

Ewald Frank

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Good Friday Nr. 1, Theme: This is the day of salvation!

We were really looking forward to these days, we have all come with great expectation and I am aware that a man can give nothing. But in the same way, I believe that God has the fullness and out of his fullness we will also in these days receive grace for grace [Jn 1:16]. Good Friday has always been a very special day for me since I became a believer. A day on which one becomes still, a day of inner reflection, a day on which one looks spiritually on the hill of Calvary, a day on which God's reconciliation with humanity took place.

If we sing the chorus, "*Wonderful Calvary*", then we are not singing about the place of the skull as such, but about that what happened there. We distinguish between places and Him who Himself acted or walked there. And so in these days we can also turn our eyes in spirit to Golgotha and knowing that our Lord died there, He died for me, He died for you, so that you and I may live eternally. And today and in these days, we will speak about of what it is actually all about in the redemption. It is about that God's life was manifested on earth in Jesus Christ, our Lord, and that this life, this divine life shall now be manifested in us. And it will be manifested. And I really ask everyone to be very relaxed and hear the Word of the Lord. If we get nervous, we will not achieve anything. If we believe and trust, God will give us everything.

A songwriter sings, "*With one's own pain, one can take himself nothing, it must be prayed for.*" And it is written, "**How shall God not with him also freely give us all things?**" [Rm 8:32] May the Lord open our eyes and open our hearts in these days, so that he may enter and reveal himself.

I would like to start with the Scripture from 2nd Corinthians, 6th chapter, second part of verse 16:

"For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 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." [2Cor 6:16-18]

In this Word we are told that God wants to dwell and walk among us. And this is precisely the longing of our hearts, that we not

only know Him as the one who speaks, but as the one who works, as the one who took dwelling in our midst, as the one who can walk and act among us, even manifest himself. I read that part again, **“I will dwell in them and walk among them, I will be their God, and they shall be my people.”**

It is a promise that God has given. It goes back to Leviticus 26, I would like to read this Word right now. Here the promises of blessing are written, that God at that time gave to his chosen people and in the New Testament it was transferred to the Church and applied to us. Leviticus 26 from verse 7:

“And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.” [Lev 26:7-13]

What a wonderful Word of promise God has given to his people! **“For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.”** And then he gives the promise: **“I will dwell among you and walk among you.”**

And just before that, he gives the instruction: **“Make room for the new.”** [german translation] God wants to find room in these days, in you and in me, to do something new, to do more, to do greater things, as he has done until now. And I believe if we fully trust the Lord, then these days will be blessed days for all of us. But we must lay aside everything that could stand in our way and the enemy will see to it that he will put an obstacle in everyone's way. But remember this one thing, the obstacles are not put in our way for us to stumble over them, they are put in our way for us to overcome. The multitude that will stand before the throne are the overcomers. So there must be things that have been overcome. And it is written:

“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” [Rev 12:11]

So let us not look at the obstacles as something strange, but in trusting God we want to overcome them and walk forward with our Lord. **“Give room for the new ... for I will dwell among you.”** [german translation] If God dwells in our midst, then he will speak every time anew, work anew, and bless anew. Then no gathering will be in vain, just on the contrary, one will be more blessed than the other. And God will bless in each one.

It goes on to say: **“... and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.”** Paul puts this Old Testament Word in 2nd Corinthians, chapter 6, once again upon the lampstand. Let us consider very briefly, in which context. In the same chapter, verse 2 it is written:

“For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.”

When did God want to dwell and walk among us and be our God? We will consider this further in these days. This is the day of salvation, the day of God's grace with mankind. This is the day on which God has put up his tabernacle among his people.

Point 1: We must receive and experience the salvation of God on the day of salvation. We must have personally experienced the grace of God in the time of grace, otherwise the time of grace and the day of salvation are of no use to us. It must not only be written as a promise in words, it must become a reality in our lives. How many can testify in their hearts that it has already become a reality, that we can say: God has helped us on the day of salvation? He has been gracious to us. Now comes the **second phase**, which then does not concern going out of the world of unbelief and sin into the kingdom of God, but the second part concerns those who have become believers.

And I hope to God that in these days all will feel at ease in our midst, even those who have not yet consciously dedicated their lives to God. May we help to make it happen. One thing we assure everyone: We do not judge anyone, but we would be very happy if many more would come and experience the grace of our God.

Here in 2nd Corinthians, chapter 6, the comparison is given between believing and unbelieving, from verse 14 and then in verse 16 it says yes:

“And what agreement hath the temple of God with idols?”

Before that it was said, what fellowship is there between a believer and an unbeliever? And then the apostle continues and writes:

“For we are, after all, the temple of the living God, as God has said.”

We have just read where He said it: We are the temple of God. In the days of Moses it was spoken of it, here it has become a reality. Jesus, our Lord, said of His earthly tabernacle: **“Destroy this temple and I will rebuild it in three days.”** [Jn 2:19-21] And the Jews said to one another: **“46 years they were building on it and this one wants to rebuild it in three days.”** He was talking about the temple of his body. It was written in the prophet Malachi:

“And the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.” [Mal 3:1]

God was in his earthly tabernacle here on earth, in his holy temple, whom he created for himself.

Since the giving of the holy body and blood of Jesus Christ, God has purchased a Church for Himself, which is His temple, the temple of the Holy Spirit. Just as God walked and dwelt in Christ and He could say, **“It is not I who do these works, but the Father who dwells in me, He does these works.”** [Jn 14:10] So it must come to the point that the Church of the living God becomes the dwelling place of God. A dwelling place should not stand empty, someone should dwell there. And that is what is being spoken of here, it is written:

“And ye shall be my people, and I will dwell and walk among them, and will be their God.” [2Cor 6:16]

We do not exaggerate when we say and testify that God found in our generation a servant and prophet in whom He could dwell. A man after God's own heart, born for this purpose and placed in this world to testify of the truth, and all who are of the truth hear his voice [Jn 18:37]. But there, too, we know exactly how to distinguish between the instrument and the one who uses it. God has many vessels, all the prophets were such vessels. But you know very well, if someone plays on the most wonderful instrument, then they would be nobody here who would then pay homage to the instrument and to pat the piano and say: “This was wonderful.” No, the praise belongs to the one who played the keys. I have not yet seen a anyone who nicely blows a trumpet, who then pats the trumpet and says, “You are a wonderful instrument.” But the man who takes the trumpet and can play a clear sound, as Paul writes to the Corinthians: **“If the trumpet gives an unclear sound, who shall prepare himself for battle?”** [1Cor 14:8] I'm just comparing, we don't give glory to any instrument that God uses, but to God alone who can take the instrument and who can use it and give a clear trumpet sound to His people. That is what these days are all

about. It says in the prophet Amos: **“The trumpet was heard. Who will prepare for battle?”**

We read in Revelation chapter 10, verse 7: **“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.”**

Not the trumpet, but that what it sounded, this is what matters. And you know very well if some kind of song is played, then one has to know the melody to know what kind of lyric or text it is. And it is the same with the message which God has sent us now. One has to know the text to know what is being played there. And I believe that we may be part of those who have not just heard the bells ringing somewhere. We know where the tower is and we know what the bells have rung. God has taken care for it that we received clarity by the truth.

But now it is about more. Now it's not just about hearing, now it's about making sure that what we heard become a reality. And don't worry about how it will happen. After all, the Lord has promised to take dwelling in us. And then it is Christ in us who does all in all. Let's open up 1 John, chapter 4, here's what's written, we read from verse 7, and please may God put such a longing in our hearts that the things that are written in the Word of God and are intended for us become divine reality in us. After the theory we are longing to experience the practice.

1st John, chapter 4, verse 7:

“Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.” [1J 4:7]

Here is a great mystery: He who was loved out of God through Jesus Christ, our Lord, in him God's love was manifested, and this divine love we may then again bring toward Him. **“Beloved, let us love one another, for love comes from God.”** Yes, God is love. The nature of God is love. God can be hard, God can also become angry, but that is not his nature. He only has to remain just toward His Word, which is His law, but in His nature He is love. So here, it is about the nature of God, that has to be manifested in the believer, in the called out ones, manifested as the divine life.

That's what these days are all about. Not effort. At the most, effort to not let it break through. It just comes forth. I'll read it again:

“Beloved, let us love one another.”

Let us do it from today on. After all, the love of God was poured out into our hearts. Let us do it from today on, to love one another with a divine love, as it is written here: **“For love is of God; and every one that loveth is born of God”**, is a son and daughter of God and

thus has the nature of the One who begat him. And if we call God our Father and we have become His sons and daughters, for this comes forth is already from 2nd Corinthians 6:

“I will dwell in them, and walk in them; and I will be their God, and they shall be my people.” [2Cor 6.16]

Servants and maids one takes into the house so that they do their job, sons and daughters are born, they don't come and say: “May we join, can we become members?” This just doesn't work. So to be born of God means to have received the divine nature. Out of this divine love, we originate. I don't want to make an earthly comparison here, but to the pure everything is pure. Humanly people unite in love and then some day new life comes forth, even if it takes nine months.

With God It is the same. It is a union of God with mankind in the divine love, so that the divine seed is set free and sons and daughters of God are born from this love relationship. We'll get to that in a moment, let's read on now in the same verse:

“... and every one that loveth is born of God.”

This we believe with all our hearts. **“Everyone that loveth is born of God.”** If we love, we are born of God; if we do not love, we are not born of God. And it goes one step further: **“... and knoweth God.”**

Why do so many believers fail to know God? Why did the revelation of God in Christ remained hidden from them? Jesus said back then:

“He who sees me sees the Father.” [Jn 14:9]

In the same way, he said [Mt 11:25-27]:

“I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

And right in this very context he said:

“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.”

Divine revelation, not scholarship, but revelation. Everyone who loves divinely is born of God and knows God.

Dear heart, if you know God and the love of God did not yet break through in your life until now, then let this be your hour and mine, the day that God has made for us to experience not only one part but also the second. If we are born of God, then we know God and we love all those who are born of God, because they too have been known by God

and as a result have known God, because a connection, a union took place.

May I politely ask, how many of us have really by the revelation of the Spirit known God in Jesus Christ our Lord? Say Amen. Amen! Praise be to our God! Not only doctrinally, but by divine revelation it was given to us. And there could be read a thousand Scriptures to shake us, every Scripture that one would read to us, it would establish us even more and convince us more, because we know that God cannot speak two languages. In the same way, we know that the Lord was described in his diversity, as the Son of God, as the Son of Man, as the Son of David, as King, as Judge, as Redeemer. This all we know. But when it comes to the end, to the substance, then we know who Jesus Christ is: **“The first and the last, He who is and He who was and He who is to come, the Almighty.”** [Rev 1:8]

This is revelation of Jesus Christ. We read further from 1 John 4, verse 9, a verse that applies to this day:

“In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.” [1J 4:9]

So what is it about? It is about that we thru Him receive divine eternal life, not only after death, but already now, we receive eternal life, through the faith in Jesus Christ, our Lord.

This verse is also of great significance. Not only redemption of sin, not only deliverance from hell and all that goes with it, but we were given back the adoption of sons, and we have received eternal life, as it is written here.

In verse 10 we read:

“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”

Amen!

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [Jn 3:16]

It is not we who were looking for God, it was God who was looking for us. We did not love God first, God loved us first, as it is written here: **“Herein is love, not that we loved God, but that he loved us...”** [1Jn 4:10] You and me, God has loved us out and has predestined us, from before the foundation of the world in His omniscience to be sons and daughters of God, according to the good pleasure of His will. [Eph 1:5]

May we be placed on higher ground in these days and see these divine facts as a reality for us and say: "Lord, you have put us on higher ground, you have redeemed us, we are your possession, let it be manifested now."

I don't know about you, sometimes I have the impression that we are in a kind of prison. We know what God has in store for us, we know what He has promised and yet we feel so confined. It seems like we can't really move forward in faith properly.

Beloved, may these days serve to set us inwardly free, that all chains may fall away from us, that God may do something great to glorify His name, that there may be joy in the house of God and singing of the victory of God in the tabernacles of the righteous [Ps 118:15]. A very old hymn writer said the following: *"The song of mourning has ceased. Praise be to the Lord! The enemy has long deceived me. Now he can do it no more. For I know God's love. It is so great and wide. The whole world shall drown in this glory."*

One has to grab by faith and no longer give it away, but hold fast to it, that God stands by what He has said and done.

I read on in verse 11:

"Beloved, if God so loved us, we ought also to love one another."

About this, not much needs to be said. It is enough if we say to the Lord in prayer: "Give us the strength to it, so that we are able to do it." Then everything is already well. I will read verse 12 from this chapter:

"No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in." [1J 4:12]

We all want perfection, it is spoken of it everywhere. He that has begun the work, he will also finish it. And there are enough people who would also help the Lord to bring his cause to completion.

But what did Brother Branham say even then, many years ago? The perfection will take place in divine love, not in bossing about or knowing it all. We have already spoken about this today with our brothers from Zaire and also with my brother Gilson. It is not the knowledge that we carry around in our heads, but what God has allowed to become a revelation in us, and because this divine revelation merges into the love of God. Therefore, everything is embedded in this bath of divine love.

A doctrine, a knowledge that is not embedded in the love of God will cause harm, will bring discord, will cause discrepancy. Everything that comes from God is embedded in the divine love, is like balm. It

may sometimes, or in the moment it is heard, it may divide like a two-edged sword, and in the next moment we feel how the anointing oil flows over the wounds that have been made, and everything is healed and well in the presence of the Lord. If God applies the two-edged sword, it is only to cut off the wild branches, not to harm that which can stand its ground before Him, but the wild branches which only take away the sap but they don't bring forth fruit. And if we go to John 15, then the Lord has already said:

“Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” [Jn 15:2]

May God in these days apply the the sword of His Word, may he prune, make fit, that we may all be further and more blessed.

1st John 1, verse 3 says, perhaps already second part of verse 1:

“... which we have looked upon, and our hands have handled, of the Word of life; For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us; That which we have seen and heard declare we unto you, that ye also may have fellowship with us.”

That is what it is all about, about the divine life in the divine kindred. Jesus Christ is the beginning of this divine creation [Rev 3:14]. He was the first-born among many brethren [Rm 8:29]. It is written of him in Psalm 69:

“I will declare thy name unto my brethren.” [Ps 22:23]

Peter writes that we are of divine kindred, we are strangers and pilgrims on earth [1Pt 2:10-11] because we were born of God.

Beloved, who among you really has the assurance of being born of God through the Spirit? To have really had the experience of being born again unto a living hope? [1Pt 1:3] I have added this on purpose because it is written in the Word of God – born again unto a living hope. Remember these two facts: **New birth and living hope**. Who of you has this living hope in his heart? The hope that does not lead to disappointment, the hope that does not put you to shame [Rm 5:5]. Not a hope that you fool yourself, but a hope that you can say: **“Christ in us, the hope of glory.”** [Col 1:27]

Who has this living hope in Christ as part of his life, say Amen. Yes, then I must tell you that you are born again. This may surprise you now, but the Holy Scripture says that we are born again unto a living hope. If you have the living hope in your heart, then the living God has done something in you. Then something happened, otherwise you

wouldn't have the living hope! Is that right or not? God's Word always goes together. Of course, not that we have to make an effort to bring about a hope together, but we feel that it is in us. And then we also feel that new life is manifested. Yes, that it is made known. And for this we now go to Gospel John, chapter 1, this verse has become so great to me in recent days. I must have read it in Zurich on that Sunday. Gospel of John 1, verse 4:

“In him was life...”

Which life? The life of God. He was God manifested in the shape of a man. The Father revealed Himself in the Son:

“In him was life and life was the light of men.”

Which men? To whom did the life of Jesus Christ become a light that enlightened him, namely them who believed him. And the Holy Scripture says in verse 12:

“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: ... In him was life, and the life was the light of men.”

His life radiated something. There was light around him. He says:

“I have come into the world as light; he who follows me will not abide in darkness, but will have the light of life.” [Jn 8:12]

In the same way it is written:

“The light shines in the darkness, but the darkness did not comprehend it.” [Jn 1:5]

There will always be these two groups. Some accept, the others reject. Some believe, the others do not believe. But let me say it today: What a privilege that we may now still live in the time of grace. And God has overlooked the times of ignorance and now stretches out His hand of grace toward us to pull us out of darkness and to place us into the bright light of the Gospel into the Kingdom of God.

“In him was life...”

We'll come back to that later, too.

“...and the life was the light of men.”

What shall we say to this? Again and again the Word of God fleshed in the ministry of Jesus Christ our Lord. The hearts of the disciples were touched. They walked with their Lord and saw all that was happening. John came on the scene as a man sent from God to bear witness of the light. And he says very humbly:

“I am not the light myself, I have come to bear witness of the light.” [Jn 1:8]

And then he gives his mighty testimony. And then it says here in verse 9:

“That was the true Light, which lighteth every man that cometh into the world.”

And it goes further:

“He was in the world, and the world was made by him, and the world knew him not.”

What a statement here: Yahweh of the Old Testament is Jesus of the New Testament. Everything was created by him, to him and for him [Rm 11:36]. Yes, it is even written here:

“He came to his own, but his own did not receive him.”

And then the wonderful verse:

“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.”

Precious heart, believe today in the name of the Lord Jesus Christ as the God given redemptive name and you too will experience the power of God. Faith comes from preaching [Rm 10:17], may faith come from this preaching, may light come and may the life of God be manifested!

I continue to read from the Gospel of John, the 10th chapter verse 10, a very familiar Word to all of us. The second part of verse 10 and then also verse 11:

“I am come that the sheep might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep.”

After all, this is the day we remember today, the day on which the good Shepherd gave His life for the sheep. For what purpose? So that we might receive the life of God. The people to whom he spoke already had earthly life, it was not about earthly life. It was about the divine life, eternal life.

And he says: **“But I am come for this reason...”** This is what he came to do, to give life to his own, yes, **“to give abundance”** of this divine life.

What did Brother Branham emphasise so strongly in a sermon? The life is in the blood [Lv 17:11], and therefore divine life in divine blood had to be manifested here on earth. Jesus Christ was not a Jew, he was not a gentile, he was God manifested in a human form. The

Holy Spirit overshadowed Mary, and the blood cell that was created there was begotten by the Spirit, and therefore He was absolutely holy. His blood was holy, and divine life pulsed in this blood. Then when the blood was shed, this divine life was set free, and also here, too, brother Branham said it so wonderfully: On the day of Pentecost, this divine life that had been set free came back upon the redeemed Church and God took dwelling in them whom He redeemed.

I would also like to read a little from the Holy Scriptures. Leviticus, chapter 17, verse 11:

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.”

Here lies the whole mystery. In the Old Testament those who wanted to have forgiveness from God they substitutionally sacrificed innocent animals, they brought them to the altar, brought them to the temple, laid their hands on their heads and they knew, **“This animal takes my place substitutionally, it dies for me so that I may go out free.”**

But now the Lamb of God came, the Lamb of God who took away the sin of the world [Jn 1:29]. He who now dies in his sin dies in the sin of unbelief. For Jesus our Lord said:

“If you do not believe that I am He, then you will die in your sin.” [Jn 8:24]

He did not say: “because you have stolen, lied and cheated and have committed all kinds of things, therefore you will die”, but rather **“if you do not believe that I am He”**. Who was this “I am”? It was Him who brought the divine atonement through His shed blood on the cross of Calvary for all mankind, this great day of God’s reconciliation here on earth. Those who cannot believe this will die in their sin because of unbelief, but they should not then blame God for it, for in that case we are to blame ourselves. I read it again:

“For it is the blood that maketh an atonement for the soul.”

If in the blood would not be the life, then no new life could come forth. But the blood was shed, and it was not about the substance of the blood, it was about the divine life that was in the divine blood. And this blood was shed on this cursed earth to redeem us, to bail us out, to ransom us, to give forgiveness, grace and salvation – to us who were under the curse.

Shall we read further in this text, or have we understood? Atonement in the shed blood for the sake of life that is in this blood. I'll

read a little further from Isaiah 53, verse 10, remember, it's about life – **“In him was life, and the life was the light of men.”** But this divine life had to be made available for all the sons and daughters of God, and therefore, the Redeemer gave himself for a sin offering, shedding His blood, in order to redeem us and to be able to give us His life.

From Isaiah 53 I read from verse 10:

“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin.”

We speak of the atonement. Through the life which was in the blood, atonement should be worked for God. It says:

“For it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin. He shall see His seed and shall prolong his days, and the will of the Lord shall prosper in his hands.”

Our Saviour did not only pray, **“thy will be done”** [Lk 22:42], he said: **“It is written, in the volume of the book it is written of me, to do thy will, O God!”** [Heb 10:7]

Here was the will of God that had to be done, and no man was able to do the will of God. All tried it honestly, and all failed honestly. Here was one who was tempted in all things like us [Heb 4:15], who had to endure trials, certainly worse than ours, for there, was Satan himself in person, and he afflicted him 40 days and 40 nights [Mt 4:3], but our Lord came out of the trials victoriously. He was able to say beforehand that the evil one has no right over him.

Beloved, we too must reach the state that Satan no longer has any legitimate right over us, that all right has been taken from him and that God alone would have the right on us. On the blood-bought flock, Satan has lost his right. Do you believe it? God has placed the right on us, we have been rightfully purchased. We are God's own possession. And if Satan gives bills and falsifies them, then we don't have to accept them at all, as a “refused delivery” can send them back to the sender. Every guilt is paid for, every bill settled, every sin blotted out, every transgression forgiven, as true as God in Christ reconciled the world with Himself. It speaks here of atonement, and we read that before. I read on in Isaiah 53 from verse 11, here it is written:

“He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” [Jes 53:11]

We dealt with it already and can also read it clearly in the verses in Isaiah 53. We know of the agony of our Saviour's soul in Gethse-

mane. We know of his wrestling, of his pleading, of his supplication and trembling. And he said:

“If it is possible, let this cup pass over me.” [Lk 22:42]

It was not possible, otherwise you and I would have to drink this bitter cup. He drank it, and drank it fully to the bottom, so that we might glorify and lift up the cup of blessing on the day of salvation, and rejoice in our God. So: **“of the travail of his soul, and shall be satisfied: and by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”**

Do we all believe it with all our hearts that he has taken upon himself every iniquity that could, can and might ever be imputed to you. It must be valid for past, present and future. For Christ will not die again to make atonement once more. No, what he died, this he died once for all in order to help those who seek refuge in him, so that divine righteousness may also be granted to them. Imagine what is written here, I will read the second part again and continue with verse 12:

“... by his knowledge shall my righteous servant justify many.”

Keep in mind the word “many”;

“... justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death.”

Twice the word “many”. The iniquity is borne for many. And Jesus said then:

“This blood is shed for many for the forgiveness of sins.” [Mt 26:28] He did not say for **all** because he knew that not all would accept it. For the many who would accept it, **“... by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I give him many.”** [german translation]

Do you see what it is all about? The sins of many that he took upon himself and bore them, them God assigned to him, God has given them to him. What does he say in the high priestly prayer?

“Thine they were, and thou gavest them me.” [Jn 17:6]

“When He shall give His life as an atonement for the many ... Therefore will I give him many.” To Him they shall belong. And on that day he will be able to say: “Here I am and all whom thou has given me”, this too is already written in the Psalm.

God had all the prophecies written down in advance. The mystery lies in this: **“thou shalt make his soul [life] an offering [atonement]**

for sin [death]...” [Isa 53:10, german translation] And this is what happened, so the many have been assigned to him.

Dear brother, dear sister, we are only a few here, but when the great multitude will be together before the throne, they will not be just few, they will be “many”. The dying on Golgotha was worthwhile and the reward of pain will be great and the Lord will take many up into glory.

In Romans 6, verse 5 is written a wonderful Word that must be read in this context. Romans chapter 6, verse 5, here is what is written:

“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.” [Rm 6:5-7]

This is another point that must be taken into account. If we want to live with him, we must also die with him. If we want to rise with him, then we must have been buried with him. Without keeping this divine sequence it will not work. And here it is written that **“we have been planted together in the likeness of his death.”** This too is a great mystery. In the eyes of God was the Bride Church in the Bridegroom. She was in the Bridegroom as Eve was in Adam in the original creation and only later, when the Lord God caused a sleep to come upon Adam, his side was opened and his bride was taken out and when he saw her he cried out:

“This now is flesh of my flesh and bone of my bone.” [Gn 2:23]

Our Lord was described as the second Adam by Paul to the letter to the Corinthians [1Cor 15:45]. The true Church was contained in Christ. On Calvary His side was opened and the blood was shed for our redemption and reconciliation and there is no man on earth who can belong to the Bride unless he recognises that the Bridegroom on the cross of Calvary redeemed His Bride. This is what matters. After all, we do not enter heaven because we belong to a church or of a confession. We go to heaven because we belong there, because we are a part of the one who redeemed us.

The redeemed belong to the Redeemer, and here we are told quite clearly, **“planted together in the likeness of his death”**. Paul says:

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me...” [Gal 2:20]

May this be manifested for the glory of God, that it really becomes true in our lives and in our midst, that Christ lives in us and

comes into his right. As I said at the beginning, there has hardly been a time, or at least I cannot remember one, when the desire and longing among believers has become so strong, so intimate, so powerful as in these days, that God would come to His right with all of us, in all of us and through all of us, yes, that His Word could become flesh and could live itself through us.

Romans 6, verse 7 says:

“For he that is dead is freed from sin.”

Dear heart, the accuser of the brethren, the enemy, can only accuse you and hold your guilt or sin against you as long as you have not yet understood that you were crucified and died with Christ. In the moment when you become aware of this through divine revelation, that you were also crucified with Christ and died with him... I ask you: If you have an earthly debt, it may be as high as a house and suddenly death occurs. Who then wants to fetch anything from you? Then everything is over.

If we understand this, what Paul writes driven by the Spirit, for he that is dead as a result of this, he is acquitted from every claim that sin could make. Where there is nothing, there the Cesar has also lost his right. There is nothing to get. Where should there be anything left to take, if the Lord has taken all our guilt, if he has taken all our sin, where should it be? The word “all” means all. Then there are still some who make exceptions. And they say, “Yes, but this one probably not, and that one probably not.” Don’t do it! Trust the Lord that He has taken all our transgressions and sin upon Himself! Not one thing is left behind, no, he has taken everything from us. And if this is so, then we understand the Word of the divine justification very clearly.

I’ll just read the next verses very briefly here:

“Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”

Let us confidently say Amen to this Word. We agree with God, we believe what He said and we believe what He has done. Brother Russ has already read from John 19. I would like to read a few verses from it as well. Gospel John 19 from verse 28, here the following is written:

“After this, Jesus knowing that all things were now accomplished...”

I'll stop here for a moment.

“After this, Jesus knowing that all things were now accomplished...” He did not just cried out, **“It is finished.”** From the Scriptures point of view He saw that everything was accomplished. He knew it – a divine knowledge. Here every claim is settled. I read it again:

“After this, Jesus knowing that all things were now accomplished...”

That the Scripture might be fully fulfilled, He saith, so also the last Scripture, the last verse, the last prophetic statement: **“So that nothing remains unfulfilled...”** Earlier we read about the casting of lots, about the parting of the garment, but not parting His vesture, because it is written. We can read and read. There were prophetic statements everywhere, all of which came true and all of which were fulfilled.

“After this, Jesus knowing that all things were now accomplished, that the Scripture might be fully fulfilled, saith, I thirst!”

These were then the last words: **“I thirst”**. I don't know, but most certainly He didn't thirst for vinegar. He cried out, for it was written, you can read it, Psalm 69 and so forth. He cried out:

“I thirst! Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.” [Jn 19.29-30]

Before that, it is written: **“After this, Jesus knowing...”** [Jn 19.28]

There was no unclarity. Jesus knew, “This is my way, this must take place, so that all Scripture may be fulfilled.” **“After this, Jesus knowing that all things were now accomplished...”** He didn't say “It is finished” without knowing that it was accomplished. He knew beforehand that it is finished. Hallelujah! Praise God. He knew beforehand that it was accomplished. And then He spoke it out.

Dear heart! You too must know that it is already finished, and then speak it out with your lips. Here we come to the Word:

“Man believes with his heart, but he confesses with his lips.” [Rm 10:10]

And when we say this, we do not say it freely. We lean on the Word of God. Jesus did not just say it. He saw, He knew, everything has been fulfilled. Just as it was written, all things came to pass.

“Because Jesus knew that now all things were accomplished...” Do you know it too, dear heart? Do you know it, dear brother, dear sister, dear friends, do you believe the Lord Jesus today? Can you believe what He said here, can you believe that He knew that now the redemption was accomplished? And that's where your knowledge comes in, of which the hymn writer sings: *“Blessed assurance, Jesus is mine.”* Who are the people who know it? Who are those who can say: **“His Spirit bears witness to our spirit, that we are children of God.”** [Rm 8:16] We know. Why do we know? Why? Because we believe God. We don't know because of any other reasons, we know it based upon the Word of God. That is the blessed assurance that we have within us. And the Spirit always leads to the Word and makes us see: Here is the Scripture fulfilled before our eyes.

“Jesus knowing...” Hallelujah! He knew – all was done, every requirement of the law is satisfied, everything finds its fulfilment here. He knew – the chastisement was all laid upon Him for our peace and by His stripes we were healed [Isa 53]. He knew that all was accomplished. And then, in this divine assurance, He then cried out once again, **“It is finished!”**

Dear heart, this is your way and this is my way. The Lord must give you certainty that everything has already been accomplished – also accomplished for you – and only then you can by faith out of a full conviction cry out: “Yes, it is finished. It is finished for me. It happened on the cross of Calvary.”

May we let all these Scriptures speak to us and just briefly summarise. In the redemption it is about how God wanted to have many sons and daughters. He made the beginning in Jesus Christ our Lord, who gave wholly and pure as a sacrifice His life, which was in the holy divine blood, so that when this blood is shed for the reconciliation, His life, that was set free, can come back to the redeemed flock. Not a special doctrine, not a knowledge. Life of God in the sons and daughters of God, nature of Jesus Christ, divine love in which His nature and His life can be manifested. **“In him was life, and the life was the light of men.”**

Then one step further – this life that was in Him He wanted to give to us that we have it more abundantly. But to be able to give it to us, His holy blood, in which it was, had to be shed for our atonement. All this happened on the cross of Calvary.

And then came this day of Pentecost on which the life of God by the Spirit of God came back upon the redeemed flock. The redeemed people have the life of God because they were brought back to God by the atonement. And this divine life is manifested in the divine love, as

we read in the epistle of John, and also in connection with the Gospel John 3, verse 16: **“For God loved the world...”**

Precious heart, you don't need to do anything anymore. It is done, it is finished. Jesus knew in that moment when He hung on the cross that all is finished. Oh, praise be to His name! Thanks be to Him that He walked this disgraceful, humiliating way to the cross from the judgement seat of Pilate walking thru the gate outside of the city to the hill Golgotha to accomplish for us the reconciliation, to give atonement.

Don't forget it: **“The life is in the blood...”**, and in this case it was divine blood in a human body, divine life was manifested. **“In him was life...”** Where is the life today? Today the life is in us.

He didn't just come to die, He came to redeem us and then put His life into us. Who can believe it? Who can grasp it? Who wants to experience it? Whether we will ever understand it, I don't know, but we may believe it. How many can believe it? Say amen. Amen. If we believe, then we are helped. There is only one condition for salvation and that is faith. Believe in the Lord Jesus Christ. He that believeth, these things shall follow him [Mk 16:17]. Faith. Jesus asked the people: **“Do you believe that I can do this?”** [Mt 9:28], and then it happened. Faith comes from hearing and hearing from the Word of God [Rm 10:17].

I don't know if it could be made clear enough, but one thing I do know is that the Spirit of God can make it crystal clear to everyone, so that no one comes up short from today on. Receive it, accept it – it happened for the many, and the many were assigned to Him as a prey, and we may belong to them today. We are His own possession, dearly purchased by the holy blood that was shed on Calvary, and the holy divine life that walked in this human tabernacle on earth was set free to now dwell in you and me, who have earthly tabernacles, through the faith in Jesus Christ our Lord. He the firstborn and we the firstborn.

Now in closing, the Scripture of the introduction: **“I will dwell and walk among them, and I will be their God, and they shall be my people.”** [2Cor 6:16] In Christ, God dwelt, God walked, God talked, God healed, God saved everything, everything, everything... Now it is us. He wants to dwell in us and wants to walk among us, wants to be our God, we are to be his sons and his daughters. Dear heart, be no longer discouraged, and if you should be, may it be an inner remorse, a repentance brought by the Spirit of God, in which you understand what it cost our Lord to purchase us – to go this disgraceful way to Golgotha. When we think about it, tears come to our eyes. Then we are inwardly moved. But when we then grasp in faith what has happened for us, it turns into gratitude and we say: Lord, we are not

worthy. But you have done great things for us. **“Father, you in me and I in them, that we may all be one.”** [Jn 71:21] The life of God in Christ, the same divine life in the Church. Brother Branham said that too in a sermon – all that God was, He poured into Christ, and all that was in Christ has been poured into the Church by the outpouring of the Spirit. Let us receive it in faith today.

Jesus, our Lord, knew that all was accomplished, and only after that did He cry out the words, **“It is finished!”** You too must first receive this divine knowledge, and you must have received it in your heart as a living revelation. And then you pronounce it with your lips and say: “I believe, also on me, and for me the work is done.” And there it says “everything”, not just something, everything was accomplished, everything. What are you still tormenting yourself with? What is your worry? What is your trouble? When He has taken all upon himself, when He has paid all? When all has been accomplished. Believe it and leave all where He has carried it and put it in the sea of forgetfulness. You are free. Completely free. Justified by the atonement of our Lord and Saviour on the cross of Calvary. God bless us all. Amen.