Spirit” — as in case of a separate person it would have to be —, but “Son of God” (Lk. 1:35). The Son begotten by the Holy Spirit was after His baptism filled with the Holy Spirit (Mt. 3:13-17), and so the fullness of the Godhead dwelled bodily in Him, as it is written, *“**For in him dwelleth all the fullness of the Godhead bodily**”* (Col. 2:9), so it could be fulfilled, *“**And ye are complete in him which is the head of all principality and power**”* (v. 10). The forerunner had announced what also took place, *“I indeed baptise you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptise you with the Holy Ghost, and with fire**”* (Mt. 3:11).

Thus it is recorded in Acts 2 in connection with the outpouring of the Holy Spirit. The Apostle Peter experienced it and testified of those who were baptised and received the gift of the Holy Spirit (Acts 10:44-48). In chapter 11 he once again emphasises this truth, so all for ever would comprehend the matter, *“**And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the LORD, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.**”* (Acts 11:14-18). All sons and daughters of God receive the same experience. They hear the Word, receive it as the divine seed into their hearts and are born again by the Holy Spirit (Jas. 1:18; 1. Pt. 1:23) to a living hope and experience “the

infilling” with the Holy Spirit.

Once again we need to ask, who gave the authority to the church fathers to put out of force the true testimony of the Scripture and replace the Word with the teachings and commandments of men? We further need to ask why protestant churches remain in unscriptural confessions and traditional doctrines. It must also be asked, does not, since the beginning, history repeat itself in the way that the builders reject the chief-cornerstone, Who also is the headstone, namely Alpha and Omega. This is said in the prophetic Scripture of those who build according to their own plans, ***“The stone which the builders refused is become the head stone of the corner.”*** (Ps. 118:22). For some *“He shall be for a sanctuary”*, for others *“a stone of stumbling and a rock of offence”* (Isa. 8:14). *“Therefore thus saith the LORD God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”* (Isa 28:16).

God placed all things upon the solid foundation of faith and revelation. Thus saith the LORD Jesus, *“Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the LORD’s doing ...”* (Mt. 21:42). It happened so He Himself could build His church and it is *“marvellous in our eyes”*. The Apostle Peter has written in detail about this subject in 1. Pt. 2:1-10.

Without mercy, under the influence of the evil one, God’s everlasting Word was put out of force and the cornerstone is being thrown from here to there. But now without compromise all biblical teachings must be set into force again by the direct authority of God’s Word. All unscriptural teachings and church dogmas must be brought down. The headstone will be put back into its rightful place during the last moving of the Holy Spirit under the rejoicing, *“Grace, grace unto it”* (Zech. 4:7). All the unscriptural dogmas, opinions and interpretations will pass away, only the Word of God shall remain for ever (Isa. 40:8; 1. Pt. 1:25; Lk. 21:33). Thus saith the LORD, *“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”* (Isa. 46:10).

All workers in the Kingdom of God have a great responsibility for the souls entrusted unto them. They cannot take it lightly where someone will spend eternity. Everyone must ask himself from where the teaching that he is representing originates. The testimony of the Redeemer is clear, *“Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”* (Jn. 7:16-17).

Can this be said of the preachers, evangelists, teachers, pastors, etc. of today? Here the important question must also be asked, whether a

direct calling and commission was received from the LORD, to which applies, ***“Verily, verily, I say unto you, He that receiveth whomsoever I sent receiveth me; and he that receiveth me receiveth him that sent me.”*** (Jn. 13:20). Only then can truthfully be said, ***“He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.”*** (Lk. 10:16). To whom does it really apply today, ***“... as my Father hath sent me, even so send I you.”*** (Jn. 20:21b). Prophets and apostles were servants sent directly by the LORD. What and who do we hear today in all the many different meetings?

The divinely revealed Word was made a philosophical-theological faculty. The divine calling was replaced by a profession. It no longer applies to the majority of the ministers, ***“They shall all be taught of God”***. Faith was changed into philosophy, although the Apostle Paul already then gave this warning, ***“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”*** (Col. 2:8).

The challenge for every servant of God today is the same, ***“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”*** (2. Tim. 4:1-5). With those strong words Paul beseeched his co-worker Timothy. Not a minister is the authority, but God’s Word is the final absolute and the only divine authority.

“I will build My Church”

Christ has only one Church, which He has redeemed and calls out from all nations, tribes and languages and unites with Himself. The Saviour said, ***“... I will build my church ...”*** (Mt. 16:16-18). His Own Church He will complete until the glorious day of His return (Phil. 1:6 a. o.) ***“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”*** (Eph. 5:27).

This is one of the most important phases in history. Now the everlasting Gospel is being preached as a witness to all nations (Mt. 24:14; Rev. 14:6). Parallel to this, the calling out of all true believers who make up the Bride Church is taking place. Now He demands of His Own, ***“Wherefore come out from among them, and be ye separate, saith the LORD, and touch not the unclean thing, and I will receive you”*** (2. Cor. 6:14-18). This command will obviously only be followed by those who actually experience their preparation and are part of the Bride Church. The LORD placed special ministries for different tasks into the Church, as it is written,

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers ...”(1. Cor. 12:28; Eph. 4:11-16 a. o.). Such ministries are not prepared in seminaries but rather divinely ordained. Such servants are instructed by the Holy Spirit in the things pertaining to the Kingdom of God, after having received a divine calling.

The Apostle Paul writes of those who are ordained for the proclamation of the mysteries of God’s Kingdom, ***“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.”***(1. Cor. 4:1-2). Therefore we have to indict all who hand on unscriptural teachings. It must be uncovered and stand the test before God’s Word.

In the course of church history the whole counsel of God was never so thoroughly and completely revealed as it is now. As it was in the beginning at the first coming of Christ, so it is now just before His Return. At first the promised prophet came on the scene (Isa. 40:3; Mal. 3:1), as we find confirmed in the four Gospels, a man sent from God to prepare the way of the LORD and to testify about the Light that illuminates everyone. Then the promised Redeemer, the Messiah Whom John had introduced appeared on the scene.

Now the LORD speaks to His Own as He did then, embracing all of the Word, beginning with Moses, the Psalms and the prophets and continuing with all of the New Testament. Whosoever believes what He promised in His Word, to him it will be revealed and he shall understand (Lk. 24:27-49). Whoever does not believe can never receive the revelation. Only faith leads into revelation by the Spirit. After the LORD had spoken to His disciples, showing them the secrets hidden in the parables, He asked, ***“Have ye understood all these things? They say unto him, Yea, LORD. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.”***(Mt. 13:51-52).

A servant placed by the LORD will not proclaim half-truths, but in the true sense of the word will teach the whole counsel of salvation. In the mouths of all of God’s servants His Word remains for ever the truth, as it came forth from His Mouth (1. Ki. 17:24). Now three things are joined: the “Food”, the “Will”, and the “Work” of God, all of which come to completion within the Bride Church. As it was then with the Bridegroom, so it is now with the Bride, ***“Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.”***(Jn. 4:34).

We all must fully comprehend what the LORD meant when He said, ***“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”***(Mt. 4:4), for it is written, ***“Behold, the days***

come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, **but of hearing the words of the LORD.**” (Am. 8:11). We also have to recognise the fact that every private interpretation of the original Word carries the poison of the serpent and spiritual death with it. We have to know the original significance of the Word wherein the Will of God is revealed. It is of great importance to know what the LORD predicted that should come to pass before He returns as Bridegroom. We need to ask what ministry would have to take place. The main concern is the promised Elijah, through whose ministry the full Word and direct Will of God must be made known before the time of grace terminates. *“And Jesus answered and said unto them, **Elias truly shall first come, and restore all things.**”* (Mt. 17:11). Also the teaching ministry the LORD promised to rightly place all things and to distribute the stored-in food, *“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, **to give them meat in due season? ... Verily I say unto you, That he shall make him ruler over all his goods.**”* (Mt. 24:45-47). Thus the restoration takes place in actuality, as the prophetic ministry is connected to the teaching ministry, whereby all things are brought back into the original state.

Vain words are of no avail to them who speak or to those who hear them. The Apostle Paul therefore gave the warning, *“Let no man deceive you with vain words ...”* (Eph. 5:6). Of our Redeemer it is said, *“Then said I, Lo, I come (in the volume of the book it is written of me,) **to do thy will, O God.**”* (Heb. 10:7-10). Of the redeemed we also read, *“And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! **For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.**”* (Mt. 12:49-50), and also, *“For ye have need of patience, that, **after ye have done the will of God, ye might receive the promise.**”* (Heb. 10:36-39). Now the spiritual food must strengthen us, so we can do the will of God. Only to pray, “Thy will be done ...” is of no benefit to anyone. As it was with the head, so it must be with all the members of the Body of Christ until the will of God is done, right to our completion.

Someone has to say it

Someone has to say it and give the warning. In all the countries of the world the respective representatives of the various religions fight for their own teaching views and defend their tradition as the “leading culture”. All of them send out their missionaries, who are bustling around everywhere. We not only have the different religions of this world, we also

have 342 “Christian churches” joined in the “World Council of Churches”, which was founded on August 23rd, 1948, in Amsterdam. All claim to believe in God and in the Bible, but teach and practise things quite differently. Apparently they are all building their own kingdoms, considering them to be the Kingdom of God. The Church of Jesus Christ is not striving for worldly recognition or worldly power, but rather is predestined to contend for the faith that was once and for all ordained for the saints (Jude 3). This was the task in apostolic days; this is our commission today. The Word of God must be acknowledged as valid in all things. The interpretations and teachings of men are deceptions of the enemy and must be uncovered. It does not make sense when evangelists speak about the return of Christ and the signs of the end-time, yet remain in the old leaven of the inherited unscriptural teachings. Everyone who searches honestly for the truth must be aware of the fact that those who read this exposition have to make a decision. They must know that God’s Word will also not return void with them, but accomplish in reality what It was sent for (Isa. 55:11).

One therefore must say what needs to be corrected, and he must be able to say it in the name of the LORD. The sad part is that people within Christianity do not even realise that we were all born into and live in “falsified faiths”. Interpretations exist everywhere, but not the Word!

The Apostle Paul had no doubts that he was preaching the true Gospel, for he received it by the direct revelation of Jesus Christ. Knowing therefore about his direct responsibility before God, he pronounced the curse upon all who preach another Gospel (Gal. 1). But today many are speaking of blessings and preach another Gospel, without being aware of it. Again we ask, **“What does the Scripture say?”**, and all who are of God will only take the answer found in God’s Word. The others will continue in their church views and defend them.

Especially misunderstood and privately interpreted in the course of church history — even by renowned Bible translators — and still to this day is Mt. 28:19, *“... baptising them in the name of the Father, and of the Son, and of the Holy Ghost.”* The same applies to the significant statement our LORD made in Jn. 20:23, *“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”* Also other Bible subjects were fiercely discussed. Actually, every teaching was more or less misunderstood and reinterpreted. Therefore we have to charge everyone before the Judgement Seat of God. If we are honest and wish to find our way out of the spiritual chaos, we must return to the very beginning. Only then we shall come to know how the apostles dealt with these teachings, which they never argued about, but they simply understood and practised them correctly.

The Apostle John writes, *“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled ... declare we unto you”* (1. Jn. 1:1-3) — not what was introduced centuries later. At the beginning of the New Testament Church, things were done as the Apostle Peter, who was ordained by the resurrected LORD and had the keys of the Kingdom, commanded. In his first sermon on the Day of Pentecost he led those who were seeking to the door and unlocked it for those who believed. He showed them the narrow way and the gate that leads to eternal life through repentance and baptism. Thus they entered into the Kingdom of God, by believing and obeying. He precisely proclaimed it according to what our LORD had said in Mt. 28 and also in conformity with the commission in the Gospel of Mark, ***“He that believeth and is baptised shall be saved; but he that believeth not shall be damned.”*** (Mk. 16:16).

The Apostle Peter considered the commission in the Gospel of Luke as well, ***“... and that repentance and remission of sins should be preached in his name among all nations ...”*** (Lk. 24:47). In the first sermon therefore was also fulfilled what our LORD had said in the Gospel of John, ***“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”*** (Jn. 20:23).

The forgiveness of sins was proclaimed through the Gospel and all who believed experienced it. To them who truly believed, the man of God of the first hour could say, “Your sins are forgiven in His name!” All who did not believe, their sins could not be forgiven. Faith comes from the preaching of the Word of God (Rom. 10). All who believed, their sins were remitted, and all who believed not, their sins were retained. Thus it is to this day under the proclamation of the Gospel of Jesus Christ. The great commission was carried out in the first meeting on the Day of Pentecost as is written in the four Gospels — it was correctly preached as an all-inclusive summary and practised. First the sermon, then faith, followed by repentance worked through the Spirit and the forgiveness the individual receives. The next experiences are the baptism in water and in the Holy Spirit.

Whoever sees a contradiction between the great commission the LORD gave and the practice of the apostles, has obviously misunderstood that baptism was to be done into the name. Father is not a name, Son and Holy Spirit are not names. They are designations like Creator, Saviour, King, etc. The baptism was to be done into the name, as it actually happened. What kind of book would we be reading if therein were discrepancies and contradictions? The contradictions are only in the heads of men, after the enemy has misinterpreted the Word to them. For those who are misled by him, the Word of God is made of none effect and the church

traditions are justified. Thus saith the LORD to them, ***“Full well ye reject the commandment of God, that ye may keep your own tradition ... Making the word of God of none effect through your tradition ...”*** (Mk. 7:7-13).

The name in the Old and the New Testament

The importance of the name of our LORD shall once again be shown forth in its significance for faith, baptism, and the full salvation. In the Prophet Joel we find the prediction that those who will call upon the name of the LORD for the salvation of their souls would be saved. The promise reads, ***“And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered ...”*** (Joel 2:32). In the first sermon the Apostle Peter proclaimed this prophetic word to the multitude in Acts 2. The “... it shall come to pass ...” through the completed work of redemption merged into “... it came to pass ...” ***“Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls.”*** (Acts 2:41).

The apostle meant the same LORD the Prophet Joel spoke of. On the day the New Testament church was established he showed forth the name that was meant, ***“Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins ...”*** That is the valid pattern of the administered commission for the New Testament church. The traditional triune baptismal practice is a blasphemy of the actual commission, ***as it denies the name***. The doctrine of Christ, which also is the teaching and practice of the apostles, is found in God’s Word only. A mere reference to Christ and Peter is certainly not sufficient. Whatever does not agree harmoniously with all of God’s Word is not right at all.

The following Bible references will show us the importance of the actual baptism. The Apostle Paul includes himself when he testifies, ***“Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”*** (Rom. 6:3-5). ***“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”*** (Col. 2:12).

The traditional unbiblical sprinkling of infants is called “baptism”, but in reality it is not. The Greek word for baptism “baptisma” means

actually “being immersed” — dipped under. This is known by all theologians. To make things worse, the words of Jesus in Jn. 3 were terribly misunderstood and therefore misapplied, *“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”* Taken out of context, the Scripture was misinterpreted and the infant baptism was declared to be the new birth by water and Spirit. The infant does not know anything about grace or salvation and absolutely could not be born again by this administered ceremony. When asked later in life, those who have received the infant baptism most of the time do not want to hear about grace and do not want to be bothered with Jesus Christ. With the unscriptural teaching and baptismal practice we herewith charge before God those who administer these.

Baptised were originally only those who believed, and that by being immersed into the water. Like someone who died is laid on his back into a coffin and buried, so the one who died to himself with Christ is symbolically buried with Him in baptism (Rom. 6:3-11). Being lifted up from under the water the person signifies to be raised with Christ into a new life. We should no longer have discussions about God or about baptism, we should put the divine order into force again, **“One LORD, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.”** (Eph. 4:5-6).

Philip proclaimed the Gospel of the Kingdom of God and the name of Jesus Christ in Samaria. All who believed, men and women, were baptised in the Name of the LORD Jesus (Acts 8:1-17). After the Evangelist preached the Gospel of Jesus Christ to the eunuch who was reading in the Prophet Isaiah, the man said, *“See, here is water: **what doth hinder me to be baptised?**”* Philip confirmed, *“If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: **and they went down both into the water, both Philip and the eunuch; and he baptised him.**”* (Acts 8:33-40). Even John baptised where there was much water (Jn. 3:23), because he had to administer the baptism properly. Jesus Christ our Saviour was baptised by him and then came out of the water (Mt. 3:16).

When the act of scriptural baptism takes place, both the person administering and the one receiving the baptism enter into the water. Or is there someone who dares to deny this, even though it is written? The correct sequence is still in force: sermon, faith, baptism. Who would dare to contradict God and His Word and remain in the unscriptural tradition?

In the Old Testament the name of the LORD was *JAHWEH* that was called upon. In the New Testament the name is *JAHSHUA*, and it is the

same I AM, Who could say, **“Verily verily, I say unto you, Before Abraham was, I AM”** (Jn. 8:58). JAHWEH of the Old Testament is JASHUA/JESUS of the New Testament. In the Old Testament He appeared in the spiritual body, in the New Testament in the body of flesh, because of us who are in the body of flesh, to redeem us.

Paul summarises it like this, **“That if thou shalt confess with thy mouth the LORD Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same LORD over all is rich unto all that call upon him. For whosoever shall call upon the name of the LORD shall be saved.”** (Rom. 10:9-13).

In the 3rd chapter of the Book of Acts we read about the miracle of healing experienced by the lame man. Peter gave the answer, **“Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk!”** (v. 6). In the 4th chapter the apostles were summoned before the counsel because of this healing. They were asked, **“By what power, or by what name, have ye done this?”** The answer of Peter was, **“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”** (vv. 7-12). The Apostle Paul, having divine authority because of his heavenly calling, writes, **“And whatsoever ye do in word or deed, do all in the name of the LORD Jesus, giving thanks to God and the Father by him.”** (Col. 3: 17).

All things means everything, and the man of God said that all things must be done in the New Testament covenant name, and that applies to the whole church throughout the course of the New Testament. Who is right? God or men? Peter in Jerusalem, Philip in Samaria, Paul in Ephesus — all were baptising in the name of the LORD Jesus Christ. Thus the testimony of baptism is founded on three and more witnesses.

We can see clearly that the emphasis in the Old and the New Testament is placed upon the name of the LORD, in which all things must be done. **“In all places where I record my name I will come unto thee, and I will bless thee.”** (Ex. 20:24b). **“For where two or three are gathered together in my name, there am I in the midst of them.”** (Mt. 18:20). In Ps. 22:22 we read, **“I will declare thy name unto my breth-**

ren ... "In the sermon on the mountain we were told to pray, *"Our Father who art in heaven, **Hallowed be thy name ...**"* (Mt. 6:9). In the high-priestly prayer we read, *"**I have manifested thy name unto the men which thou gavest me out of the world ...**"* (Jn. 17:6). The Son of God also prayed, *"Holy Father, keep through **thine own name** those whom thou hast given me ... And I have **declared unto them thy name**, and will declare it ..."* (vv. 11+26). The concern is the name, which is above every other name, in which God as Father revealed Himself in the Son. May this be heard by all the peoples, and thou, o people of God, take this well-meant warning seriously, believe it and act accordingly!

The great Apostasy

How is it possible, that in churches where a short while ago the prayers were sent to the throne of grace in the name of Jesus Christ, now the traditional church course is being taken and the biblical pattern forsaken? If the leading brethren of today would recognise that this is the time in which God brings all things back into the original state, should it then not be exactly the other way around? Would the Apostle Paul not ask, *"Who has bewitched you?"* (Gal. 3:1). Strange things are introduced in the charismatic meetings wherein people from all confessions participate. People are obviously brought under a peculiar influence, accompanied by some kind of heavy music they are hopelessly swept away.

Upon demand all do whatever they are asked. They come to the front and as expected fall backward, etc. The charismatic person declares they are slain by the Holy Spirit and have entered into the rest with God. But is it so in reality?

Whoever has read the Holy Scripture knows, that, without exception, all in the presence of God fell on their faces, from Abraham (Gen. 17:3) to Moses and Aaron (Num. 14:5) to Joshua (5:14) to all of Israel at the dedication of the Temple (1. Ki. 18:39). David cried out, *"**O come, let us worship and bow down: let us kneel before the LORD our maker ...**"* (Ps. 95:6-7). Also Daniel fell on his face (8:18). Jesus fell on His face in the Garden of Gethsemane (Mt. 26:38-42). The Apostle Paul writes in 1. Cor. 14:25, that when the Spirit of God is working through the gift of prophecy, men will fall on their faces. Also John on the isle of Patmos fell on his face (Rev. 1:17). Even all the heavenly hosts in worship do fall on their faces: *"And all the angels stood round about the throne, and about the elders and the four beasts, and **fell before the throne on their faces**, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God*

for ever and ever. Amen.” (Rev. 7:11-12).

One has to say it and give the warning that things are not right! The falling backward, as God’s Word says, is judgement upon those who did not enter into the divine rest. *“But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; **that they might go and fall backward, and be broken and snared, and taken.**”* (Isa. 28:7-13). This scripture is now being fulfilled everywhere. If people fall backward, as the Scripture reveals, no one should speak of blessing, but rather of judgement. The admonition, “Test the spirits!” is the special command for this hour. It should always be done in comparison with God’s Word. Now in the end-time the deceiving spirits are so close to the true working of God, that *“if it were possible, they shall deceive the very elect.”* (Mt. 24:24). When the same Spirit of God is at work as it was at the beginning, then of necessity all things have to be as they were at the beginning: the same faith, the same baptism, the same ministries, the same gifts and fruits of the Holy Spirit would be manifested. The deception is so close to the real thing and is continuing. How much longer, we need to ask.

Whoever does not understand that this is the last most important period of time before the return of Christ, wherein all things must be placed back into the original state and order, will not comprehend the urgency of the correction through the Bible teaching. What the Apostle Paul predicted for the end-time, we are now experiencing. The great apostasy continues non-stop, so the man of sin can lift himself up therein and be recognised as the globally esteemed spiritual and moral authority. The actual adversary is the son of perdition, who exalts himself above all that is called of God and being worshipped. The majority does not notice it, but the whole religious world listens to him, whether with one or with both ears, as they sit with him in the same boat. The Bible declares that all who do not have the love for the truth, which is alone the everlasting Word of God, will have to believe the lies of strong delusions (2. Thess. 2).

If anyone does not believe God’s original Word, he is damned to believe the lie of the twisted word. If someone does not believe the Son of God, that person will have to believe the son of perdition. Whosoever does not believe what God said by the true Prophet (Dt. 18:15-19), the promised Messiah, the Anointed One, as the Apostle Peter emphasised, *“And it shall come to pass, that every soul, **which will not hear that prophet, shall be destroyed from among the people.**”* (Acts 3:17-26), will believe what the false prophet says (Rev. 19:20). Whoever does not fully believe what Christ said, does thereby believe the teachings of the anti-christ. To make reference to the Apostles Peter and Paul does not mean anything, if one does not agree with their doctrine and scriptural prac-

tice. The eternal life is at stake. Only if we believe as the Scripture says, the divine life comes forth. The Word is the seed (Lk. 8:11) and the life of God that is in the seed can only come forth in those who have received it by faith and died to themselves with Christ. *“He that soweth the good seed is the Son of man; the field is the world; the **good seed are the children of the kingdom**; but the tares are the children of the wicked one.”* (Mt. 13:37-38).

The many false prophets and false christs, which are the anointed miracle workers of the end-time, who Jesus Christ Himself predicted (Mt. 24), are in agreement with the triune confession, which was unknown to Christ and the apostles. They also believe that baptism must take place in the triune formula and thus are directly in opposition to the teachings of Christ and the apostles. The original church did remain in the doctrine of the apostles (Acts 2:42). In spite of an outward appearance of confirmation for their ministry, when put through the test by the Word they are exposed as false apostles (Rev. 2:2).

According to Mt. 7, from verse 21, they are the ones who will claim to have done great things in the name of Jesus. But where they themselves are concerned, they reject this name which they sing about and use, as they categorically refuse to be biblically baptised like Paul in the name of the LORD Jesus Christ. They are not prepared to bear the reproach of Christ, they wish to be honoured before the people (Jn. 5:44). Without being aware of it, they do preach another Gospel, another Christ and are under the influence of another spirit (2. Cor. 11:1-13). Now it must be that way, so the Scripture will be fulfilled, *“Not every one that saith unto me, LORD, LORD, shall enter into the kingdom of heaven; **but he that doeth the will of my Father which is in heaven.** Many will say to me in that day, LORD, LORD, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: **depart from me, ye that work iniquity.**”* (Mt. 7:21-23).

In spite of their impressive ministries they shall be rejected and called the workers of iniquity and therefore are placed on the same level with the adversary, who represents the mystery of iniquity. (2. Thess. 2:3-7). *“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, **and them which do iniquity**; and shall cast them into a furnace of fire ...”* (Mt. 13:41-42).

The charge must be made before God and all the religious deceptions must be indicted, all the things that are interpreted into the Word must be brought into the open. Before God only His Word is valid, to which nothing should be added (Rev. 22:18). The divine judgement begins at the house of God — in the Church of Jesus Christ. As the Word of God at

the beginning went out from Jerusalem and the teaching from Mount Zion (Isa. 2; Acts 2), so now must the same teaching and Word be proclaimed throughout the earth. For the true Church the following passage now applies again, *“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”* (Heb. 12:22-24).

This is the last call through the last message, the final calling to come out of the Babylonian captivity. We are not living at the time of reformation, when the 95 theses were nailed to the castle church and many things were reformed, we are also not living in the centuries that followed, with revivals leading deeper into the Word of truth, we are now living in the time of the full restoration of the divine order in the Church of the living God. Now the man-made foundations, which are in actuality sand and not “the rock”, must be shaken, so the whole building will collapse. But who does recognise the day and the message? Who is ready to follow the LORD all the way, right to the completion? Who takes the call seriously?

The Challenge

I would like to meet the person that honestly believes and declares that there are three Eternal, three Omnipotent, three Omniscient, existing as independent persons, agreeing in all things, sharing the Godhead. That indeed would be three gods and no longer the ONE God, if language still makes sense. Therefore especially the “Trinity religion”, which goes back to the Tunisian Tertullian, who first invented the terminology “Trinity”, must be placed before God’s Judgement Seat. It must bow to the true verdict of His Word. Also the teaching of Sabellios, who invented the “Oneness doctrine”, must stand the judgement of the Word.

Yes, one can be taken aback, considering what is being asserted in recent times in the religious world, namely that Jews, Christians, and Muslims believe in the same God. Now globalisation is on the agenda and the religiously dominated world order. As we read in the headlines, the goal is the “alliance of the world religions”. Not only the daughter churches return to the mother church, but also the world religions are invited to come to Rome. The twelve most important ones have already demonstrated their desire for unity. That all of them believe in the same God is, simply put, an unbelievable lie.



In such manner the representatives of the “Trinity teaching” prefer to present the “Tree-Person-God”. It must be permitted to ask if the LORD God so walked in the Garden of Eden. Was Adam made in this kind of image? Certainly not! Did God appear to Abraham this way? Most surely not! Did He speak with Moses face to face in this form? Most certainly not! May the representatives of the “three-person-theory” once and for all admit how senseless their view is. God does not permit anyone to produce such an image representing Him. To even present such an image is a transgression against what God Himself said in Ex. 20:1-7; it is a blasphemy.

The triune God created by the church fathers in Christendom, presented as the three images, as they were known in the ancient religions, or having three faces, as often represented in drawings, is not the true God the Bible testifies of (Ex. 20:1-6; Dt. 5:6-10; Dt. 6:4-9). Three eternal persons, who agree but are different, can in no way be the ONE unique God, definitely cannot be the true God, the God of Abraham, Isaac and Jacob, the God of Israel — the ETERNAL ONE. The LORD God in the Old and New Testament must be the same, regardless of how He reveals Himself. He Himself ordained for His people the true confession of faith, ***“Hear, O Israel: the LORD our God is one LORD.”*** (Dt. 6:4-9). The same confession applies for the New Testament, ***“And Jesus answered him, The first of all the commandments is, Hear, O Israel; The LORD our God is one LORD: And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.”*** The reply of the attentive audience was, ***“Well, Master, thou hast said the truth: for there is one God; and there is none other but he.”*** (Mk. 12:29-32).

Since September 11th, 2001, when Islamic fanatics slaughtered the pilots and flew the aircrafts with all the passengers into the towers of the World Trade Center in New York, many have searched in the various encyclopaedias and the historical books about the Islamic religion. We have come to know and were surprised to learn that Allah was the ancient Babylonian moon god, who was supposed to give fertility to all the vegetation on earth. Therefore the religion of Islam has chosen the half-moon as their symbol and is, from its point of view, fighting against the unbelievers until it becomes the full moon, that is to say, when all the world has submitted to the religion of Mohammed. The “moon god”, of

course, is a totally different god, an invented god, and has nothing in common with the Almighty. Only after Mohammed had fought 28 wars against all the other tribes, conquering them and their gods, he proclaimed Allah, the god of his tribe, to be the only god to be worshipped in the Kaaba at Mecca.

The declaration that God is in every religion and Christ is found everywhere is also a terrible lie. The only true and living God is the ONE Whom we meet and Who meets with us from Genesis 1 to the last chapter of the Bible. Although He manifested Himself in many ways, to Him alone applies the term “monotheism”.

On May 14th, 1999, in the Vatican, the Pope kissed the ornamental binding of the Koran at the occasion of the visit by the Patriarch and Imam from Baghdad. For days the Iraqi television showed this scene.



Now the intention is to unite all religions into the acceptable “world community”. Again Satan uses God’s Word, *“That they all may be one ...”*; but leaves out what is said before and after. Now also the calling out of God’s children is taking place. They are the little flock which unites under Christ, the Head, in truth, *“That they all may be one; as thou, Father, art in me, and I in thee ...”* (Jn. 17:21). The LORD calls His Own out and urges them to make a decision by asking, *“And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? **And what agreement hath the temple of God with idols?**”* The Church of Christ is also meant to be the dwelling place of God on earth, *“For we are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”* The challenge is given, *“Wherefore come out from among them, and be ye separate, saith the LORD, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the LORD Almighty.”* (2. Cor. 6:15-18).

Only in the Son the Father came to us and only in Him we come to the Father. Jesus said, *“I am the way, the truth, and the life: no man cometh unto the Father, but by me ... **Believest thou not that I am in the Father, and the Father in me?** The words that I speak unto you I speak*

not of myself; but the Father that dwelleth in me, he doeth the works."(Jn. 14:6+10). Thus saith the LORD, "I and my Father are one."(Jn. 10:30)

What is reliable?

God and God's Word alone is reliable. Abraham believed God and it was imputed to him as righteousness (Rom. 4). All true believers are the spiritual seed of Abraham (Gal. 3). They walk in the footsteps of faith, believing as the Scripture says. God's testimony is clear, so is the testimony of the prophets and apostles. Now the concern is our testimony, which needs to coincide with what is written.

The apostate Christianity has forsaken the true belief and created a self-made religion. The ONE God was divided into different persons, who are also separately worshipped. Then followed the exaltation of Mary into the state of "Mother of God", the "Theotokos" (431 A.D.). This is very serious, here the spirits are separating, for it is written, *"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ ..."*(1. Jn. 4:2-3). Because the church fathers declared the Son to be "God from God and light from light", as they formulated it, and placed Him as the second person beside the ONE God, they came forth with the declaration of Mary to be the "Mother of God". That is, of course, a direct anti-christ confession. The Bible does not know a God Who has a mother. God is from eternity to eternity. When Elizabeth was filled with the Holy Spirit, she spoke what for ever is valid. When she greeted Mary she never said, "The mother of God comes to me.", but rather as is written in the Book of Truth, *"And whence is this to me, that the mother of my Lord should come to me?"*(Lk. 1:43). The Angel also did not announce the birth of God, but the birth of our LORD, as is written in Lk. 2:11.

The Son was begotten, Who is Christ, the Saviour, the Anointed One, the Messiah, manifested in the flesh. Not an eternal Son became flesh — man, but rather He Who was the Word in the beginning, the Logos was manifested as Son in the body of flesh. That is the divine truth. The confession of the church is entirely unscriptural, it is not the confession of Christ, but the one of the antichrist. Therefore it is written in view of the biblical confession concerning the Son, *"Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son — as the Scripture declares Him — hath the Father also."*(1. Jn. 2:23). Just before this statement, the Apostle John warned of the antichrist, who does not confess that Jesus is the Christ since manifested in the

body of flesh. He emphasised the anointing of the Holy Spirit, which teaches us according to the Scripture *“that no lie — also not the one about an eternal Son — is of the truth”* (1. Jn. 2:18-27). The Holy Scripture does not once speak about the birth of the Son of God in heaven, but rather announces all through the Old Testament the birth of the Son, which took place here on earth, as the New Testament confirms. In heaven was only the »son of the morning«, Lucifer. But he exalted himself, fell, and became the adversary (Isa. 14:12-14; Ezech. 28:11-17), the god of this world (2. Cor. 4:4).

Also to lift Mary into the state of mediator and intercessor, right up to be the queen of heaven, and to consider the dogma of immaculate conception and of her bodily ascension to heaven, etc., etc., is anti-christ. If it had actually happened, then the apostles most certainly would have referred to it in their letters, as they did document the virgin birth and the ascension of Christ. All such statements of faith have no biblical foundation, they do not originate with Christ, the Head of the Church, and therefore must be declared to be anti-christ. Whatever the Scripture does not testify about must be rejected. The Bible only speaks of Jesus Christ to be the *mediator* and the *advocate*, and no one else. He alone is the King of kings. There is no need of a heavenly queen — neither in heaven nor on earth. It is also written, *“And no man hath ascended up to heaven, but he that came down from heaven, even the **Son of man** which is in heaven”* (Jn. 3:13). What is reliable: that what God’s Word declares or what church fathers and popes have invented in the course of time? Also the legend about the “apostolic succession” and Peter to have been the first pope is unbelievable. Neither the Bible nor church history ever reports of the Apostle Peter having been in Rome.

In regards to the worship of Mary and all the other saints and their likenesses, one must pose the question if this can still be called a divine service. The mariology and all the veneration of saints is completely foreign to the Bible. After that notable Day of Pentecost, when she along with the 120 received the Holy Ghost, which is essential for the believers, she was not once mentioned again throughout all the New Testament. She was the chosen vessel of God, the virgin, to give birth to the Son (Isa. 7:14) and had fulfilled the single, very important task allotted to her. She was and had to be a part of the fallen, sinful humanity, into which the Redeemer had to be born to save us out of the fallen state. Therefore she confessed Christ to be her Saviour (Lk. 1:47). The church of Rome has indeed changed all the original teachings and in part transferred things from Christ to Mary. Satan, the prince of this world, used the church fathers to cause this spiritual devastation. The enemy not only destroyed the divine order of creation, but also the divine order of

God's plan of salvation, so the worship does actually not go to the LORD God, the Creator and Saviour, but rather under religious pretence to him. All unscriptural things in the apostate Christendom must be put through the test and have to be indicted.

The church fathers were neither apostles nor prophets, they invented speculative theories about God and the various subjects, which later were put into statements of faith and dogmas. They apparently had no understanding of the realisation of God's plan of salvation, the way it was foretold in the Old Testament and comes to pass during the period of the New Testament. God has redeemed the fallen, from Him separated humanity from death and reconciled us with Himself, giving us eternal life. Adam was created as son of God at the beginning of the natural creation. Christ is the only begotten Son, the beginning of the new divine creation (Rev. 3:14). ***"Who is the image of the invisible God, the firstborn of every creature."*** (Col. 1:15-16). ***"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."*** (Rom. 8:29). ***"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."*** (1. Cor. 15:21-22).

To all born-again sons and daughters of God the following scriptures apply, ***"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."*** (2. Cor. 5:17). ***"And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."*** (Eph. 4:23-24). ***"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."*** (Col. 2:13). ***"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."*** (Jas. 1:18). ***"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."*** (1. Pt. 1:23).

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly." (1. Cor. 15:49). ***"But we all, with open face beholding as in a glass the glory of the LORD, are changed into the same image from glory to glory, even as by the Spirit of the LORD."*** (2. Cor. 3:17-18). The Redeemer had to appear in a body of flesh here on earth to accomplish the work of redemption. On the cross He cried, ***"It is finished!"*** ***"... God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."*** (Rom. 8:3).

As God had previously sent all the prophets, even John the Baptist, who came on the scene a man sent from God, but all of them born here on earth, the Son was also sent after He was born here on earth. The fateful

mistake in the thought-process of the theologians is found in the imaginary concept that the Son already existed beside God in eternity. The Apostle Paul clarified this for us in Gal. 4:4, "*But when the fullness of the time was come, God sent forth his Son, born of a woman, made under the law.*" And therefore "*in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*" (Heb. 2:17).

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1. Jn. 3:2). His resurrection in a glorified body is the guarantee for our resurrection and glorified body.

The time is near

Behind us are the two thousand years of the time of grace known as the "last days" (Acts 2:17; Heb. 1:1-2 a. o.), which God has allotted to humanity during the time of the New Covenant. Before us lies the great event of the taking away of the Bride Church to the marriage supper in heaven (Mt. 25:1-10; 1. Thess. 4; 1. Cor. 15; Rev. 19). The marriage supper in Glory is followed by the seventh millennium of humanity. We shall not concern ourselves with the two-thousand-year period from Adam to Abraham and also not with the two-thousand-year epoch from Abraham to Christ, likewise not with the short period of the great tribulation between the rapture and the beginning of the Millennial reign. We have already covered those subjects in other publications.

The »Day of the LORD« is being described in various contexts in the Old and the New Testament: as day of wrath and anger (Isa. 13:6-16), as day of darkness with signs in heaven and on earth (Joel 2), as the day that will come as the thief in the night (1. Thess. 5:1-4), as day on which all the works of men will go up in flames of fire (2. Pt. 3:1-10) a. o. The LORD Jesus spoke about it as the "day of resurrection". In John chapter 6 this day is mentioned in connection with the resurrection four times. "*And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*" (vv. 39, 40, 44, 54). At the commencing of the "**last day**" the first resurrection and at **its** end the second resurrection will take place. "*... And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*" (Jn. 5:29).

*“But the rest of the dead lived not again until the thousand years were finished. **This is the first resurrection.** Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and **shall reign with him a thousand years.**”* (Rev. 20:1-6). Then the last judgement will be, known as the “White Throne Judgement” (vv. 11-15). After it follows the new heaven and the new earth (Rev. 21:1) and time merges into eternity.

Now again a time period is fulfilled which could end at any moment. Although no one knows the day or the hour, the signs of the time do declare it. The promised return of Christ is already overdue, it is only the long-suffering of God, waiting for the last ones to enter His Kingdom (2. Pt. 3:9). For 2,000 years true believers have been waiting for the fulfilment of the promise the LORD Jesus made, *“... I go to prepare a place for you. And if I go and prepare a place for you, **I will come again, and receive you unto myself; that where I am, there ye may be also.**”* (Jn. 14:1-3). Never before has there been a time in which all the accompanying circumstances, which go along with this greatest event in the plan of salvation, were as prevalent as they are now. May the scoffers ask, as it was predicted for the end-time, *“Where is the promise of his coming?”* The Apostle Peter already then was led to give the answer, *“The LORD is not slack concerning his promise ... but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”* *“But, beloved, be not ignorant of this one thing, **that one day is with the LORD as a thousand years, and a thousand years as one day.**”* (2. Pt. 3).

The various things that would take place before His coming, the LORD Jesus mentioned in Mt. 24, Mk. 13 and Lk. 17 a. o. It would be as it was in the times of Noah — back then the interbreeding of the two lineages, the one of Seth and the one of Cain — the sons of God with the daughters of men —, took place (Gen. 6), which was ended by the flood. It would also be like it was in Sodom and Gomorrah, when morality reached its lowest point (Gen. 19). Abraham was the prophet of that time to whom the LORD revealed what would be (Gen. 18:17). God sent the judgement by letting fire and brimstone rain down from heaven. Before this world will experience the apocalyptic judgements of wrath and will be purified by fire, God offers grace and redemption. The warning is given before the judgement.

The LORD Jesus in view of the end-time confirmed the promise of the sending of the prophet Elijah, who should come before this great and terrible day (Mal. 4:5-6). It is so important that He renewed the promise in Mt. 17:11 and also in Mk. 9:12: *“And Jesus answered and said unto them, **Elias truly shall first come, and restore all things.**”* This promise is of equal significance as the one that spoke of the ministry of John

the Baptist, who came in the spirit and power of Elijah to turn the hearts of the Old-Testament-fathers to the New-Testament-children (Lk. 1:17), which referred to the first coming of Christ. Now the second part is being fulfilled, to turn the hearts of the children back to the apostolic fathers in the direct connection to the calling out and preparation of the Bride Church before the return of Christ. A complete restoration is promised in the Word of God to the New Testament Church, wherein she would be placed back into her original state.

The question certainly does arise about what the church of the living God lost that now before the return of Jesus Christ must be restored again. We have undoubtedly arrived at the turn of an era. Not panic, but recognition of the message, which precedes the coming of Christ, is the command of the hour. All should consider this exposition in the light of God's Word. To be in a state of readiness, everything must be returned to its original state within the Church of the living God, according to the promise. Therefore it is written, *"... when the times of refreshing shall come from the presence of the LORD; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."* (Acts 3:19-21). It has become fashionable to speak about the "end-time prophecy" and preach a "gospel of prosperity", all the while bypassing the biblical promises given to the Church. In the celebrated meetings we observe with the spiritual eye a repeat of what already happened at the first coming of Christ. The LORD again weeps over His Own, 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."* (Lk. 19:42). It is now as it always has been, even in the days of our LORD, believers of the Scripture thank God for what He has done, look ahead for what He is going to do, and bypass what He is presently doing.

Whosoever is not connected to the last move of God, will certainly not be ready to participate in the rapture. Enoch, the seventh from Adam, was taken to Glory without seeing death. He was a type of those living now in the last church age, who were given the following promise, *"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."* (Rev. 3:21). The true believers are now expecting what the Apostle Paul has written, *"We shall not all sleep, but we shall all be changed."* (1. Cor. 15:51). Before the body can be changed, the heart and life must be changed. In the Old Testament God made the promise of a new covenant to give unto His people a new heart, a new Spirit and a new life (Jer. 36:31-34; Ezek. 11:19; Ezek. 18:31-32). We find it confirmed in the New Testament

(Mt. 26:26-29; Heb. 8:6-13 a. o.). Of Enoch we read, *“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: **for before his translation he had this testimony, that he pleased God.**”* (Heb. 11:5). Now we need the rapturing faith and the divine assurance that we are pleasing unto God before being taken up.

To be enlightened and born again by the Spirit does not suffice for the first resurrection, the changing of our bodies and the rapture. The transforming power of the Holy Spirit must dwell in us to quicken our mortal bodies (Rom. 8:11). We need the indwelling of the Holy Spirit as a confirmation that we are sons and daughters of God, as it was with the Son of God (Mt. 3). *“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”* (Gal. 4:6). It continues right to the direct leading by the Holy Spirit, *“For as many as are led by the Spirit of God, they are the sons of God.”* (Rom. 8:14).

All prophets to whom the Word came were inspired and led by the Spirit of God. And all who believe the Word experience the same inspiration and leading of the Holy Spirit and are sealed thereby, *“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”* (Eph. 1:13-14). We must experience all redemptive blessings personally in our fellowship with God. That includes the renewing by the Spirit and the new birth, as well as the anointing and infilling of the Holy Spirit as it happened with the believers at the beginning.

All who wish to stand before God and participate in the taking up to Glory have the desire to walk with God. A life pleasing to Him is only possible in the direct agreement with His Word and Will. All other things are theoretical and wishful thinking. Two times God expressed His pleasure in His Son: once at the baptism, when He said *“... for thus it becometh us to fulfil all righteousness.”* (Mt. 3), and then at the Mount of Transfiguration (Mt. 17). There was the added command, *“... hear ye him!”* There have always been people on earth who were ordained to be sons and daughters of God according to the pleasure of His Own Will (Eph. 1:5 a.o.). They are the ones to whom the mystery of His Will and counsel is made known (Eph. 1:9-14). With view to the shortly expected return of Jesus Christ, the Apostle Paul encourages the true believers, *“For it is God which worketh in you both to will **and to do of his good pleasure** ... That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation ...”* (Phil. 2:12-18). God must be pleased with us before we can be taken up.

Now we shall present a further test, to see whether what someone believes is what the Holy Scripture teaches or what men are saying. We must come back to the prophetic promise for this time. John the Baptist was the fulfilment of Mal. 3, as the four Gospels confirm. He had his ministry two thousand years ago, just at the beginning of the Day of salvation. Now the time of grace is ending and the Day of the LORD is at hand and Mal. 4 had to be entirely fulfilled. We now again have a prophetic period, therefore the LORD emphasised, as already mentioned, the validity of this special promise, which was confirmed after the ministry of John the Baptist, who came in the spirit and power of Elijah, as still being in the future, ***“Elias truly shall first come, and restore all things.”*** (Mt. 17:11).

Whenever God does something extraordinary on earth, He reveals His secret to His servants, the prophets (Am. 3:7). Thus is fulfilled what the LORD predicted, *“He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward.”* (Mt. 10:41). But also the warning applies, *“Touch not mine anointed, and do my prophets no harm.”* (1. Chr. 16:22; Ps. 105:15). Then there are always those who stone the prophets of God who are sent to them, but decorate the tombs of those who have passed on. Whatever the reaction might be, the LORD sends messengers to His people before the judgement.

Just as Elijah called God’s people together, took the twelve stones according to the twelve tribes and rebuilt the altar that was torn down and then placed the sacrifice upon it, so God could answer (1. Ki. 18), thus through the Elijah-message the doctrines of the twelve apostles must be re-established (Acts 2:42; Eph. 2:20 a. o.) and all the true believers must be called together so that God can answer.

One has to honestly admit that all the charismatic meetings with all the praises and the special music are not yet the promised time of refreshing, but rather a well-meant but misleading celebration and religious entertainment. With the final move of the Holy Spirit the restoration of all things in the New Testament Church must take place. She has to be found in her original state, for that is the explicit promise. Sad but true, the worship is in vain, as our LORD said, if the worshippers still remain in man-made teachings, actually despising the Word, putting it out of force for themselves. Church creeds were declared infallible and compulsory for the members. The infallible Word of God at the same time was set aside. If a matter does not originate with Christ, then it is actually directed against Him. Therefore thus saith the LORD, ***“Howbeit in vain do they worship me, teaching for doctrines the commandments of men ... making the word of God of non effect through your tra-***

dition, which ye have delivered; and many such like things do ye.” (Mk. 7:7+13).

After the facts have been presented in this exposition, all have to decide for themselves whether the highly honoured church fathers and their representatives are still worthy to be respected and celebrated, or if from God’s point of view they all must be charged at the divine Judgement Seat. All are also asked whether it is sufficient from the scriptural viewpoint to go back to the reformers and what they said and taught, or whether we have to go back to the very beginning, to that which was spoken and taught by Peter, John, James and Paul and to what they practised. Others may follow their own judgement on whether it is enough to go back to what renowned men in the past centuries have said, or if it is a must for us to go back to the beginning and the things which were clearly taught and practised when the New Testament Church came into existence.

With this final comparison, so that no one is left out, we need to ask whether we should turn to the world-renowned TV-evangelists and ask what they teach about God, about baptism and so forth. Most certainly we have to make the strong point that we must go back to the Word of God. Back to the beginning! That is a must for all the preachers and the people alike.

It also must be brought to our attention that at the beginning of the New Testament the renowned Jewish teachers did miss God’s time of visitation. The Christian leaders of today speak of them as hypocrites and Pharisees, but in reality can be guilty of the same. Back then they did not submit under the mighty hand of God, they did not do the will of God, as they rejected the baptism of John. Therefore it is written, ***“But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptised of him.”*** (Lk. 7:29-30).

These days we also have plenty of evangelists and charismatic personalities who teach others, celebrate their services, and in their own eyes play an important role in God’s Kingdom, but do not recognise what God is currently doing according to His plan of salvation.

John the Baptist was a promised prophet who introduced the time of grace, *“And all flesh shall see the salvation of God.”* (Lk. 3:2-6). *“That all men through him might believe.”* (Jn. 1:6-13). John himself testifies in respect to the Saviour, *“And I knew him not: but that he should be made manifest to Israel, therefore am I come baptising with water.”* (1:31). Through the last prophet and his message the final time of grace has set in, and once again the emphasis is placed on baptism, **now it is compulsory for everyone who submits to the plan of God to be baptised scripturally in the name of the LORD Jesus Christ.**

Whenever God makes history on earth, the Kingdom of God breaks forth and the time to continue in our own ways is over. That all would comprehend what biblical and apostolic means and have no excuse for ever, we shall go to Acts 19.

The Apostle Paul visited a believing group in Ephesus. His first question was, *“Have ye received the Holy Ghost since ye believed?”* Astonished that believers had not received the Holy Spirit he asked, *“Unto what then were ye baptised?”* They replied, *“Unto John’s baptism.”* They were baptised with the same baptism as Jesus Christ, being the disciples of John. But that was no longer sufficient. The work of redemption was accomplished. The new covenant was in force. The Church was founded. From that moment onward was valid what the Apostle Peter by divine commission declared in his first sermon. Without discussion, so it is written, they obeyed what the man of God said, ***“When they heard this, they were baptised in the name of the LORD Jesus.”***

It needs to be emphasised that all things at the end must be as they were at the beginning. Looking back into time, the reformation and all revivals that followed had their place. Before World War I, at the beginning of the 20th century, there was a mighty move of the Holy Spirit. After World War II God sent the mightiest healing revival since the days of the apostles. But this is the hour of the final visitation of God at the end of the time of grace before the return of Christ. Now is no longer valid what someone taught or practised in the past ages, but only what the Word states, which was in the beginning. The divine biblical order as it was in the original Church must be re-established.

All who now refuse to be baptised in the name of the LORD Jesus Christ, what is part of the initial teachings (Heb. 1:2), reject for themselves God’s plan of salvation, which they think to be preaching or believing. If someone does not agree with the original, basic teachings, then it certainly will not be of any benefit to them to list all the things they have done in His name (Mt. 7:21-27). They will have to hear the *“Depart from Me ...”* from the lips of the LORD Himself. That is THUS SAITH THE LORD in His Word.

Behold, I come quickly

In Matthew 25 we read, *“Behold, the bridegroom cometh; go ye out to meet him.”* *“And, behold, I come quickly; and my reward is with me ...”* we find written in the last chapter of the Bible. Therein it also states, *“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”* (v. 14). In the 19th

chapter of the Revelation we read in verse 7, *“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready ...”* In Matthew 25 we read once more, *“... the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.”* Since the Gospels were written we also find the statement, *“They shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.”* (Mt. 24:40-41).

Taking into consideration the fulfilments of the predicted events that would be before the return of Christ, our LORD says, *“So likewise ye, when ye shall see all these things, know that it is near, even at the doors.”* (Mt. 24:33-34). Also in Luke 21 our LORD speaks about the signs of the time, *“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. ... So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand ... Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”* (Lk. 21:28, 31+36). All things take place when the time is fulfilled. Precisely half of those who went out to meet the Bridegroom and waited for His coming were ready to enter the marriage supper. The rest stood before the locked door, knocking. But it was too late — too late for ever. The urgency with all Bible-believing Christians is that they do not take a risk and think to themselves, “We are going to make it anyhow.”

Those belonging to the Bride Church will most certainly receive the promise of the Bridegroom for this time; they are called the children of promise (Rom. 9:8; Gal. 4: 28). They receive the promised Holy Spirit (Acts 2:33). To them applies Eph. 4:30, *“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”* According to Isa. 8:16, the testimony was to be bound and the word sealed in the disciples. We must know the necessary scriptural criteria to be ready for the rapture. With the help of God we have to fulfil the required conditions. The foolish virgins took their lamps; they had light. The wise virgins also took oil in their vessels, so they could refill their lamps and the smoking wick would not be quenched moving right into the decisive midnight hour. Throughout the Scripture oil is a symbol of the Holy Spirit. The anointing with oil was always connected with the consecration to God. Kings and priests were consecrated to God through the anointing and thereby placed into their ministries.

The prophetic word has, as soon as it has been revealed, become a brightly shining light in the darkness during this important time period. It clearly illuminates all the things pertaining to the end-time, but does

not permit a private interpretation (2. Pt. 1:16-21). We are now experiencing in actuality what is written, *"Thy word is a lamp unto my feet, and a light unto my path."* (Ps. 119:105). Bible prophecy must now, as it was at the first coming of Christ, be recognised and understood in its fulfilment. The question is, What applies to each individual of what our LORD said? ***"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!"*** or, *"but now they are hid from thine eyes"* (Lk. 19:41-42) or even, ***"he came to his own, and his own received him not"***. (Jn. 1). God forbid that this should repeat itself with anyone. In the contrary, may all readers experience the following, *"but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name!"* (Jn. 1:6-13) and also, *"... and as many as were ordained to eternal life believed."* (Acts 13:46-49). Blessed are those who this applies to, *"He that hath an ear, let him hear what the Spirit saith unto the churches."* That is what counts now, because towards the end, Bride and Bridegroom are in agreement. The announcement *"Surely I come quickly."* is replied to by the Bride, *"And the Spirit and the bride say, Come. And let him that heareth say Come."* Now the time is at hand. At the evening time of the "day of salvation" God gave light; now at midnight the wake-up call goes forth and soon the eternal morning will dawn. The Apostle Paul would cry out anew, *"Maranatha."* Come soon! (1. Cor. 16:22).

Epilogue

For over half a century I have had the privilege to be in the Kingdom of God, participating since 1949 in the revival that started after World War II. All the evangelists of the USA I became acquainted with already in the 1950ies and for some of them I translated. I was especially blessed by the ministry of the man sent from God, William M. Branham, USA. After verifying his teachings with the Word, I found out that his ministry was exclusively based upon the Word of God, biblical and apostolic. It is equal to character assassination, when the lie is being spread that William Branham belonged to the "Jesus-Only" church, just because some pastors of that denomination invited him to hold meetings. The truth is that he was ordained in 1932 in the same denomination of the Southern Baptist Church Billy Graham belongs to, by Dr. Roy Davis. The divine call and commission of course placed him with his special ministry into the Kingdom of God, being of service to all of God's children.

As it was with the prophets who were "seers", it was also with William Branham, who saw visions. Some time after he received his direct com-

mission on May 7th, 1946, he saw a vision of two trees full of ripe fruits. On the one tree was written “Trinity” and on the other “Oneness”. He saw himself standing between those two trees, putting his arms around them, shaking them mightily, and the fruits of both trees fell plenteous upon him. When the representatives of the “Assemblies of God”, Rev. Ness, and of the “United Pentecostal Church”, Rev. Siscem, met with him, he referred to the vision God had shown him. Each of the two great Pentecostal movements in the USA wanted him to join them. But he declared that he could not join either one, for his ministry was to be for all of God’s children in all the churches. At this point it needs to be said that no man of God is against the people who are in the various religions and denominations, but rather against the systems, which keep them as prisoners (Isa. 42:22).

The only one of all the evangelists who could name the day, the place, and the hour of his divine calling and commission was by defamation supposed to be brought to silence, so that all the others could continue with their programs. All who partook in the first revival wave after World War II know very well that William Branham was used by God Almighty to bring about the breakthrough of this great salvation and healing revival. The world would have never heard about the other evangelists if this divine commission had not been given. Without exception, all those who started their ministries towards the end of the 1940ies, in the 1950ies and early 1960ies were inspired in one of the Branham meetings, deciding to partake in this revival. Oral Roberts, T. L. Osborne, Gordon Lindsay, David DuPlessis, Demos Shakarian, dozens of them right down to Morris Cerullo and Kenneth A. Hagin — they all witnessed the supernatural working of God. But did they actually comprehend the purpose connected to this God-given, unique ministry?

Would the LORD Jesus be walking on earth today, then He would do the same as He did then. First He would walk into His Temple and clean up, turn a few bookstands over and chase out the profiteers. On the other hand He would point to the ministry that is preceding His return. As John the Baptist back then was sent with a message at the first coming of Christ to prepare the way of the LORD, so it is now before the return of Christ. The restoration by the end-time message is taking its course and preparing the way. Of John the forerunner it is stated, *“He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice”* (Jn. 3:29). John was the friend of the Bridegroom, a man sent from God, whose voice was the actual voice of the Bridegroom and the message to prepare God’s people. That is now also the case. A man sent from God, the friend of the Bridegroom, brings His message to the Bride. The Word of God

that remains for ever is the true divine message. What if it should apply — and it certainly does apply — that a divine commission at the end of the time of grace was given to William Branham with the words, “As John the Baptist was sent to forerun the first coming of Christ, the message that is given you will be a forerunner of the second coming of Christ.”? The man of God, after repeating what he was told, to avoid any misunderstanding said, “Not that I would be the forerunner but the message was the forerunner!”

From the moment the promised prophet then stepped on the scene, the Kingdom of God was being preached and the breakthrough was made (Lk. 16:16). Now the same is being repeated with the ministry of the promised prophet for our time. As John the Baptist knew his place in Scripture, so did William Branham, the man sent from God in our time, also know his place in the Kingdom of God. He was the one through whom the Lord once again illuminated the original teachings about Godhead, baptism, the LORD’S Supper, etc. All mysteries that were hidden throughout Scripture, even what actually happened in the Garden of Eden, were revealed. The biblical order was re-established and so were the original practices within the church. I was a witness in Europe and the USA of the things God was doing in our time through the ministry of William Branham right to his going home to 1965. I saw what happened in Bible days with my own eyes, I can testify that Heb. 13:8 and Jn. 14:12 were vindicated. We shall not go further into this subject, as I have already written about that promised ministry in various publications. Was he the prophet who should have a restoration-ministry before the “Day of the LORD” breaks forth, or are we to wait for someone else? The message of God’s Word he brought and the supernatural confirmation are actually authenticating it.

This exposition is dedicated to all of God’s servants around the world who carry the responsibility in churches, Bible schools, seminaries, etc. Many of them I came to know personally. And of course it is also for all those into whose hands by God’s grace this brochure happens to fall.

All will have to make a decision whether they should believe the true witnesses or the false witnesses. In Isa. 43:10 the LORD said, *“Ye are my witnesses, saith the LORD.”* The LORD Jesus, speaking to His apostles, said, *“... ye shall be witnesses unto me ...”* (Acts 1:8). We have taken the Old and the New Testament and shown the harmony among all of God’s witnesses. Will you listen to those who testified in the name of the LORD? It is therefore from now on impossible that a true child of God would continue to believe what false witnesses have said. Those false witnesses are the church fathers and their representatives who are teaching contrary to the true witnesses. It is written, ***“... he that believeth not God hath***

made him a liar ...”(1. Jn. 5:10). No one can serve two masters, no one can declare before God two different things to be right. From now on, no one has an excuse, and I can say, *“Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.”*(Acts 20:26-27).

The following is said only as a testimony, so that all will understand my responsibility, which I carry because of a direct call that I, Brother Frank, received on April 2nd, 1962, just at the breaking of the day here in Krefeld, Germany. The all-penetrating, commanding Voice of the LORD I audibly heard with my ears. After the morning prayer I stood in the room, looking for one moment to the window which was towards the East, when the Voice of the LORD came from above towards me, from my right side, saying, *“My servant, your time for this city will soon be over. I will send you to other cities to preach My Word ...”*In that moment my physical strength left me, I collapsed and fell over on my left arm, with the face towards the carpet. The whole experience of this calling I shall not speak about here, as I have already done so in other publications. I only assure everyone that the words of my testimony are just as true as the words of the Apostle Paul when he speaks about his calling in the Book of Acts. Obedient and faithful to the heavenly commission I have preached God’s Word only as it is written in the Bible. Of course, by God’s grace it was revealed to me by the Holy Spirit. I was growing spiritually and was led deeper from revelation to revelation and from light to light.

The supernatural experience I only mentioned so that all would understand my direct responsibility to be of the same magnitude as the one of the Apostle Paul. I can say as he did, *“For do I now seek the favor of men, or of God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ.”*(Gal. 1:10). Because there is so much deception on earth, the true voice of God’s Word must be heard in the religious desert without compromise. *“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the LORD endureth for ever. And this is the word which by the gospel is preached unto you.”*(1. Pet. 1:24-25). We are still living in the time of grace; correction is possible. Finally I wish to say that the signs of the time point very clearly to the promised and imminent return of Christ. The awakening call, the shout is now going forth, *“Behold, the bridegroom cometh; go ye out to meet him.”*Our dear LORD will keep His promise and return very, very soon — as we expect in our time. May all true believers join in saying, *“Maranatha! Even so, come, LORD Jesus.”*

The grace and the peace of God be with you all in the precious name of the LORD Jesus Christ. Amen.