

“Jesus Christ the same yesterday, and to day, and for ever.”
(Heb. 13:8)

CIRCULAR LETTER

October 2011

Heartfelt greetings to all of you in the precious Name of our LORD Jesus Christ with the following Scripture from Gen. 2:1-2:

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.”

God always finishes whatever He started. At the conclusion of His ministry on earth, our LORD could say, *“I have finished the work which thou gavest me to do.”* (Jn. 17:4b). The same Word “finished” that is written in regard to the creation can be found in the New Testament when our LORD hung on the cross and cried out, *“It is finished ...”* (Jn. 19:30).

The promise for the completion of the work of redemption reads as follows: *“For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.”* (Isa. 28:21).

The confirmation thereof is written in the New Testament: *“Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.”* (Acts 13:41). Just hearing about it does not suffice, we must actually experience it. Some people despise it; the others rejoice and partake in what God is doing.

From the very beginning, God has had a plan with humanity which He carries out in the course of time and which He will ultimately bring to a close. Time and time again, He has intervened in the history of mankind by selecting individuals to be His prophets through whom He could speak and act (Amos 3:7). Without exception, a divine calling and commission always had an end result. The true believers recognized the message at all times and had a part in what God was doing in their day, as the following examples clearly show:

About Noah we read: *“But Noah found grace in the eyes of the LORD.”* (Gen. 6:8).

Noah received a commission, and he carried it out: *“Thus did Noah; according to all that God commanded him, so did he.”* (Gen. 6:22).

Whoever believed what the prophet said, namely that the flood would come, entered into the ark. The ones who did not believe it remained outside. Ultimately, the rain fell as predicted; the floods rose, and all of the people who did not believe Noah’s message perished. But for those who believed him and went into the ark, his message was their salvation.

What happened back then shall serve as a warning for us because the LORD said, *“And as it was in the days of Noe ... Even thus shall it be in the day when the Son of man is revealed.”* (Lk. 17:26-30).

Abraham also believed God and followed the LORD’s commandment: He left his home and moved to the territory that the LORD wanted to give him as an inheritance. There he received the promise that he would have a son and heir. *“And he believed in the LORD; and he counted it to him for righteousness.”* (Gen. 15:6). *“As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.”* (Rom. 4:17). Abraham obeyed God and did everything the LORD told him to do.

He was even willing to sacrifice his son Isaac when God required it of him. However, God intervened and rewarded his obedience of faith. *“And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies ...”* (Gen. 22:15-17).

Faith and obedience always belong together – as with Abraham, so with all true believers. Therefore Jesus said, *“He that believeth and is baptized shall be saved ...”* (Mk. 16:16). Whosoever truly believes gets baptized. Without baptism one’s belief is no more than a lip service. For it is written: *“He that believeth on the Son hath everlasting life: and he that believeth (obeys) not the Son shall not see life; but the wrath of God abideth on him.”* (Jn. 3:36). Faith comes by hearing the proclamation of the Word, becomes a personal revelation, connects us with God, and leads unto obedience.

“Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with

his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." (Jas. 2:21-26).

The works that are spoken of here are not the ones that people do according to their own discretion, but those that they do in obedience of faith according to the Word of God and in His Will.

Of the apostles it states: *"And they went forth, and preached everywhere, the LORD working with them, and confirming the word with signs following."* (Mk. 16:20). After all, the risen LORD said, *"And these signs shall follow them that believe ..."* (Mk. 16:17). The result is the divine confirmation of the promise.

Moses had a calling and commission of a special significance with regard to the Plan of Salvation: *"And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed."* (Ex. 3:2). The result was his leading Israel out of the Egyptian slavery. *"Thus saith the LORD, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me ..."* (Ex. 4:22-23). The LORD had promised it already to Abraham: *"Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance."* (Gen. 15:13-14).

His commission was crowned with success: The Exodus took place; the Red Sea was parted, and the Redeemed passed through the midst of it on dry ground. He himself was allowed to see the Promised Land from Mount Nebo before he died (Deut. 32:49).

The Holy Scripture says this about him: *"And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face ..."* (Deut. 34:10). Whoever believed Moses believed God, and whoever believed God believed Moses.

Moses said the following to the house of Israel: *"And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go*

over this Jordan. The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said.” (Deut. 31:2-3). Moses told the Church of Israel and in particular Joshua how it should continue, namely according to the LORD’s commandment. Then his ministry was done.

Joshua had a divine commission as well. His special task is described in several Scriptures (Num. 27:18-19; Deut. 1:38; Deut. 3:28; Deut. 31). The LORD also spoke to him and commissioned him: *“Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.”* (Jos. 1:9). The result was that the 12 tribes passed through the River Jordan along with the Ark of the Covenant, which carried the Word of God, and took possession of the Promised Land.

“Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.” (Jos. 10:12-13). Whoever believed Joshua believed God, Who had commissioned him, and had a part in the divine result. *“And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.”* (Jos. 10:14). Even now, the LORD will also listen unto the voice of His elect who cry unto Him day and night, and there will come a day for the Church unlike any previous one in history.

At the end, the man of God could say:

“And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.” (Jos. 23:14).

David, the anointed King over Israel according to the Will of God, had the desire to bring the Ark of the Covenant, which was built during the time of Moses and was carried across the River Jordan in the time of Joshua, to its rightful place.

“Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.” (1. Chr. 15:2).

“Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.” (1. Chr. 15:28).

The crowning of the entire matter is described for us in 1. Chr. 16. Everybody should read about this event for himself. David’s psalm is a prophetic masterpiece: *“Be ye mindful always of his covenant; the word which he commanded to a thousand generations; Even of the covenant which he made with Abraham, and of his oath unto Isaac; And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, Saying, Unto thee will I give the land of Canaan, the lot of your inheritance ...”* (vv. 15-18).

Solomon was foreordained by God to build the temple of the LORD. The point of culmination was when the supernatural pillar of cloud filled the Holy of Holies, whereby God Himself confirmed the promise (1. Chr. 17:11-12; 22:9-10):

“And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.” (1. Ki. 8:20).

Every man of God was given precise instructions for what should be said and done.

The Prophet Elijah received his commission from God when the children of Israel had once again reached a turning point. During a famine He commanded him to raise the son of a widow and to keep both of them alive. There it speaks of oil and a cruse, just as Mat. 25 talks about oil, lamps, and vessels.

“For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.” (1. Ki. 17:14-16). Regardless of how much oil was needed in the course of the years, the cruse remained full. No matter how many loaves of bread were baked, the barrel remained full. It was **THUS SAITH THE LORD**, and that is how it happened.

On account of what took place, the widow recognized that Elijah was a prophet:

“And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.” (1. Ki. 17:24).

Finally, it came to the pivotal moment of decision on Mount Carmel:

“And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.” (1. Ki. 18:21).

Unfazed by the 450 prophets of Baal and the 400 prophets of Ashera, the man of God rebuilt the altar. He took the 12 stones according to the 12 tribes of Israel, called the people together, filled the four barrels with water and poured them upon the sacrifice, and this three times altogether. Yes, and then came the answer, for the man of God had done everything precisely according to the commandment of the LORD:

“And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.” (1. Ki. 18:36-37).

The ministry of the Prophet Elijah achieved a divine result for all of Israel. For thus it is written:

“... and that thou hast turned their heart back again.” Take notice: not their heads where arguments are formed, but the hearts where the faith resides.

God Himself turned back the hearts of His people; for this He used the Prophet Elijah with the message of the hour:

“Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.” (1. Ki. 18:38-39).

The wavering between two camps, the running after the Baal priests and the Ashera priests was over, for the divine decision had been made, and the people cried out:

“The LORD, he is the God; the LORD, he is the God.”

The ministry of Elijah was crowned with a mighty result; the famine ended and heavy rain fell (1. Ki. 18:41-46). The LORD God gave the confirmation and later on the promise:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD ...” (Mal. 4:5).

This promise was and is of such great importance with regard to the Plan of Salvation that our LORD confirmed it in the New Testament.

When His disciples addressed Him about the coming of Elijah, He answered them with these words: *“Elias truly shall first come, and restore all things.”* (Mat. 17:11).

So that everything is based on the testimony of two or three witnesses, we also read in Mk. 9:12: *“Elias verily cometh first, and restoreth all things ...”* That is THUS SAITH LORD, and it was to take place before the day of the LORD commenced.

The ministry of John the Baptist was crowned with great success: From all of Judea and also from Jerusalem the multitudes came to him, listened to his sermon, and were baptized (Mk. 1:1-8). *“But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.”* (Lk. 7:30). He was the promised prophet as the preparer of the way at the first coming of the LORD (Mal. 3:1). When they rejected John and his ministry, they essentially rejected the counsel of God.

Our LORD confirmed him: *“For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”* (Mat. 11:10).

It is also of great significance that Mark placed the ministry of the preparer of the way according to Isa. 40:3 and Mal. 3:1:

“The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the LORD, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.” (Mk. 1:1-4).

The multitudes heard him say: *“I indeed baptize 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 baptize you with the Holy Ghost, and with fire ...”* (Mat. 3:11). On the day of Pentecost, Peter answered the

thousands of people who heard and believed his sermon: *“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call.”* (Acts 2:38-39).

As certain as the New Testament of our beloved Redeemer began with the fulfilment of biblical prophecies, it will surely end with the fulfilment of Bible promises. One of the most important promises for the end of the time of grace is the appearance of a man sent by God with a ministry like the one Elijah had.

The following was fulfilled through John the Baptist: *“And many of the children of Israel shall he turn to the LORD their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the LORD.”* (Lk. 1:16-17). Now the hearts of the children of God are being turned back to the faith of the fathers at the beginning, and thereby the second part of the Elijah promise from Mal. 4:5-6 is fulfilled: *“... and the heart of the children to their fathers ...”* (v. 6b). God’s Word is perfect.

John the Baptist was asked: *“What then? Art thou Elias? And he saith, I am not. Art thou **that** prophet? And he answered, No. ... He said, I am the voice of one crying in the wilderness, Make straight the way of the LORD, as said the prophet Esaias. ... And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither **that** prophet?”* (Jn. 1:21, 23, 25).

The forerunner came on the scene and introduced the promised Saviour by saying: *“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: this my joy therefore is fulfilled.”* (Jn. 3:29).

When the disciples asked the Master after the mighty experience on the Mount of Transfiguration why the scribes were waiting for Elijah, *“... Jesus answered and said unto them, Elias truly shall first come, and restore all things.”* In reference to John the Baptist, it is written: *“But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.”* (Mat. 17:11-12).

It was a twofold statement by the LORD Himself: first about Elijah, who was yet to come, and then also about John, His forerunner in the

spirit of Elijah whose ministry was already finished. The Elijah who was to restore all things could only now come on the scene, before the time of grace ends, namely before the great and terrible day of the LORD comes, before the sun turns into darkness and the moon into blood (Joel 3; Acts 2:20). John came on the scene at the beginning of the day of salvation, which is still in force today (Isa. 49:6-8; 2.Cor. 6:2).

Hence the Elijah question has been answered: first with John the Baptist and now with the prophet before the second coming of Christ.

In all of the Old Testament, we see the ways of God with the prophets and with Israel. Then came the transition from the Old Testament to the New Testament: *“The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.”* (Lk. 16:16; Mat. 11:12-15).

Peter was a man of the first hour. The LORD said to him, *“And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”* (Mat. 16:19).

It was Peter who realized his commission in the upper room where the disciples were waiting for the outpouring of the Holy Spirit: *“And in those days Peter stood up in the midst of the disciples, and said, the number of names together were about an hundred and twenty, Men and brethren, this scripture (Ps. 41:10; Ps. 109:5; Jn. 13:18) must needs have been fulfilled ...”* (Acts 1:15-26). He settled the matter concerning Judas according to the Scriptures, and Matthew took over the apostleship from which Judas had been eliminated.

Immediately after the outpouring of the Holy Spirit on the founding day of the New Testament Church (Acts 2), Peter used the keys to the kingdom of heaven by explaining to the multitude that had quickly assembled what had taken place, on the basis of the Holy Scripture: *“But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words ...”* (v. 14).

He then set forth the counsel of God, starting with the promise of the outpouring of the Holy Spirit in Joel 2, referring to the corresponding Scriptures in the Old Testament, and proving that with Jesus Christ everything was fulfilled that had been foretold of Him regarding His suffering, death, His resurrection and ascension.

Even until today, every preacher should be verified to see if he measures up to the standard set by Peter, the man of God, the apostle to whom the LORD gave the keys to the kingdom of heaven. The last sermon, which shall be preached under the inspiration of the Holy Spirit, must and will agree with the first one; the last water baptism must and will be as the first one was. What was taught and practised in the New Testament Church right at the beginning remains valid for as long as the Church of Jesus Christ is on this earth. Here it is not about the Catholic, the Orthodox, the Anglican, the Lutheran, or any other church, but about the Church of Jesus Christ, of which our LORD Himself said, *“I will build my Church ...”* And only she will not be overcome by the gates of hell.

All denominations that were founded by men have their own creeds. There is, for instance, the Chalcedonian-Nicene Creed, which was eventually recognized in the year AD381 by the official ruling of a church council. At that time, Theodosius I declared the belief in a trinity to be the state religion. The Church of Jesus Christ, however, accepts only the one profession of faith, and it is not written in any catechism, but solely in the Bible: *“One LORD, one faith, one baptism ...”* (Eph. 4:5).

Peter, who had actually heard the great commission from the lips of our LORD and understood it correctly, summarized what was said in Mat. 28:18-20, in Mk. 16:14-20, in Lk. 24:44-51, and in Jn. 20:19-23 about the proclamation, about faith, about forgiveness of sins, and about water baptism.

The result of his sermon was this: *“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”* (Acts 2:37-41).

This is the sermon that is and forever will be the only valid pattern because the Church of Jesus Christ is built upon the foundation of the apostles and prophets (Eph. 2:19-20). Repentance, faith, water baptism, baptism with the Holy Spirit – everything was preached; everything

was experienced, and for the true believers of the Bible, it shall remain valid until the end.

When controversial issues came up like in Acts 15, the apostles and elders came together. There we read: *“And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.”* (v. 7).

Peter, the man of the first hour, carried out his divine office. He did not hesitate to confess that God had chosen him to also preach the Word to the heathen. The evidence that the conversion of the heathens was genuine can be found in verses 8 and 9: *“And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith.”* God saves in the same manner, regardless whether they are Jews or Gentiles – even until today.

Let us state it clearly one more time: The first baptism of the believers took place on the day of Pentecost in the Name of the LORD Jesus Christ. That is how the three thousand believers were baptized in Jerusalem, then the believers in Samaria (Acts 8:16), also the ones in Caesarea in chapter 10:48, and in chapter 19:5 those in Ephesus, and it is how the last believers will be baptized as well. The trinity doctrine that was introduced in the 4th century and also the triune baptism are altogether unbiblical. The rite of sprinkling water on the forehead, as Constantine received it on his deathbed in the year 337, is entirely unbiblical as well. When the Holy Scripture testifies of a water baptism, then it can only be the baptism by immersion. That is how John the Baptist baptized our LORD and Saviour in the River Jordan: *“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.”* (Mat. 3:16). That is how all of the believers were baptized in the time of the apostles, like the eunuch in Acts 8:38, for example: *“And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.”*

Peter, the apostle who had been called and chosen by the LORD Himself, preached the full Gospel of Jesus Christ, including repentance, faith, water baptism, the baptism by the Holy Spirit, and all who heard his sermon and believed experienced the full salvation, the way it also happened in the house of Cornelius in Acts 10. In his sermon he emphasized this in view of Jesus Christ: *“To him give all the prophets witness,*

that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." (vv. 43-44). So, it is not the performance of an official act by some cleric. The sermon comes first, then the faith of the listeners, then the forgiveness of sins as a personal experience of salvation, forthwith followed by water baptism and the baptism by the Holy Spirit.

As he did in his first sermon, Peter also commanded the believers in the house of Cornelius that they should be baptized: "*And he commanded them to be baptized in the name of the LORD.*" (v. 48).

The Apostle Peter, who had a special responsibility, fully experienced the crowning of his ministry, and God Himself bore witness thereof. He likewise carried out his commission in his Epistles, which became an inherent part of the New Testament.

Our next witness shall be Paul. At his conversion it was said, "*... for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel ...*" (Acts 9:15).

He was a chosen vessel for the elect and received a special commission to preach to the Gentiles. On account of a divine instruction which he received in a vision, Ananias said, "*Brother Saul, the LORD, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.*" (v. 17b). Paul experienced his conversion with water baptism and the baptism by the Holy Spirit (Acts 9:17-18).

In addition, the following report is given of his experience: "*And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.*" (Acts 22:14).

The LORD Himself commanded him to "*Depart: for I will send thee far hence unto the Gentiles.*" (22:21b).

In Jn. 13:20 He said, "*Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.*" A divine sending happens in direct connection with God's Plan of Salvation. And all who are of God receive the messenger whom He sent as well as the message.

Paul experienced a biblical conversion, a biblical water baptism, a biblical baptism by the Holy Spirit, a biblical calling and commission.

He knew where and when his conversion happened and he met Christ, namely at midday, nearby Damascus (Acts 22:6).

In his first Epistle to the small house church in Rome, he therefore introduced himself like this: *“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, Which he had promised afore by his prophets in the holy scriptures ...”* (Rom. 1:1-2).

He was ordained by God, and in his Epistles he dealt with every biblical subject, every biblical doctrine: from the election to justification, sanctification, baptism by the Holy Spirit, gifts of the Spirit, and even the fruits of the Spirit. He wrote the Church Order for the New Testament: He attended to the matter of the fivefold ministry (Eph. 4) in the Church; showed the elders, the deacons, the ones who had special gifts, and the men and the women their rightful place; and spoke about the Return of the LORD. There is no subject concerning the Church which he did not cover in detail.

In the Epistle to the Galatian Church, he emphasized with special divine authority that everybody who preaches another gospel is cursed. He did not learn this in a class at a Bible school or in a seminary, but received it directly by a revelation of Jesus Christ (1:6-12), and what he preached was in precise agreement with what Peter and the apostles preached (Gal. 2). When Paul came to Ephesus, he met disciples who had been baptized by John the Baptist and preached to them. *“When they heard this, they were baptized in the name of the LORD Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.”* (Acts 19:5-6).

Peter, John, James, Paul – not one of them and none of the others ever knew of a god made up of three persons, a trinity, a triune baptism, or of crossing oneself in the name of the Father, of the Son, and of the Holy Spirit. There is not one single Scripture wherein the triune formula is used. It was only in the 4th century that Mat. 28 was misinterpreted and incorrectly applied. In the original handwritten manuscripts, as confirmed by Eusebius, it stated: “... and baptize them into my Name!” (Footnote in the Aland/Nestle Novum Testamentum edition of the Bible) The current version did not exist until the Canon of the year 367.

The first three hundred years passed without any popes, without cardinals, without priests. Upon careful examination of international church history, one discovers that not one of the so-called “church fathers” remained in the doctrine of the early apostles. The deviations started right after the time of the apostles. Whether it was Polycarp,

Irenaeus, Ignatius, Justinian, Tertullian (the first one to invent the trinity), Cyprian, Origen, or Augustine: neither of them could report of a biblical conversion, water baptism, baptism by the Holy Spirit, or a direct calling; no one had an experience with Christ; all of them merely accepted Christianity as a religion.

All of them, in particular since Ignatius and Justinian, cursed the Jews and called them murderers of God and of Christ. In his books “Abermals krähte der Hahn” and “Die Kriminalgeschichte des Christentums,” Dr. Karlheinz Deschner gives an account of the statements made by the church fathers against the Jews. Since they rejected the one God of Israel – Elohim Yahweh Elohim Echad – in Whom the Jews believed, they instead adopted a triune god from paganism that they introduced as a “holy trinity.” This is blasphemy of the eternal God, Who said in the first commandment: *“I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.”* (Ex. 20:2-3).

“I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me ...” (Isa. 45:5).

Every time, the LORD God only swore by Himself: *“... By myself have I sworn, saith the LORD ...”* (Gen. 22:16a).

In Isa. 45:22-23 He said, *“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.”* In the Hebrew Bible, it is stated 6356 times in the singular form: The “LORD God” – *Elohim Yahweh*.

Likewise, the writings in the New Testament always refer to the ONE God:

“And Jesus answered him, The first of all the commandments is, Hear, O Israel; The LORD our God is one LORD ...” (Mk. 12:29).

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (Jn. 17:3).

“Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.” (Rom. 3:30).

“Now a mediator is not a mediator of one, but God is one.” (Gal. 3:20).

“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.” (Rev. 1:8).

“... and, behold, a throne was set in heaven, and one sat on the throne.” (Rev. 4:2).

No prophet, no apostle ever spoke of three eternal persons. Not once does it state in the Bible “God the Son,” always the *Son of God*, and not a single time “God the Holy Ghost,” always the *Spirit of God* or the *Holy Spirit*.

The *One* Almighty, the *One* Eternal, the *One* is Creator, Saviour, King, Judge, all in all. For our salvation He revealed Himself as Father in heaven, on earth in the Son, and in the Church through the Holy Spirit.

The question arises: Is there a church or denomination, a preacher or an evangelist that preaches the original version, the full Gospel which includes repentance, conversion, renewal, new birth, the only valid biblical water baptism in the Name of the LORD Jesus Christ: “*One LORD, one faith, one baptism ...*” (Eph. 4:5), and the baptism by the Holy Spirit (Mat. 3:11) as it is declared in the Holy Scripture? “*For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*” (Acts 1:5). Even the renowned televangelists are more concerned with presenting either a social or miracle or prosperity gospel than the original one the way it is left unto us in the Holy Scripture. And that is not all: They even call the biblical water baptism in the Name of the LORD Jesus Christ a heresy. According to that, Peter would have been the first, Philip the second, and Paul the third heretic. Most of them believe the Roman baptismal creed and not the one from Jerusalem – the biblical, the apostolic one.

The churches will continue to abide in their historical religious traditions. Despite their differences, they have this one creed which is supposedly apostolic, but in all reality is not apostolic because it did not originate with the apostles. When it comes to water baptism, there is a world of difference between the doctrine that the new birth takes place through the sprinkling of water on the forehead of an infant and the actual experience of a rebirth by the believer through the Word and Spirit. Without exception, the churches all fell for the theology of interpretation and rest upon the self-made pillars, the trinity, and the triune baptism.

This is the tragic result after 2,000 years. The false christs and anointed ones who are deceiving many souls, as foretold by Jesus (Mat. 24), arise confidently before the people. The great apostasy, as announced by Paul in 2. Ths. 2, has become a reality. Those miracle workers will have to endure the dismissal by the LORD: *“Depart from me, ye that work iniquity.”* (Mat. 7:21-23).

This had to be mentioned because of the Christian churches that do not go back to the teachings of our LORD as proclaimed by the apostles, but instead rely on the doctrines which have gradually come into existence since the founding of the Christian state religion in the 4th century. Of the more than one thousand participants at the Council of Nicaea, 318 voted for the trinity doctrine wherein the emphasis was placed on the person of the Son, who was said to be equally eternal alongside of the Father. In the year 386, the Holy Ghost was officially declared to be the third person.

From the biblical point of view, the Christendom which was created through councils is a falsification wherein nothing is really in agreement with the Word of God; nothing is biblical; nothing actually goes back to Christ, to Peter and the apostles. It is comprised of misunderstandings, just church doctrines and dogmas. Christ has no vicar, and Peter has not appointed a successor. Furthermore, the Bible does not testify of any Mariology, Mediatrix, or female advocate. Mary has fulfilled her single task: *“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”* (Mat. 1:23; Isa. 7:14). *“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.”* (Lk. 1:31). Later on, she is only mentioned one more time, namely in Acts 1:14, when she prayed with the 120 believers for the baptism with the Holy Spirit. There is also no mention in the Holy Scripture of the beatification or the canonisation of the deceased.

The founding of the state church was followed by the forcible Christianization and the persecution of the Jews and all those who did not voluntarily join the Roman state church. During the seven crusades between 1095 and 1292 alone, millions of people were gruesomely murdered because they refused to kiss a crucifix and accept the Christian religion. The inquisition, the witch hunt, the Counter-Reformation, and the persecution of the Huguenots also cost countless people their lives. An awful lot of innocent blood was shed in the name of state Christendom.

Upon closer examination, however, none of the churches, be it the Catholic, the Orthodox or the Anglican church, the Christian churches of the Middle East or any of the others, are actually in agreement with the Early Church when it comes to doctrine and practice. They all have their own gospel, which is a completely different gospel than the one that was preached by the apostles at the beginning and was left unto us quite clearly in the Word of God. Nevertheless, the ministry that Paul carried out by divine commission in his time for all true believers through the ages and even for us in the end time was not in vain.

The next witness shall be the Apostle John, who on the Isle of Patmos received the final revelation of Jesus Christ and saw everything that was to take place until the end of time. In his Epistles the beloved disciple of Jesus described the love of God in particular, for God is love. He emphasized that no lie is of the truth: *“I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.”* (1. Jn. 2:21).

Just like Paul, he also exposed the antichrist, who exalts himself above everything that is called God or that is worshipped, as man of sin and lawlessness. John asked, *“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.”* (v. 22). So it is not about a second divine person, but about Christ, the Messiah, the Anointed One as the manifestation of the Father in the Son. For God was in Christ and thus reconciled the world unto Himself (2. Cor. 5:19).

“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.” (Mat. 11:27).

John wrote the following about the Return of Jesus Christ: *“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.”* (1. Jn. 2:28). This is addressed to those who have been converted, born again, baptized in water and by the Spirit, to the ones who are waiting for the Return of Christ. *“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). Every single verse is of great significance, all the way through the 2. and the 3. Epistle of John. *“For the truth’s sake, which dwelleth in us, and shall be with us for ever.”* (2. Jn., verse 2). *“I have no greater joy than to hear that my children walk in truth.”* (3. Jn., verse 4).

Our main focus here are the 22 chapters in the book of Revelation and the prophetic nature thereof, the things that he was shown and told, and what is of special significance for us in this end time: the seven messages to the churches, the seven seals, the seven trumpet judgements, the seven vials; what he learned about the true Church of Jesus Christ (chap. 12), which is illustrated as the woman crowned with 12 stars, namely with the doctrine of the twelve apostles, and is being persecuted; or the apostate church, which is described in chapter 17 as a woman with the following characteristics:

“And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. ... And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” (Rev. 17:4-6, 18).

Chapter 18 shows the judgment over the capital city of the world, which is built on seven hills. And exactly in this connection the voice sounds from heaven and addresses the people of God: *“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”* (v. 4).

Then the great judgment comes upon it: *“Alas, alas, that great city, ... for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.”*

“And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” (vv. 19b, 20, 24).

In chapter 19 we see the completion, which includes the redeemed Church. The Bride of the Lamb has prepared herself and will partake of the marriage supper (v. 7).

“And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.” (v. 9).

In chapter 20 we initially find the reference to the Millennium (vv. 1-10), followed by the description of the last judgment:

“And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” (20:14-15).

Then the New Jerusalem comes down from heaven: *“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” (21:2).*

Yes, and then time comes to an end, and eternity, which has no beginning, sets in forever. Only the ones who have received eternal life by the faith in Jesus Christ will live eternally. *“And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.*

“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.” (1. Jn. 5:11-12, 20).

Peter and Paul have recorded the faith and the doctrine of the New Testament Church in a clear and understandable way for all those to whom it is revealed. The Apostle John initially wrote his part in the Epistles and then documented in the book of Revelation everything that he had seen, namely what would take place until the end of time, even up to the new heaven and the new earth.

The Crowned Conclusion

The single most important thing for the true believers in our time is that God Himself saw to it that now, at the end of the time of grace of the New Testament Church, everything that is part of the Plan of Salvation is included in the proclamation. It is of no benefit to anyone to just speak, preach, or write of what happened at the time of Noah, Moses, Joshua, Elijah, John the Baptist, and in the days of Jesus and the apostles if we do not have the grace to recognize what God is presently doing according to His Word.

At the very beginning, the Church was under the direct leadership of the Holy Spirit. All of the believers were filled with the Spirit and led by the Spirit; they were truly one heart and one soul.

Then there were factions; false brethren arose with false doctrines, and eventually this led to divisions. Even back in his days, the Apostle Paul wrote: *“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.”* (Rom. 16:17).

This pattern continued: By the time of the Council of Nicaea in the year 325, there were already 128 different orientations – today the World Council of Churches is comprised of 347 Protestant churches and Christian associations. Even within the message of the hour there are different groups, although there is only one God, only one Bible, and only one Church. However, time and again somebody arises with special revelations and draws in disciples to follow him.

This situation must and will come to an end everywhere with all those who are part of the Bride Church. In the short and very last phase, the true believers will once again be one heart and one soul. At that time, the work of God will not be connected to a man, but to God Himself, and the time of the deception and misleading of the believers who are part of the Bride Church will then be over forever.

That we are now living in the final stages of the end time, in fact just before the Return of Jesus Christ, can be recognized and proven by the signs of the time, which our LORD foretold in Mat. 24, in Mk. 13, and in Lk. 21. At the same time, He encouraged us to lift up our heads for our redemption is drawing near. In this exposition we are concerned with the main promise of what has to take place with the Church before the Return of Jesus Christ (Jn. 14:12). In Acts 3 we read about the restoration of all things. *“Repent ye therefore, and be converted, that your sins may be blotted out, 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.”* (vv. 19-21).

Christ is waiting in heaven until everything within His Church is restored to its original condition. We have already mentioned the promise which was confirmed by our LORD. The Prophet Elijah was the best example; God used him to turn Israel back to the LORD. Then it was John the Baptist, who could present a well-prepared people unto the LORD at His first coming (Lk. 1:16-17). In our time, He used the simple man of God William Branham, who indeed received a direct commission. The

religious leaders say, “That is typical; all sects follow a self-appointed prophet or prophetess.”

In this case, however, it is entirely different: We are not a sect; we follow no man and no prophet; we follow Jesus Christ, but we cannot bypass what God has promised and also fulfilled. Likewise, the believers in the Early Church were not followers of Peter and Paul, but followers of Christ. Yet they obeyed what the apostles taught in the Name of the LORD. There was a heavenly calling and commission in the life of William Branham, which we have set forth conclusively in various publications. As we all know, the LORD called the following words out to him from the same supernatural light, which Paul had seen back then as well, when he was baptizing believers in the Ohio River on June 11, 1933: **“As John the Baptist was sent to forerun the first coming, so the message that is given to you will forerun the second coming of Christ.”** That is THUS SAITH THE LORD.

Paul gave an account of his commission and conversion: **“*And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.*”** (Acts 22:9). On June 11, 1933, about four thousand people who were standing on the banks of the Ohio River saw the supernatural light that descended upon Brother Branham – the Associated Press reported on it in the USA and Canada – but the voice and the words spoken, as quoted above, were only addressed to Brother Branham. Jesus Christ is the same yesterday, today, and forever!

As we have seen, God has called and sent His prophets and apostles at all times. After a thousand years of the terrible dark ages, John Wycliffe in England came forward and proclaimed loudly, “Only what is written in the Bible is biblical.” Jan Hus in Prague was captured by the same zealotry for the truth, as well as Martin Luther, Huldreich Zwingli, Jean Calvin, and others. Then came John Wesley, whose proclamation brought forth the Methodists, in the next revival William Booth (Salvation Army) spoke up, followed by Menno Simon (Mennonites), John Smith (Baptists), and finally Zinzendorf, Moody, Finney, Charles Price, and Georg Müller. The list could be continued.

At the beginning of the 20th century came the breakthrough of the Pentecostal movement with the restoration of the gifts of the Spirit. After World War II, William Branham came on the scene, initially as an evangelist with a special gift of healing. The LORD Himself sent him and

confirmed the proclamation of the original Gospel in an unprecedented way before hundreds of thousands of people. After a supernatural experience on May 7, 1946, when he received specific instructions for his ministry by a heavenly messenger, Brother Branham, who had first been ordained in a Baptist Church, started preaching in interdenominational meetings to bring the biblical message to the people of God. His ministry brought about the restoration of all the things that had originally been in the Church but were lost over time.

The divine, the original message foreruns the second coming of Christ, which is now imminent. All biblical doctrines about Godhead, water baptism, LORD's Supper, etc., essentially everything was brought back to the beginning by his proclamation. If we knew only what happened two thousand years ago, and not what has to take place today according to the divine Plan of Salvation, then we would deserve to be pitied. What has to happen first, before the Return of Christ, is the calling out of each individual who is part of the Bride Church from all religious bondage and from the Babylonian confusion that is prevalent in all of the denominations. The following Scripture from 2. Cor. 6:17-18 has to be taken very seriously: *"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."*

As certain as God made sure that all who were part of His people returned from the Babylonian captivity to Jerusalem, there is also no doubt that all of the true believers will now return to Jerusalem in the Spirit – back to the beginning. Just as the temple was rebuilt in its original location back then and all vessels were returned from Babylon, so shall it be with the New Testament Church at the end: The pure doctrine and original practice has to be restored to the Church of Jesus Christ. And everything that was *not* in the Church at the beginning may absolutely *not* be in her now.

The appeal is now being made: *"Gather the people, sanctify the congregation ..."* (Joel 2:16).

This is the hour of the most important decision for all those who are part of the Church of Jesus Christ, namely to come out of all things that do not originate from God and to enter through the Holy Spirit into all that is from God. The last call is going forth: *"Behold, the bridegroom cometh; go ye out to meet him."*

Paul wanted to present a chaste virgin unto Christ (2. Cor. 11:2). This must and will in all reality take place now. The heavenly Bridegroom will not come to fetch a religious harlot, but the wise virgins who make up His Bride (Mat. 25:1-10). “... *and they that were ready went in with him to the marriage: and the door was shut.*” (Mat. 25:10). This is the most important time period in the history of mankind and of the Church: The true, everlasting Gospel of the kingdom of God is now being preached to all nations for a witness (Mat. 24:14), and everyone has to make his decision.

It is true, and it shall stay true: “... **so the message that is given to you will be a forerunner of the second coming of Christ.**” The LORD has taken home the messenger, like He did with all of the prophets and apostles, but the message is left unto us, and that is what we carry into the entire world.

There will be unprecedented meetings. But we must heed this admonition: “*Be patient therefore, brethren, unto the coming of the LORD. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*” (Jas. 5:7).

“*For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.*” (Heb. 10:36).

“*The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.*” (Hag. 2:9).

“*Not by might, nor by power, but by my spirit, saith the LORD of hosts.*” (Zec. 4:6).

“*For he will finish the work, and cut it short in righteousness: because a short work will the LORD make upon the earth.*” (Rom. 9:28).

The last call, the last message is: Back to God! Back to the Word! Back to the beginning! Everything has to be experienced by every single believer individually, as it was at the beginning. The same ministries, the same gifts of the Spirit – in the end everything will be as it was at the beginning. Only when every member of the body of Christ fully submits to the Head can the perfect Will of God finally take place. The culmination will be the complete restoration and ultimately the Return of Christ, which we can count on in our time. Of course, only God Alone

knows the day and the hour. However, the signs of the time indicate that it is imminent.

“For this we say unto you by the word of the LORD, that we which are alive and remain unto the coming of the LORD shall not prevent them which are asleep. For the LORD himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first ...” (1. Ths. 4:15-16).

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” (1. Cor. 15:50-54).

As a preacher and servant of the LORD, I have only one obligation, and it is to carry out the commission “to preach the Word and to give out the spiritual food” (2. Tim. 4:1-5; Mat. 24:45-47), which the risen LORD gave me with an audible, all-penetrating voice on April 2, 1962, just at the dawning of a new day. I am writing as someone who has personally experienced the grace of God, who knew Brother Branham personally for ten years, and who participated in his meetings in Europe and in the USA. I am an eye and ear witness of what God has done in our time. I have experienced the days of the Bible.

I have obeyed the heavenly calling in the past 49 years and have preached the Word in 155 countries. I have done all things according to the LORD’s command, even followed the instruction not to establish any local churches and not to publish a hymnbook, for those are indeed the tell-tale indicators of a denomination. Each local church is sovereign. Paul already said it back then; the proclamation is now being brought to a close: *“Notwithstanding the LORD stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear ...”* (2. Tim. 4:17). Along with Peter, I can say in all truthfulness: *“But the word of the LORD endureth for ever. And this is the word which by the gospel is preached unto you.”* (1. Pt. 1:25).

After all, it is about the everlasting Word, which is the divine seed: *“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).

The Church that is built by Christ is not a web of lies, but the pillar and the foundation of the truth itself. *“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”* (1. Tim. 3:15).

“Nevertheless the foundation of God standeth sure, having this seal, The LORD knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.” (2. Tim. 2:19).

THUS SAITH THE LORD: *“Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.”* (Isa. 28:17).

The moment of truth has arrived: Only God’s Word is the truth. The only valid guideline for the true believers of the Bible is what is being taught and practised in the Holy Scripture. Compromises and private interpretations are not permitted. The fact remains that no lie is of the truth.

“... 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).

Just as it was in the beginning, the true children of God are now being called out and baptized into the body of Christ by the Holy Spirit (1. Cor. 12:12-13) so that at the end it truly is as it was at the beginning:

“And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” (Acts 2:42).

The “Carmel hour” will reveal it. The hearts of the true believers are being turned back to God and His Word. This will be the crowned conclusion – the result of the last message in our time.

THUS SAITH THE LORD to His Own: *“He that hath an ear, let him hear!”*

“But blessed are your eyes, for they see: and your ears, for they hear.”
(Mat. 13:16).

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our LORD Jesus Christ.” (1. Ths. 5:23).

May the LORD richly bless all of you who stand behind this ministry with your prayers and gifts and support the worldwide missionary work. May He receive His rightful glory with all of us and finish His work in us and with us.

By His commission

Bro. Frank



On the first weekend in September 2011, almost one thousand believers from near and far gathered in the Mission Center to hear the Word of God. Whoever could not find a seat in the main auditorium anymore could view the service in the downstairs dining hall.

*They come from the East and West,
they come from the South and North...*

This time they came from more than twenty nations.

If you are interested in receiving our literature, you may write to the address below:

Mission Center
P.O. Box 100707
47707 Krefeld
Germany

You can also tune in on the Internet for our monthly meetings on the first weekend of each month: on Saturday evening at 19:30 h (Central European Time), on Sunday morning at 10:00 h (Central European Time). The sermons can be heard in twelve different languages worldwide. The Zurich meetings can be accessed online on the last Sunday of every month at 14:00 h (Central European Time) and are available in German and French. Have a part in what God is presently doing according to His Plan of Salvation!

Homepage: <http://www.freie-volksmission.de>

E-mail: volksmission@gmx.de or
E.Frank@freie-volksmission.de

Fax: +49-2151/951293

© by the author and publisher E. Frank

