

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

CIRCULAR LETTER

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Maranatha! Our LORD, come!

“Maranatha” was the password among the believers in the early Church. They lived in the expectation of the imminent Return of Christ and were of one heart and one soul. This was also the hope they clung to during the persecutions, which commenced in full force in the year AD 63 under Nero. After all, the LORD foretold this: *“Remember the word that I said unto you, The servant is not greater than his lord.”* And: *“If they have persecuted me, they will also persecute you ...”* (Jn 15:20).

The living expectation of the promised Return of the LORD (Jn 14:1-3) was also the most important subject in the Epistles of the apostles and certainly in their sermons as well.

John encouraged the believers like this: *“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/Return.”* (1. Jn 2:28).

Peter wrote: *“For we have not followed cunningly devised fables, when we made known unto you the power and coming/Return of our LORD Jesus Christ, but were eyewitnesses of his majesty.”* (2. Pt 1:16).

James reassured them: *“Be patient therefore, brethren, unto the coming/Return 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).

Paul could even refer to the “**THUS SAITH THE LORD**”: *“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.”* (1. Ths 4:15). We notice that here it is not about one of His various comings but about the promised coming at the Return of Christ.

The promised Return of Christ also became the main subject with William Branham: Since the opening of the Seals in March 1963 alone, he spoke of “the Bride” 870 times. At His Return, the heavenly Bride-

groom will take only the prepared Bride home with Him. After all, the prophetic ministry in our time was meant to call out the true believers from all religious confusion through the divine message and to prepare them for the second coming of Christ. The whole counsel of God is now being declared to the Church so that she is restored to her original condition and can at the end once again be as the original Church was at the beginning.

The cry “Maranatha!” expresses the yearning among the true believers who are waiting for the Return of Christ. Maranatha is an Aramaic term and consists of the words: Mar = LORD, ana = our, tha = come: “LORD our, come!”

In the last chapter of his first Epistle to the Corinthians, Paul bid farewell with these words: *“The salutation of me Paul with mine own hand. If any man love not the LORD Jesus Christ, let him be Anathema Maranatha. The grace of our LORD Jesus Christ be with you.”* (vv. 21-23).

There are people who love the LORD, accept His offer of grace and thereby the divine blessing: *“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 1:12), and there are people who reject it and stay under the curse. Every individual decides for oneself whether to accept the accomplished Redemption. God wanted for all people to be saved and to come unto the knowledge of the truth (1. Tim 2:4). However, only the ones who recognize that they are indeed lost and call upon the Name of the LORD shall be saved (Rom 10:13). *“To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”* (Acts 10:43).

According to Gal 1:6-9, all of those who preach another gospel than the one that the apostles preached are also under the curse. The words of the Apostle Paul strike like lightning and are as the thunder of the Almighty: *“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”* (v. 8). All Christian churches, denominations, and confessions have to face this judgment, and so does every single preacher.

As in every revival, among those who now hear the last message of calling out and restoration by the promised ministry according to Mal 4:5-6 – as confirmed by our LORD in Mt 17:11 and Mk 9:12 – there are many that are called but only a few that are chosen (Mt 20:16). The call of the hour is: *“Behold the bridegroom cometh, go ye out to meet him!”* All virgins hear it; all wake up and trim their lamps. And yet there are wise ones and foolish ones. The wise are the elect; they have the oil of

the Spirit, the fullness of the Spirit in their earthen vessels (2. Cor 4:7), and every Word of God is the bread of life for them (Mt 4:4).

In 1. Ki 17:14 we find a wonderful allegory from the time of Elijah that applies to our present time: *"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."* The promised spiritual latter rain will come, just as the early rain came (Isa 44:3; Joel 3; Zec 10:1; Acts 2:14-21; Jas 5:7; and others), and there will be no lack of the spiritual food (1. Tim 4:6). The Redeemer addressed the Redeemed: *"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."* (Jn 4:34).

Whosoever willingly accepts the guidance of the Spirit of God (Jn 16:13; Rom 8:14) lives a completely normal life in all areas but takes the preparation seriously and receives the promised inheritance of salvation and is finally sealed with the Holy Spirit (Eph 1:11-14; Gal 3:14). At the coming of the Bridegroom, these individuals will collectively be ready as His commissioned Word Bride (2. Cor 11:2) and will go in to the marriage supper (Mt 25:10).

Lamps, namely illumination, the foolish virgins have as well. But they miss their preparation; they also believe foolish interpretations of men, whereas the wise only believe what is actually written in the Word. Only what is written in the Bible is indeed biblical. And every doctrine is based upon two, three, or even more Scriptures.

The wise have the fullness of the Spirit, which is manifested by the perfect love of God: the love towards Him, toward His Word, and to one another. The following obviously applies to them: *"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: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."* (Mk 12:30-31). The two belong together: Whoever truly loves God also loves his brother, even to the point of self-sacrifice.

The disciple whom Jesus loved had heard what the LORD said to His adversaries: *"If God were your Father, ye would love me ..."* (Jn 8:42).

To His disciples the Master said, *"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."* (Jn 13:34-35). And: *"These things I command you,*

that ye love one another.” (Jn 15:17). The emphasis is on the statement: “... as I have loved you ...” – in this very way.

The Apostle John described the love of God toward us and the brotherly love evident among one another: *“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.”* (1. Jn 3:16).

The true, real-life divine love is the only “mark of identification” that we are His true disciples. Love never divides, not even during the hardest trials; love reconciles and unites under any circumstances; it is the bond of perfection (Col 3:14). In order to find out how things really are with each one of us personally, we have to look into the mirror of the Word (Jas 1:19-27). Whoever looks into the mirror always sees only oneself, never someone else.

In 1. Cor 13 the love of God is comprehensively described to us. Even if we knew all of the mysteries, could speak with tongues of men and angels, or even had the gift of prophecy and all faith, it would be of no benefit to us if we did not have love. The practiced love manifests itself as it is written: “Charity (love) suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ...” (1. Cor 13:4-8). Every one of the mentioned characteristics applies to the life of the elect. This is how we have to live our lives. Then the enemy will not be able to accuse us in any of these matters, because the following applies: “... nevertheless I live; yet not I, but Christ liveth in me ...” (Gal 2:20) – lives His life through us. Everything will cease, even the gifts of the Spirit, but the love of God remains forever (1. Cor 13:8).

God is love; He revealed Himself in His love in Jesus Christ, our LORD and Saviour: *“For God so loved the world ...”* (Jn 3:16). The love of God is poured out into our hearts by the infilling of the Spirit (Rom 5:5) and is manifested in us as the fruit of the Spirit (Gal 5:22-24). In this way, all born-again believers are baptized as members into the body of Christ, namely into His Church (1. Cor 12:12-31).

In the first church age letter, the LORD complained that the believers soon left the first love (Rev 2:4). We have to return to this first love now, at the end. As a bridegroom makes his bride an offer of love and she must accept it to indeed become his wife, so every one who wants to be part of the Bride Church must accept the offer of love by the heavenly Bridegroom in order to participate in the wedding and the subsequent marriage supper (Rev 19:7-9).

In verse 7 it states: “... for the marriage of the Lamb is come ...” In verse 9 we read: “Blessed are they which are called unto the marriage supper of the Lamb.” Marriage and marriage supper belong together. Indeed, and then comes the confirmation: “*These are the true sayings of God.*” To this we say a heartfelt Amen.

The completion of the Redeemed will come to pass in the love of God by a mighty move of the Spirit, just as the one at the beginning, and this with all who “... *love His appearing.*” (2. Tim 4:8). Only they are filled with the longing to please the heavenly Bridegroom and cry out with all their hearts: “Maranatha – Our LORD, come!”

Let each one examine oneself

“*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. And every man that hath this hope in him purifieth himself, even as he is pure.*” (1. Jn 3:2-3). Yes, when this revelation is fulfilled! That is what we are waiting for. But only when Christ is manifested in our lives will we also appear with Him in glory (Col 3:1-4).

We have arrived in the most important phase of the entire Plan of Salvation, and by grace we may partake in what God is presently doing. It is our objective to believe, to live, and to teach in every aspect according to the Scripture. We take the warning seriously: “*And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.*” (Lk 21:34).

Very important to us are these personal admonitions: “*Take heed to yourselves ...*” (Lk 17:3-4) and “*Follow peace with all men, and holiness, without which no man shall see the LORD ...*” (Heb 12:14). Among the believers, all things must be settled through forgiveness and reconciliation (Col 3:12-17).

Only someone who has experienced a genuine conversion and renewal according to the biblical pattern: “*Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ...*” (Tit 3:5) – only that person can say, “... *nevertheless I live; yet not I, but Christ liveth in me ...*” Only when we have put aside our old self, the own “I will,” then we can assume the new self – “as thou wilt” – within the depth of our souls (Eph 4:22-29). In His body of flesh, our Redeemer lived the new

divine life as an example for us: “Not what I will, but what thou wilt!” – “Not my will, but thine be done!” (Mk 14:36). Indeed, He suffered and took upon Himself all guilt and transgressions in order to present us as holy, unblameable, and unreprovable in His sight (Col 1:22; Eph 5:27).

It does not suffice to speak or write about the Bride Church and Rapture if we do not also mention, with holy sincerity, the things that will exclude anyone from the kingdom of God and from the Rapture. The LORD said already to Israel: *“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.”* (Ex 19:5-6). In the New Testament, the disciple whom Jesus loved wrote: *“Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ...”* (Rev 1:5-6; 5:9-10).

Whoever carefully reads in the Holy Scripture, whether it is in the Old or in the New Testament, will notice that sanctification is only possible by obediently living out the Word of God in all areas. Jesus Christ, our LORD, has redeemed and delivered us from all sin, from all lawlessness, from every curse. The Redeemed do not speak of the “free grace” but are doers of the Word. As a matter of principle, they comply with everything that the LORD commanded in His Word. *“As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy ...”* (1. Pt 1:14-16).

God requires order and holiness in His Church. Unbelief and disobedience can absolutely not stand before Him (Heb 3:18-19). It was Paul in particular who in many of his letters pointed out the things which will exclude anyone from the kingdom of God. Once he even listed 15 “works of the flesh,” namely adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and revellings. However, prior to that he clearly stated that everyone who walks in the Spirit *“... shall not fulfil the lust of the flesh.”* (Gal 5:16-21). It is certain that no one who is found in such works of the flesh shall be raptured. It will be worth it to look into the mirror of the Word and to read such Scriptures once again.

Every true believer who belongs to the Bride of the Lamb, whether man or woman, boy or girl, purifies himself or herself, even as He is pure. Thus, with no believing man, with no believing woman, and even

with no believing child will there be any inner resistance against the Word of God, not even the slightest.

“Wives, submit yourselves unto your own husbands, as it is fit in the LORD.

“Husbands, love your wives, and be not bitter against them.

“Children, obey your parents in all things: for this is well pleasing unto the LORD.” (Col 3:18-20).

Whoever is part of the Church of the firstborn, a person who is crucified with Christ and has received the new life by the power of His resurrection, is receptive to God's Word and allows It to correct any shortcomings.

For the edification of the Church, God has established the ministries “... for the perfecting of the saints, for the work of the ministry ...” (Eph 4:11-16). When we read 1. Cor 12:4-11, we notice that the nine gifts of the Spirit serve this purpose as well. From verse 12 to verse 26, the absolute unity of the members in the body of Christ is emphasized, and in the verses 27 to 31, the Church is once again illuminated as being the body of Christ, into which God Himself has set apostles, prophets, teachers, etc. Whoever does not respect this is spiritually blind, a blasphemer, a despiser (Num 16:30; Acts 13:41), and whoever separates himself from the Church succumbs to the wrong influence; the Spirit cannot speak to him any longer, and he walks in his own ways. After all, the LORD does not walk outside of the candlesticks (Rev 2:1). How can believers who claim that they follow the message, but who have no fellowship among each other, do not sing any hymns together, and do not celebrate the LORD's Supper with one another, even consider that they are still part of the Bride, the overcomers, and think they will be allowed to celebrate the marriage supper together in heaven, jointly singing the song of the Lamb?

Already here it becomes manifest whether we are part of the true Church of Jesus Christ or just a religious fellowship. It must also be pointed out that a ministry set by God Himself has never caused a split, even until today, because all ministries ordained by God are given for the edification of the Church, not for its destruction. Neither has a true doctrine ever brought about a division. Only self-ordained preachers allow their wilful interpretations to produce false teachings, which inevitably lead to splits. *“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).

No one who is part of the Bride of the Lamb will disregard the Word and the blood of the covenant but instead will strive to comply with all Scriptures and live accordingly. The Bride now hears the last message, which foreruns the second coming of Christ, and experiences her calling-out, separation, and preparation so that, at the end, she can be in full agreement with the Bridegroom – not being outside of the Word in a single aspect, not being disobedient in even one point. She accepts no compromise and no corruption! Her absolute is every Word of God in the Old and in the New Testament.

Not one of the elect will transgress the first commandment and have other gods; none will change the ONE God ELOHIM/YAHWEH into three eternal, three almighty, three omniscient gods; not one of them will create any symbol or image; none of the elect will look up to a crucifix (Deut 27:15), but instead they will worship God solely in Spirit and in truth, in the Name of Jesus Christ (Jn 4:24).

No elect one will misuse the Holy Covenant Name of the LORD God YAHWEH or YAHSHUA/Jesus. None will kill as Cain did, nor commit character assassination or slander. No one who is truly redeemed will live in transgression of the Ten Commandments or their particulars, as listed in Lev 20 and Deut 27:15-26. Among the elect there are also no same-gender couples, neither with men nor with women (Rom 1:24-32). God Himself has established everything for all areas and gives us the inner strength to live accordingly in obedience so that we can respect the entire divine order, in the spiritual and in the natural realm.

The identifying mark

“In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another.” (1. Jn 3:10-11). This Word clearly states whereby the children of God and the children of the devil (Mt 13:38) are recognized, namely in particular by the brotherly love. We have also heard the original message, which was from the beginning. Where does the Word place us? During his life on earth, the messenger was once transferred into paradise, and there he heard the all-penetrating words: “Only perfect love will enter here!”

Indeed, it is very serious: “*Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*” (1. Jn 3:9-15). “*Whosoever hateth his brother ...*” is considered to be equal

to a murderer; this goes all the way back to Cain (Gen 4). Hatred is the opposite of love; hatred rejects; love accepts. Yes, the LORD stated even more urgently: *“If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”* (1. Jn 4:20). The elect take such statements to heart, and they examine themselves. All of the others think it does not pertain to them. They will continue to love in the way of Cain (1. Jn 3:12). Cain and Abel were in the same womb – just as Esau and Jacob: one was accepted, the other one rejected. At the Rapture, two will be on one bed; one will be taken, the other one will be left behind (Lk 17:34).

With the example of Esau and Jacob, God showed us what acceptance and rejection, what love and hatred mean from His point of view. *“The burden of the word of the LORD to Israel by Malachi. I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob’s brother? saith the LORD: yet I loved Jacob, and I hated Esau ...”* (Mal 1:1-3; Rom 9:13).

Jacob wanted to have the birthright which had the blessing of God from the beginning (Gen 25:29-34). To Esau it meant nothing, but Jacob wanted it at any cost. God is love. His hatred toward Esau was in the rejection. HE Himself said, *“I loved – accepted Jacob, and I hated – rejected Esau.”* First Esau rejected God by not valuing his birthright. Then he began persecuting Jacob. That is how it is even today: Whosoever has relinquished or has not yet received the birthright persecutes the one who has received it by grace, never the other way around.

God does not act arbitrarily, but He also does not force anyone to accept His blessing of the birthright, which we can only have in Jesus Christ, the first-born among many brethren (Rom 8:28-30). Jacob wrestled with God and cried out: *“I will not let thee go, except thou bless me.”* (Gen 32:22-32). The supplanter changed into Israel – a prince with God. Whosoever is born of God has the birthright and is a new creation in Christ (2. Cor 5:17).

It remains forever true: Whoever is born of God believes God and His Word and cannot sin by unbelief *“... for he is begotten of God.”* (1. Jn 3:9). The original sin of unbelief and the disobedience connected to it is once and for all dealt with by the true faith and obedience. Abraham believed (Gen 15:6), and Abraham obeyed God (Gen 22:16); in the same manner, the seed of Abraham now believes and obeys God (Gal 3:6-20; Jas 2:21-26). As sure as the head of the serpent was bruised (Gen 3:15) and our faith, which has overcome the world, has become our victory (1. Jn 5:4),

we certainly have received the divine nature and the character of Jesus Christ through the new birth, and “... *His seed remaineth in us.*”

What is the divine seed? The seed is the Word of God, in which is the germ of life (Lk 8:11). True children of God abide in the Word; the Word sown in the good field (Mk 4:26-29) comes up, brings forth fruit, and abides in them (Jn 15:5-7). “*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). The written Word became the revealed Word (Rom 10:16-17) through which we were born again unto a living hope (1. Pt 1:3+23). “*But whoso keepeth his word, in him verily is the love of God perfected ...*” (1. Jn 2:5), and: “*No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.*” (1. Jn 4:12) – in us until the completion! Amen.

Oh, such words move us to the very core! Only in the love of God shall all those who are part of the Bride Church experience their completion, because the prophet of our time was told that only perfect love will enter there.

The divine message – the evangelistic, the teaching, and the prophetic part – as well as the experiences of salvation are the same today as they were in the days of the apostles. The first and the last sermon, the first and the last baptism must be the same (Acts 2:37-42). “*One LORD, one faith, one baptism ...*” (Eph 4). The main commandment for all children of God is still the love that is actually put into practice, as the identifying mark that God forever abides in us. Everything else can be empty claims, religious presumption, and self-deception. There are always both: the theory and the reality. There is, for instance, the doctrine of the conversion and the new birth, and there is one's personal experience of a conversion and new birth. A truly born-again child of God will have the life and nature of Jesus Christ, the Son of God, and bear the fruits of the Holy Spirit.

When the Son of Man reveals Himself, and when He comes

In Mt 24, in Mk 13, in Lk 17, and in Lk 21 we are told what takes place in the end-time period, when the Son of Man is *revealed*, and we are also precisely told what happens when He *comes*. In our time He revealed Himself in the same way as He did back then, during the years of His ministry, when He walked on earth. He came down in the cloud and in the pillar of light and found a vessel through which He could re-

veal Himself as the same Son of Man during the years of the prophetic ministry.

On May 7, 1946, the heavenly messenger told Brother Branham exactly what would take place in his ministry. The same prophetic sign of the Messiah as the Son of Man (Jn 1; Jn 4; Jn 5:19; a. o.), the way it came to pass in front of the Jews and the Samaritans back then, has taken place in our time in the Church from the nations. Brother Branham spoke about it before every healing service. Indeed, he compared it with what happened in the time of Sodom, when the LORD visited Abraham (Gen 18). This can be verified in his sermons in detail. I experienced it personally as an eye- and ear-witness in the years 1955-1965.

The *Return* of Jesus Christ, however, will happen suddenly, just as His ascension. HE confirmed it Himself, namely “*... as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.*” (Mt 24:27). *“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.”* (1. Cor 15:52).

Part of the more than 100 prophecies in the Old Testament, which were fulfilled at the first coming of Christ, is also Ps 47:6: “*God is gone up with a shout, the LORD with the sound of a trumpet.*” As the victor, the risen LORD ascended bodily to heaven in a cloud with a shout and the sound of a trumpet, and the Word was fulfilled: “*Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.*” (Ps 24:7-8). At that time, the LORD also took the Old-Testament saints who rose with Him (Mt 27:50-54) into glory. According to Acts 1:9-11, the same risen LORD will return in like manner as He went up into heaven (Lk 24:51).

The same Word “shout” from Ps 47:6 can again be found in 1. Ths 4:16, when the Lord Himself will descend from heaven with a *shout*, the shout of victory. As it was with the raising of Lazarus, where it states: “*And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.*” (Jn 11:43), it will at that time first be about the resurrection of the ones who are asleep. According to 1. Ths 4:13-18, He will come again bodily with a shout, the sound of the trumpet, and with the voice of the archangel. When His loud, commanding voice sounds, the ones who fell asleep in Christ will rise first, and then we who are alive and remain will be changed from mortality into immortality.

The victory of the Redeemer is also the victory of the Redeemed. His resurrection is the guarantee for our resurrection. His changing of the

body from mortality into immortality and His ascension – everything happened with Him and will happen with us. The Apostle Paul wrote about it: “*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 15:53-55).

The Rapture will be the absolute, final triumph, the crowning of the completed work of redemption, wherein all who are part of the Bride of the Lamb shall participate. It will be the completed divine reality, and we will be with the LORD for ever (1. Ths 4:17). The promise from Jn 14:1-3 will then be fulfilled: “... *I will come again, and receive you unto myself; that where I am, there ye may be also.*” Children of promise (Gal 4:28) believe all promises of God, which are yes and Amen (2. Cor 1:20-22).

Then there will be great rejoicing, as Peter wrote: “... when his glory shall be revealed, ye may be glad also with exceeding joy.” (1. Pt 4:13b).

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the LORD God omnipotent reigneth. 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.” (Rev 19:6-7).

Everything will be completed reality! Whoever is truly begotten by the Word seed and the Spirit, whoever is born of God believes everything exactly the way the Scripture says it. Thanks be unto God that we can correctly place both things, namely “when He reveals Himself” and “what takes place when He comes,” in their divine, biblical order! HE has granted us His grace for it, and we have wholeheartedly respected “... *that no prophecy of the scripture is of any private interpretation.*” (2. Pt 1:20). Every private interpretation is a lie, a blasphemy.

Whoever teaches that with the opening of the Seals the mercy seat has become the judgment seat and the LORD is in the process of descending or has already come has fallen prey to a terrible error, and so have all those who believe it. It is still the time of grace; the blood still speaks for us (Col 1:14; Heb 9:14); as the ones sent by Him, we are still crying out: “... *be ye reconciled to God.*” (2. Cor 5:14-20); sinners still get saved. HE is still claiming His Own, all those who are ordained to eternal life (Acts 13:48)! The message, which is still forerunning the second coming of Christ, includes the full salvation.

Everything that the messenger said must be correctly placed into its divine order within the Bible. The written Word, to which Brother Branham referred again and again as his absolute, is the only absolute we have. Whoever does not place his statements into the Bible will inevitably misinterpret his quotes and lead the people astray. This is the very reason why all the various groups within the end-time message have come into existence. But wherever there is a false teaching, God cannot possibly be, for God is the absolute truth: “*... 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 5:20b). A religious service and the worship are in vain when commandments of men are being taught (Mt 15:8-9; Mk 7:6-7). The true God can in this case not even listen to it. The genuine worship is a holy requisite: “*God is a Spirit: and they that worship him must worship him in spirit and in truth.*” (Jn 4:24).

Well-pleasing to God before the Rapture

“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).

God was well-pleased with Enoch, the seventh after Adam, and he was suddenly raptured. In the same manner, all who live now and will be raptured without seeing death must be well-pleasing before God. In the Old Testament, there were the sin offerings (Ex 29; a. o.) and then also the sacrifices to please God by way of offering and consecration of the sheaf: “*And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.*” (Lev 23:11). The sheaf of the first fruit was weaved before the LORD to make God’s people well-pleasing to Him: first the wheat, then the sheaf, and then the bread of the first fruit (Lev 23:19-25).

All of the elect were predestined in Jesus Christ (Eph 1:3-5). He was the grain of wheat which fell into the ground and died and brought forth much fruit (Jn 12:24), and the Redeemed will be the harvested wheat in the completion: “*Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.*” (Mt 3:12).

The following is written already in the Old Testament about our Redeemer in view of the Plan of Salvation: “*Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*” (Isa 42:1).

After He was baptized by John and came out of the water, the Spirit of God came down on Him, “*And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*” (Mt 3:17; Mk 1:11). Before being baptized in water, the Son said, “... for thus it becometh us to fulfil all righteousness.” The “us” here is very important. We have been included as sons and daughters of God. By being baptized in water, the believers confess the acceptance of their Redeemer; with the baptism of the Holy Spirit, He shows His acceptance of the Redeemed.

On the Mount of Transfiguration, the following took place: “*While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him.*” (Mt 17:5). “... hear ye him.” The true seed of God, which is manifested in all sons and daughters of God, is well-pleasing to God and hears Him.

The entire Bride is fully redeemed and is presented blameless and well-pleasing before God. As God was well-pleased with the Redeemer when He became man, so must it now be manifested that He is also well-pleased with His Own redeemed Church, which has become a partaker of the divine nature (2. Pt 1:4).

The apostle admonished us: “*And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*” (Rom 12:2).

“*For the fruit of the Spirit is in all goodness and righteousness and truth; Proving what is acceptable unto the LORD.*” (Eph 5:9-10).

The conviction of the apostle is also my conviction, namely that all of the elect who now hear the Word of God and believe it become acceptable to God: “*And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*” (Rom 15:14-16). This will also be the result now, at the end of the time of grace. As sure as God sent His messenger, so will the message surely accomplish what it was sent for. And because it is the Word which came from His lips, it will not return unto Him void but will accomplish everything that God intended (Isa 55). Amen.

The most important period for the Church: The Bride Age

We see that biblical prophecies are being fulfilled in all areas. It is indeed end time, and we are well-advised to take what our LORD said seriously: "... *when ye shall see all these things ...*" (Mt 24:33; Mk 13:29; Lk 21:31). Indeed, we see them, have recognized the signs of the time and the message, and may lift up our heads for our bodily redemption is drawing near (Phi 3:21).

He addressed us with these words: "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 21:36).

The Apostle John showed us the direct connection between the teaching and the Return of the LORD: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 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 2:20-28).

After the Apostle John had written about all the other events, had even reported about the marriage supper, the White Throne Judgment, and the new heaven and new earth, he once again emphasized in Rev 21 what is the most important matter for us in our time, namely that we are ready and are part of the overcomers: "*He that overcometh shall inherit all things; and I will be his God, and he shall be my son.*" (v. 7).

Through the opening of the Seals, everything that belongs to God's Plan of Salvation has been revealed.

In the last chapter, John was commanded: "*And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.*" (Rev 22:10). Indeed, the time of the final fulfilment is near; it is at hand. The following is also being fulfilled now: "*He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*" (v. 11).

At the end, the **THUS SAITH THE LORD** goes forth unto all those who cry out: "Our LORD, come!" "*And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.*" (Rev 22:12-13). After that comes the beatitude: "*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).

“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.” (Heb 4:1).

May God grant it. Amen.

The unification of all religions

The unification of all Protestant churches and denominations in the World Council of Churches as well as the unification of the Lutheran church and the Catholic church are of the utmost priority for its representatives. In view of the anniversary year of 2017, as a commemoration of the Reformation, the Vatican is calling for the Lutheran church to publicly distance itself from the statement made by Martin Luther that the pope is the antichrist. Specifically in the preface to the Book of Daniel in the Bible Edition from 1543, Luther alternately called the pope “endchrist” and “antichrist.” In the Land of the Reformation, the unity of the one church must be reestablished, they say. The Church of Jesus Christ, however, is not affected by this: She is already united with Christ, the Head. *“Father, thou in me, and I in them, that they may be made perfect in one.”* Children of God know only one Holy Father, and He is in heaven. They pray: *“Our Father which art in heaven, hallowed be thy Name.”* They abide by the command of the Redeemer: *“And call no man your father upon the earth: for one is your Father, which is in heaven.”* (Mt 23:9).

This is the time of the worldwide unifications: in economy, in politics, and in religion. The fourth, the last world power, the Roman empire is coming into existence before our very eyes, and as it is written, it will crush the whole earth (Dan 7:23).

The peace process

The Holy Scripture enlightens us in many places in the Old and the New Testament on the events in the end time. The current worldwide events clearly indicate that the promised Return of Christ must be close at hand. All eyes are presently especially focused on what is going on in the Middle East: on Israel, on Iran, on Syria. The ongoing news coverage and reports in the media shock us every day anew. The peace negotiations are becoming more and more necessary, in which also the Vatican intervenes as the only overall recognized world authority.

The moment when “... *they shall say, Peace and safety ...*” is within reach. But it will be a hollow peace, because “... *then sudden destruction cometh upon them ...*” (1. Ths 5:3).

“*Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them ...*” (Isa 17:12-13) when they turn against Israel and Jerusalem: “*And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.*” (Zec 12:2-3).

It is not necessary to write any more about the end-time events. In all areas, everything is taking its course, even with the natural disasters. Again and again, we can encourage one another: “... *when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.*”

May what is then written in 1. Ths 5 apply to all of us: “*But ye, brethren, are not in darkness, that that day should overtake you as a thief.*” (vv. 4-11). People of God, Bride of the Lamb: Behold, the Bridegroom cometh; go ye out to meet him. Maranatha!

“*For yet a little while, and he that shall come will come, and will not tarry.*” (Heb 10:37).

The year-end 2012

Years come and go; clocks may stop, but time goes on. The year 2012, which is now almost behind us, was another exceedingly blessed year. Most certainly, many precious souls were added unto the Kingdom of God through the missionary travels. We are particularly grateful for the possibility to be able to reach countless people all over the world via the internet. By now, the connections to the live broadcasts of our services have surpassed the one-thousand mark. The largest local assembly that collectively joins us online is in Kolwezi in the Democratic Republic Congo. Their pastor, Brother Mwamba, reported that on the first weekend in October, over 3000 brothers and sisters were in attendance and witnessed the live transmission. On the first weekend in November, also the church in Ulan Bator, Mongolia, was connected online for the first time.

It is just wonderful how God has provided for everything: for our brothers who are proficient in the technology as well as for the brothers and sisters who are fluent in the various languages so that we are able to serve the entire world in 13 different languages in audio and print.

The number of DVDs sent out every month has risen to over 9000. It is wonderful that all people worldwide can hear the same proclamation and have the direct connection to what God has promised and to what He is presently doing. Thus, the last message of the full Gospel is reaching the ends of the earth, and according to Mt 24:14, then shall the end come. I am thankful for all those who are actively participating in God's work, be it full time or part time.

Also for the simple House of Prayer I am grateful to my LORD. The main auditorium seats up to 570 people; if we add the dining hall, then there are over 1000 seats. The dormitory buildings can accommodate about 400 brothers and sisters who come from afar for the meetings that are held on the first weekend of each month.

To you, my beloved brothers and sisters in Christ, who by your faithful support and prayers have done your part in His Work I say thank you from the bottom of my heart.

May God continue to bless all of the ministering brethren worldwide who partake in the proclamation and who serve the precious spiritual food on the LORD's table. The wise virgins also believe what the LORD Himself said in Mt 24:45-47, have a part in what God is presently doing, and will finally go in to the marriage supper (Mt 25:10).

What our LORD said in the last chapter of the Gospel of Matthew is valid until the end: "... and, lo, I am with you always, even unto the end of the world."

Yes, always, with each one of you. Receive and believe it by faith, even in the hardest trials. HE promised that HE would bring all things to pass. HE has started; HE will also finish. To HIM be the glory now and for ever. Amen.

For the year 2013, I wish all of you God's richest blessings in Jesus' holy Name.

In His commission

Bro. Frank



A photo from June 3, 2012. Since the 1960s, we have had the privilege to biblically baptize several thousand believers in the Name of the LORD Jesus Christ.

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

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