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**Ewald Frank**

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**Topic: Revelation 16 and Zechariah 14: "A biblical overview of Armageddon, the three-and-a-half years and the seven years following the Rapture!"**

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May God bless us all together, be with us this weekend tangibly, visibly, so that we not only hear God's Word, but experience God, are brought closer to him, become more intimately connected with him, and are strengthened and edified in faith. This is simply what is needed in these days, that we may be edified in faith, that we may become unshakable, take our stand in the Word, and be firmly established.

Brother Russ has read a wonderful Psalm. Brother Branham once used this Psalm as the text for his sermon. And we all know of course the explanations he gave in it. We too yearn, we thirst for God. We want him to acknowledge not us as human beings, but his Word which we bear, and to confirm it, making it true in us and through us. The Word is true; it only needs to be confirmed through us, so that others may also see and experience that God lives, that he stands by his Word and fulfills what he promises.

If we may briefly touch upon the political situation, we can say with certainty what we have already said several times, the final phase is being heralded in every way. And we know that the enemies of Israel are far from being defeated. And the angels who are bound remain bound. It was merely a brief outcry, a brief signaling of their presence to indicate from whence the danger threatens, from whence it will come. It is indeed written that ***"the way will be made clear for the kings of the east"*** [Rev 16:12], and that they will march up the Euphrates.

But all these things are yet to come. And we said at the beginning of this dispute how it would be, and so it has come to pass, because the time has not yet come.

But one thing which I already mentioned last Sunday in Zurich really touches me deeply, when we consider how experts estimate that it will take 6, 7, 8 years to rebuild what has been destroyed. And this fits very well into the end times, so that Israel's enemies will then be ready again to come and attack, not from the East then, but from the North, as it is written. Then it will not be the houses that are destroyed, but a large part of the world's population will be destroyed. And just as it will now take many years to rebuild, it will then take exactly seven years to clear

everything away, and seven months alone to bury the people who lost their lives. [Ezek 39:9, 12]

But as I said, it has only been hinted at where things are heading or where they will take their course.

And I am of course a rare viewer of the news. But I saw this with my own eyes when at some point in the past a commentator on the 11 o'clock news showed Hussein's book, not Mein Kampf, but Our Battle, and then went on to explain how this man had taken much from Hitler's book Mein Kampf and incorporated into his own book Our Battle. I don't know who has read the book Mein Kampf, but the 781 pages in the book Mein Kampf contain a great deal. And I think I can say, as experts claim, that Hitler was far too stupid to have written such a book. Whoever wrote this book was more than a history professor. Such a knowledgeable man who wrote the book was not the man born in Braunau, Austria, but he was a Jesuit, and he wrote it. And the whole world attributes it to another man, because it was attributed to him.

I have read it, perhaps skimmed over a few pages, skipped some, on the whole I have read it. I have it in my library in the office. And it is mainly about completely annihilating the Jews and razing the state of Israel to the ground, to be not existing. And so we see that people are taken from this earth, but the spirits remain behind. And they always find someone through whom they can be effective. But this much we know, God will not allow anything, and certainly not before the time is right, but only when the time is fulfilled will all this happen.

I was reminded of the two passages from Revelation, and they are of course very neatly arranged chronologically, so that we have been able to write things down in a clear and manageable way, and can also see them clearly. In Revelation 9, during the sixth trumpet, there is a hint of what will happen. And in Revelation 16, from verse 12 to 16, specifically during the sixth bowl of wrath, it is then clearly shown what will happen at that time. Both fall within the section of the sixth seal, and will follow one another.

Revelation 9, let us read the verses again. Revelation 9, verse 13, yes, a few verses.

[13] ***And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,***

[14] ***Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.***

[15] ***And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.***

Then the description continues.

Let us now read from Revelation 15, verse 1. Revelation 15, verse 1, and then from chapter 16, beginning with verse 12.

[1] ***And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.***

The bowls of wrath are the final ones. They are God's last judgments upon godless humanity. Through the seven bowls of wrath, God's wrath upon the earth is brought to a close. Then we have the first five bowls of wrath in succession. And it is only during the sixth, that is towards the end, that what we read in Revelation 9 is fulfilled.

In Revelation 16, from verse 12:

[12] ***And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.***

[13] ***And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.***

[14] ***For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.***

And then it goes on to describe where it will take place, namely at Armageddon, and not at Bashra. So here too it is clearly set out geographically where it will be and also when it will be. Fortunately, we can say with relief these things will happen after the rapture.

In Zechariah 14, the three stages of what will take place at that time are actually clearly described to us in sequence. Zechariah 14, in the first section from verse 1 to verse 5, tells us that the attack on Jerusalem will take place. In verse 4 we are told, perhaps I shall read verse 4, it is said here of our Lord:

[14] ***And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east...***

So on that day, our Lord himself will intervene, and will then bring the battle to an end, and will set his feet on the Mount of Olives. In verse 9 it says:

[9] ***And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.***

And in verse 12 we are told what judgment will be carried out at the time when the battle against Jerusalem begins. From verse 12:

[12] ***And this shall be the plague wherewith the LORD...***

no human being, not America, not any superpower, but

***... wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their***

***feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.***

You all know that I am no prophet. That doesn't need to be announced with a blast of a trumpet. But I have said this much, that no weapons will be used this time, no chemical weapons will be used. It was simply too early. And according to the Word of the Lord, they will only be used in the final battle. And God will turn everything around, and the enemies will feel the effects of their own invention upon themselves. What is written will then come to pass in a figurative sense: ***"Whoever digs a pit for others will fall into it himself."*** [Prov 26:27]

So, not now, but only then will these poison gases be used, and the people's eyes will pop out while they are still standing on their feet, and their tongues will rot in their mouth.

But now that we are on this subject, we must ask ourselves seriously, how close could the rapture be then? If all those years are needed to rearm and rebuild, to restore, so as to then be able to deliver a real final blow. And if there will still be seven years after the rapture, and those seven years will be. And I would like to say this for the sake of all those who have read the Seals book and some of Brother Branham's sermons, I would like to state this very clearly here, when Brother Branham speaks of three and a half years, and he does so on several occasions, one must know exactly what he had in mind.

When he thinks of the ministry of the two witnesses, he is thinking of three and a half years. And then he says the bride will rejoice in glory during these three and a half years. Depending on what is on his mind at the time, he then formulates what he says regarding the period after the rapture. But I can give you more than five quotations, certainly more than five, where he divides the last week of years into two periods of three and a half years. That is what Irenaeus did, that is what Martin Luther did, that is what all the great men of God did, and that is how it is. So one must always be careful. I have just experienced this in Zurich. A man came up and said: But Brother Branham only spoke of three and a half years, and you have spoken of seven. He spoke of both, of three and a half and of seven.

As someone well-informed, I can say that with confidence. But as I have just emphasized, it always depends on what questions were put to him, and in what context he said what. I can play it back for you where he has the whole congregation repeat: One week is like seven years. And I can play back for you the part where he said: The moment the church is raptured, the 70th, the final week of years begins. Of course, there are brothers who haven't taken that too literally, and only pick out the passages that fit their concept, and then in the end it no longer adds up. One must always be realistic towards oneself, towards the Word, and also towards God. And thus put oneself in the position of the one who preached and spoke there, into his train of thought, into the questions he was asked, into his line of reasoning, so as to be able to say precisely what he meant when and in what context.

We all know in fact that, I don't want to go into this in detail now, as I'm already writing about it at the moment, but the Lord, if one reads the prophet Daniel, he was put to death after the 7 and the 62 weeks, "***the Messiah was to be cut off, without being found guilty***" [Dan 9:26].

There was no guilt in him. He took our guilt upon himself. And I do not know why some Bible teachers have always emphasized the three and a half years. There is not a single passage in the Bible that would tell us that Jesus Christ our Lord preached for three and a half years. This is in people's minds, but not in the Bible. It is simply not in the Holy Scriptures. One cannot say whether it was two years, three years, or three and a half years, nobody knows. Theologians have simply copied this from one another, adopted it without checking it, and then they come to the conclusion and divide the final week into two periods of three and a half years, one for the Lord back then, and one for the two witnesses, and then they reach the end of their calculation of time, but the calculation doesn't add up that way, it doesn't work out.

But as I said, we will probably explain it using a diagram, and the relevant scriptures, so that we really have a clear picture before us, based on the Holy Scriptures, that will probably be the best. Just to note this briefly, the two witnesses will after the rapture, as it says in the Bible, they will carry out their ministry for three and a half years. This is written in Revelation chapter 11, and so it shall be. It is also written that the saints will be at the mercy of the Antichrist for 42 months, that is also three and a half years. And these cannot under any circumstances be the same three and a half years, for during the first three and a half years, not even the trees, nothing is to be harmed. During that time, the two prophets will have authority on earth by divine mandate, and they must prophesy for three and a half years, or as many translates, they must speak prophetically, and through their ministry the 144,000 will then be called out and sealed on their foreheads. Then the covenant is broken, and then the great persecution begins against the left-behind church, but also specifically against the 144,000, who according to the fifth seal will also suffer death as martyrs. For so it is written: ***"Be patient until your fellow brethren also have suffered death as you have."*** [Rev 6:11]

So it is written in the fifth seal, and so it shall also be fulfilled. Here in Zechariah 14, just very briefly, from verse 16, there we are told what will happen to all the nations that will then remain after the great battle. Zechariah 14, verse 16:

[16] ***And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.***

You can read this through to the end. It is quite clear from verse 20 that the temple will also be standing at that time.

[20] ***In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the***

***bowls before the altar.***

At that time, the temple will be there again, and so on. And the man who will sit in the temple will also be there. We have read about this in Revelation 16.

And this constellation, this collaboration, must be at the end: the false prophet, the dragon, and the beast. We will write about this too.

I will tell you what happened to me a few days ago. I read the prophet Daniel repeatedly. I read in Revelation. And behold, more light came, more understanding, more clarity regarding certain connections. And my heart rejoiced to see all this, to see it more clearly than before. And with God's help, we shall set it out.

It is sometimes difficult, and I said to the Lord, after light had been shed here and there on certain Scriptures, I simply said: "Lord, just because the time for this has now come, you are giving light and clarity on all the details that could not be seen or understood before."

As for this final battle, one can read about it in Ezekiel 39, particularly verses 17 to 20, and Revelation 19, verses 17 and 18, and many other Scriptures can be consulted. They shed light on what is to come.

Now, a word to us all. A word to us who have been deemed worthy to be called out by God, to see the light of God shining in the darkness, to recognize the way, the message God has given, and to correctly understand and interpret the signs of the times.

I mean, we are not just anyone, not just some random motley crew, but a multitude called out by God from all peoples, tongues, and nations, who by grace have consciously taken God's side in these last days, consciously renounced everything else in order to be able to follow the Lord. For it is written: ***"No one can serve two masters."*** [Mt 6:24]

One cannot on the one hand participate in an antichristian system, and on the other, be a possession of Christ.

God has graciously given us the ability to discern. We have gained insight. And that is why I believe God has plans for us.

The Word that the Apostle Peter wrote as a warning for the last days, in connection with the coming of the day of the Lord, is addressed to us. As we are reminded in 2 Peter chapter 3, yes, it should take root in our hearts. In 2 Peter 3, verse 2 it says: ***"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour"***

It must simply be so. We must hold fast to the prophetic Word, and the apostolic Word actually flowed from the prophetic. It is the same God, the same plan. Apostles and prophets were men whom God specifically needed and could use to

announce his plan of salvation and then to demonstrate its fulfillment before our eyes.

Here the scoffers of the end times are spoken of, and then, that "***the present heavens are preserved by the same Word, to be set aside for the judgment, the destruction of ungodly men***", verse 7. And then in verse 8: ***"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."***

And then we are reminded that "***the Lord is not slack concerning his promise, but is longsuffering, not willing that any should perish.***" [2 Pet 3:9] Now, someone might say, "That some should not perish? Billions are lost!" But some are not to be lost. These some are those whose names are written in the Book of Life, and they must not, they cannot be lost. They must be called out. Only when the number is complete, only then can the end come.

And then we read in verse 10, and this is also clear from the second part of verse 9, "***God is not slack as some men count slackness, but is longsuffering to us-ward, not willing that any should perish.***" With God, no one may be lost, except the son of perdition, and he was destined for that. [Joh 17:12] We can read it in the Bible: God loves his own to the very end, and none of his own will and cannot be lost.

Even in the days of Moses, he said: ***"not a single hoof shall remain in Egypt"*** [Ex 10:26], but everything destined for the Exodus shall go out.

And in the same way, no member of the body of Jesus Christ will remain behind. He is the head, we are the members. We are born of God, we have become sons and daughters of God. And no son or daughter of God will remain behind, that is simply impossible.

The body of Christ must be complete. And it is only complete when the head and all the members are fully united with one another, then the body is complete. Christ is the head, and we are his members.

In verse 10 we read:

[10] ***But the day of the Lord will come as a thief in the night...***

Well, we have heard that often enough. And then verse 11 says:

[11] ***Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,***

[12] ***Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.***

One gets the impression here that we are to wait for the day of God, which is, of course, the dreadful day of the Lord, in comparison to the day of Jesus Christ. We

read about it in Philippians, where the day of Jesus Christ is mentioned three times in succession. Here, the day of God is spoken of. And this day of God is described to us as the day of the Lord, which will burn like an oven. [Mal 4:1]

The day of Jesus Christ is the day of his return. The day of God is the day that will burn with fire, and the unbelievers will then be like stubble. But let's be honest. We see both days. And we see that these two days are not far apart.

The day of Jesus Christ our Lord, the day of his return to take the bride church home as the bridegroom, is now very near. But we also know that God intended to send a prophet before the great and terrible day of the Lord comes. [Mal 4:5] So all this follows on very closely. We don't have much time left at all. And if we know that the day of the Lord, the day of God, which as the day of judgment is already so near, how near then is the rapture? How near the day of Jesus Christ, for which we as believers are waiting?

Beloved, I believe that we should remain sober until the very last day, by which I mean a 24-hour day. But that we should nevertheless bear in mind that time is drawing to a close, and that we must indeed rededicate our lives to God.

But let no one lose their sobriety. Let no one make decisions that would be contrary to reason. But let everyone remain sober and clear-headed until the very end. As Luther said back then, if he knew that the Lord were coming tomorrow, he would plant his little tree today. And anyone who reads some of his powerful sayings can also read what he said about his wife. He was a man who stood with both feet firmly in the midst of life. And that is what we too must do until the very end.

If you want to buy a house, buy it. If you need a car, get one. If you want to get married, do so. Let everyone remain sober and clear-headed until the Lord comes.

The worst thing that could happen to us would be for us to be the cause of others mocking us and asking: ***"Where is the promise of his coming?"*** [2 Pet 3:4]

You know, back in the day, when the year 1977 was being pushed to the fore by the brothers in the United States, it simply put a stop to it for me. I simply couldn't go along with it, not even with great effort. And many who lived through that time know that I had already made it clear back in 1975 that no one can determine the time and hour.

And then the man who wrote and edited the book *The Seven Church Ages*, he said to me: "But it is not written that one cannot know the year and month. It only says that one does not know the day and hour." I just shook my head and had to leave, because that was such a silly argument that it didn't even warrant a reply.

Whether one has said day and hour, or month and year, it amounts to the same thing. [Mat 25:13] No one knows the day and hour, and so no one knows the month and year, that is implicit in it. You don't need to be a doctor of theology to work that out.

But we spoke clearly back then, and you may recall, I bought the plot next door in 1976. And less than 15 meters from here, just as dusk was falling, I was told: "Go to the neighboring plot and consecrate it to me, for people will come from all over the world, and I will bless this place." I went out through the gate at the back, knelt down there, and consecrated the plot to the Lord.

For some who placed particular emphasis on the year 1977, that was an incomprehensible decision. I had to do it, and I'm grateful that I did. And so we could mention a number of things here that prove that we have not been unsober, but have remained sober despite everything that has been put forward.

We intend to continue in exactly the same way until the Lord comes. And some may wonder why we are building. Of course, everyone can shake their heads. But carrying out the divine commission, and that is simply why we are here, and whatever is needed for that must simply be there.

And if it has pleased the Lord to arrange it this way, perhaps we still have a few years left, God knows. And it is good like this, that we cannot know. If we did know, we would do it anyway. But it's good that nobody really knows.

And back then, I also asked the brothers, I believe we even wrote in the booklet "The Word of God remains for ever", back then, just as it was presented to us so fresh, right at the very beginning, that brother Branham was said to have seen a calendar that kept flipping and then stopped at the year 1977. And when I then asked our dear friend from Texas to show me where brother Branham had said that, he swore, he swore: "I will show you that." To this day, he hasn't been able to show it, because it doesn't exist.

And I only say this because brothers, out of some conviction, they were swept up by everything that was happening, uttered certain imprudent remarks, so that now church history books in Switzerland and in Germany state: "William Branham, the healing evangelist, miscalculated. He gave the year 1977 as the last." The blame falls on him simply because some brothers were imprudent. And of course, they didn't publish the correction, even though I sent it to them.

But such are the people of this world. They want to keep the things that fit their concept and discard the rest. I'm thinking of the one man who actually rang me before it went to the press and told me he attached great importance to everything being set right. And when he received my information, he didn't set anything right. That's the sort of people in this world. They simply don't want to let a man of God stand as a man of God, but would rather declare him a false prophet.

We tell you the truth. When brother Branham looked it up himself in some books, I have the titles in English where people have done the calculations and also mentioned the year 1977, and then it says: "It could be off by 20 years, it could be off by 100 years, I don't know." That is how he put it. But these things were not passed on at that time.

Now here in 2 Peter chapter 3, verse 14 it says:

[14] ***Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.***

[15] ***And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.***

When we read such words, it truly strikes us to the very core. Men of God, guided and driven by the Holy Spirit, have written, have proclaimed, have made known everything we need to know. And now, as the time of fulfillment draws near, God has indeed once again raised up a man after his own heart to reveal what was hidden, to unveil the mysteries, and to grant us, by his grace, access to all these things.

How often have we said it here? We would all have gone our own way, heading in the same direction as everyone else. One towards the Baptists, another towards the Methodists, a third towards Pentecostals, a fourth perhaps even towards early Christianity where prophets, shepherds, teachers, and evangelists are still appointed, before the church, which, according to doctrine, is closest to early Christianity.

And we might be very close to a thing, but if we are not within it ourselves and are not found there, close to it is still missing the mark. Close to it is still missing the mark. One must be within the thing, not merely come close to it, but be taken into it. Only then does one become part of that thing.

And we have after all witnessed how many, how many there are, even among the great evangelists. And one of the greatest was Osborn, of course. And Roberts, perhaps a little greater, if one takes into account his huge university hospital. And for his university, he raised over a billion, he boasted about it himself. I heard it from his own mouth in London. He said: "All evangelists have raised millions, but I'm the only one who has raised over a billion dollars." And in that, he saw confirmation that God had caused this money to flow to him.

We are not judges. But we recently proofread the sermon *The Indictment* once again. And lo and behold, I look at the photo. And who was sitting on the platform with brother Branham as he delivered that truly heart-rending and urgent message, *The Indictment*? T.L. Osborn is sitting right on the platform, listening to such a sermon. It should have given people pause for thought, had they wished to be part of it.

But they had their own agenda in mind. And they were not granted the grace to step out of themselves and enter into what God is doing now. And how clearly brother Branham spoke there. And you must hear the tone in which he speaks there. That was a sermon in the wrath of God. It was not just a sermon.

And I know what it means when the Lord speaks gently. I know when he speaks with a mighty voice. And I have heard him speak in wrath once. I would not want to hear it a second time. When the Lord is angry, that is a terrible thing.

And in the sermon, as one can hear, the zeal of the Lord consumed this man of God. He saw after all how the Word of the hour was rejected and exposed to mockery, where the precious truths, be it the Godhead, water baptism, the original sin, everything that has been revealed, have been trampled underfoot. And thus the Spirit of God is grieved, and the Son of God is crucified anew, and the precious Word of God has once again been exposed to shame, and continues to be so to this very day.

You know, when brother Branham preached the sermon *Marriage and Divorce*, he said somewhere near the end: "**I am getting ready; in my office, it will be much the same as after the sermon 'The Seed of the Serpent'.**" He said: "**The letters will be arriving soon.**" Yes, they have arrived. And to this very day, there are great preachers who sin precisely in such matters that are precious to us.

And why precious? Because they did not lie on the surface, visible to every theologian, but belonged to the hidden mysteries of God and the Word. And the Word comes only to the prophet. And so it has been revealed in this prophetic age.

And it is not enough simply to be an evangelist. If one truly is one, then one ought to respect the ministry which God has indeed bestowed. That is in fact the be-all and end-all in the body of the Lord.

***"Let no one look only to his own interests, but also to the interests of others."*** [Phil 2:4]

***"And let not the eye say to the foot: 'I have no need of you.' Nor the foot to the hand: 'I have no need of you.'"*** [1 Cor 12:21]

But the whole body, consisting of many members, each member needs the other. What would the body be without feet? What without eyes, without ears?

And God has set into the church the various ministries. But it is one and the same Spirit who works all things in all. [1 Cor 12:11]

Whether anyone has that gift or that ministry, it doesn't matter. It is one God, one Lord, one Spirit, who works all things in all.

And if it is indeed the same Holy Spirit, then we are connected to the head, and linked together as members, and will acknowledge what God by his grace has intended and bestowed upon the body. But look, it requires men of God of the stature of Peter, Paul, brother Branham, so that the hidden things may indeed be brought to light properly. We recently quoted here from Peter's sermon that he paused in the middle of a thought expressed by the prophet Joel and did not read the verse to the end just as Jesus in Luke 4 from verse 16 did not read to the end either.

It is simply important to stop where one must stop. Perhaps I shall read it to you, some of you may not have heard it here. But such verses are very precious to us and I shall also tell you why.

Because we see the guidance of the Holy Spirit not only in the men of God in the Old and New Testament but also in our midst where God sent his servant and prophet to say as much as needed to be said.

And you may recall once he said:

**Here I have drawn a line and written 'thus far'.**

He could have said more, but at that moment that was what he had to say. And thank God that he stopped where he had to stop.

You know, in the prophet Joel, perhaps we should read this scripture first, it is written in the prophet Joel that people will call upon the Lord. Joel chapter 3, verse 5. Joel 3 verse 5:

[5] ***And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered...***

That's half of the verse. And the second part is:

[5] ***...for in mount Zion and in Jerusalem shall be deliverance."***

I'm reading from the New Testament, Acts chapter 2 verse 21.

[21] ***And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.***

Imagine if Peter had actually read on and said as it is written here in Joel: 'for on mount Zion and in Jerusalem there will be salvation'. Then everyone from all over the world would have to make a pilgrimage to Jerusalem to receive salvation there. Do you see how faithful God is, how precise God is?

The Gospel for all nations is indeed being carried out into the whole world. And when it is then applied to Israel again, there will be salvation in Jerusalem and on mount Zion.

Hallelujah! Blessed and praised be the name of the Lord, our God! God is a very precise God. And it is important for us that through the inspiration of the Holy Spirit we always see and recognize these things, and thank God anew for revealing them to us, and that we go as far as is destined for us among the nations, and then that God may continue with Israel as is destined for Israel.

I would like to touch very briefly on Galatians chapter 3. Galatians chapter 3. In our previous meetings, we have read here and there and everywhere from Ephesians, from Romans, from the Old Testament, and have shown how from God's side everything has truly been accomplished. Nothing more can be added to this. Only what has been accomplished must come to light within us and become a reality.

From Galatians chapter 3, I wanted to read verses 21 and 22.

[21] ***Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.***

[22] ***But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.***

The object of our faith is Jesus Christ, for in Jesus Christ God became man. He is our Redeemer, and therefore he is the object of our saving faith. Not merely faith, but saving faith.

And when it is written: '***whosoever calls upon the name of the Lord***', then it is not merely a title. He has a name, in Hebrew Yeshua, Jesus, the Greek form. And we are grateful to God for the revelation of this name, and we have called upon him and we are saved.

Now when it is written here "***concerning the law***", that it is not in contradiction to the promises, and God cannot contradict himself. That is impossible. Whether law or grace, both are necessary. The law to convict us of sin and condemn us. And that is why it is written here that God has concluded all without exception, Jews and nations, all people, under unbelief, under sin.

No one could escape. He had to come, who led us out, indeed, who could lead captivity captive, who has power over sin and death and the devil and hell, and who rose from the dead on the third day, and could proclaim: '***I live, and ye shall live also.***' [Joh 14:19]

As it is said here:

[22] ***But the scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.***

That we might carry this saving faith within us. That this faith might become a revelation to us. Brother Branham did indeed say from time to time that faith is a revelation. But not a revelation as we imagine it to be about anything, but always referring to Jesus Christ, the object of our faith. He who has saved us.

Saving faith is linked to the one who came to save us, linked to the one who was placed under the law to redeem us.

In Galatians chapter 3, verse 13, it says:

[13] ***Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:***

[14] ***That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.***

Everything is founded on faith. But as mentioned earlier, faith must suddenly become a living revelation. It must be revealed to each person individually: It has been done for you. It has been accomplished for me.

It must be linked to saving faith, which becomes a revelation to the individual, a revelation of what has been preached from the Word of God. For faith comes by hearing, and hearing by the Word of God. [Rom 10:17]

When that happens, doubt is dispelled, and unbelief comes to an end. Then we stand in the faith of the Son of God, and can say with Paul: ***"it is no longer I who live, but Christ lives in me: and I live by the faith of the Son of God."*** [Gal 2:20]

May we receive this precious gift from God by grace this evening, so that we may simply say: 'Lord, we know that this great day is near, we know that the Lord's return is near, we know that the rapture is indeed imminent'. And that we simply say: 'Lord, you have revealed yourself to us, you have made your Word known to us, you have given us light at evening time. Create in me such trust in you, a living, saving faith that comes from you and leads to you'.

As we have said often enough, the Word that goes forth from the throne of God does not return there void, but accomplishes what it was sent to do, even today. [Isa 55:11]

We see the end-time events. We see how indeed, not because we say so, but because God's Word brings it before our eyes, we see how the end is indeed near. And if it was already said back then: '***The end is near, be sober***' [1 Peter 4:7] and so on, then I believe that God has ensured that the Bible was not merely a book for one generation, namely the generation of that time, but that the Bible remains valid throughout all ages, across all eras, and remains God's Word, granting the right information to all people at all times by grace.

And we who have the privilege of living at the end of days, may only add to what all others already had, namely the revelation of all those things relating to the end times, by grace, seeing, understanding, and placing them in their biblical context.

And today we can say with conviction: we know that the Lord is coming soon. Not only do we believe it, we know it. And why do we know it? Did not our Lord himself say:

***"When you see all these things coming to pass, then lift up your heads; for you know that your redemption is drawing near."*** [Lk 21:28]

We are indeed the first generation that out of full conviction no longer needs to interpret what is happening now, but only to observe and draw lessons from it, and to hasten so that we may be prepared for the great and glorious day of the return of Jesus Christ.

All others have had to interpret the fig tree and the nations and many other things. [Lk 21:29-31] We need not interpret anything. We merely look and see: the fig tree has sprouted, the buds are there, and lo and behold, fruit is already setting.

The nations are just as they should be. The state of the world as a whole is, after all, exactly as described to us in the prophetic Word. The same applies to the church and everything else. I mean, the description and the actual situation do indeed correspond. So we can declare, even if it makes us a laughingstock to the unbelievers: the return of Jesus Christ, our Lord, is imminent.

And God has granted us the privilege and grace to hear what the Spirit has to say to the churches in this age. To heed the prophetic Word as a bright light shining in a dark place. [2 Pet 1:19] We agree with God and wish to heed all the words of the prophets and the apostles who spoke in the name of the Lord, whilst at the same time thanking God from the bottom of our hearts for opening our hearts, opening our ears, and anointing our eyes so that we may see.

You know, that is why it is also written: '***He that has an ear, let him hear***'. [Rev 2, Rev 3] Many have ears, but not ears to hear. But the disciples, as the prophet Isaiah wrote: '***You awaken me as a disciple and open my ear***'. [Isa 50:4–5] God must open a person's ear, the spiritual ear, and open their understanding, so that the Holy Spirit may transfigure and reveal.

May it be granted to us all by grace. May the Lord succeed in speaking to us through this sermon as well, and continue to speak until what God intended to accomplish through the Word, which he has made great and precious to us in these days, has been fulfilled.

We are grateful that he still speaks. We are grateful that he still calls, that he still saves, that he still speaks to people, and that his Word is still alive and powerful today, and sharper than any two-edged sword. [Heb 4:12]

God, for his part, has done everything. May it be brought to completion within us. May there be new divine life, devotion to the Lord.

*Holy for Jesus, holy for Jesus,* as the hymn writer sings.

Let that be our motto, and I'm sure the Lord will bless us and continue to be with us. Praised be to his glorious name for his precious and holy Word, and for all that he has already given us by grace, and will yet give, forever and ever. Amen.

As we bow our heads and continue to pray, is there anyone here who has a special prayer request, perhaps for healing, or whatever it may be? Would you raise your hands in faith?

God is present. He wishes to confirm his Word as true. He desires to perform signs and wonders. He desires to glorify himself. He desires to be honored through faith.

And where there is faith, there the arm of the Lord is at work. The arm of the Lord

is not too short. The right hand of the Lord is exalted, and the right hand of the Lord upholds the victory. [Psa 118:16] Praise be to the name of the Lord.

Lord, our God, by the authority of your Word, through the power of your blood, and through the power of your Spirit, oh Lord, we now receive in faith what you have purchased for us on Calvary, for which you paid the price, and which rightfully belongs to us.

Beloved Lord, manifest your victory to us all now, and confirm your Word as true. Lord, you have risen. You are the truth. We thank you for this, and we praise your wonderful and glorious name.

And we proclaim your victory, the victory of Calvary, over the devil, death, sin, sickness, over everything, Lord. You, the victor of Calvary.

We also thank you for the saving faith that has become a revelation to us, that everything is finished. A revelation of Jesus Christ.

Beloved Lord, we also give thanks that we may live now, and that you have opened our understanding for the Scripture.

What a grace, oh God, that we do not grope about like the blind, feeling our way along some wall.

Lord, our God, we now offer you our heartfelt and wholehearted thanks. You have graciously visited your people. You have sent your prophet. You have sent a message. Lord, we thank you for this, and ask you, have thine own way with all of us until we pass from faith to sight.

Lord, we bear witness that your Word is true, and we bear witness that the right hand of the Lord is exalted, and we bear witness with conviction: the right hand of the Lord upholds the victory.

Hallelujah! Hallelujah!

Lord, we proclaim the victory of Calvary to all who believe in you.

Hallelujah! Blessed and praised be you, faithful God, now and forever. Hallelujah! Amen.