Sermon transcript

Meeting start 1991-08-04 15:00
Broadcast date 2026-09-09 19:30
Location Krefeld, Germany

Ewald Frank

preached on 4. 8. 1991, 15:00, Krefeld, Germany

Topic: "The Work of Redemption and biblical baptism!"

broadcast on 9. 9. 2026

A great many people know that he is coming soon, but only those who are ready will go with him when he comes. And that is why the preaching takes place where the bride is truly being prepared so that this preparation can take place at all.

Well, we have the final service ahead of us this weekend. We are grateful to the Lord for every word. And ever since the Word was given to us through revelation, it has been alive and has brought life within us. It shines and has cast light upon our path, and we are simply grateful to the Lord that his Word is so multifaceted, so diverse. And we believe that the Lord will walk his path with us all to the very end.

Later on, I might like to call up two or three brothers to say a few words to us. And we will send our regards to all those who are then traveling back to their home countries. But let us read a few more scriptures first.

I have heard that even regarding baptism, some confusion remains, and that is not good. Before we speak briefly about this, I would like to read from 1 Peter 2, verse 22, thinking in particular of all those who are suffering and who wish to experience God. We are not here merely to read about what happened long ago to a man who begged for alms and to whom men of God were able to pass on what they had received from the Lord. [Act 3:1-6] We are here to pass it on. We are here to say that Jesus Christ is the same yesterday, today, and forever. [Heb 13:8] And we are here to preach the same gospel so that it may be believed and experienced in the same way. God's Word can be experienced, and we simply have to accept that by faith.

1 Peter, chapter 2, from verse 22:

[22] ***Who did no sin, neither was guile found in his mouth:***

[23] ***Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:***

And now it comes:

[24] ***Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.***

So it is written in the Word of God, and so it is true. He bore our sins in his own body on the cross. He was wounded for our transgressions, smitten and martyred in his body until he had no form or comeliness, and people hid their faces from him. Isaiah 53 and the final verses of chapter 52, you can read about it there. Our Lord was so marked on his body by the infirmities of all mankind. He did not merely bear the infirmity in theory. On his body, he bore everything that would come upon mankind in the form of infirmity. He bore the consequences of sin and the consequences of infirmity on his body upon the cross. And therein lies our salvation and our healing.

He bore them so that we no longer bear them, but may be told truthfully through the proclamation, "By his stripes you have been healed." For he was wounded for our transgressions, smitten and tormented for our infirmities, and by his stripes we have been healed. [Jes 53:5; 1Pt 2:24] Anyone who wishes to receive healing here today must believe that they were already healed when God in Christ accomplished redemption on the cross of Calvary. Only in this way can it happen.

This idea is also expressed here: He himself bore our sins in his body on the cross so that we, having been freed from sin… If I were carrying something now, and I were to put it down and hand it over to you, then I would be rid of it; then someone else would bear it. What weighed upon us and afflicted us was laid upon him so that we might have peace, and that is why we have been healed by his stripes. [Isa 53:5]

What still moves me is the fact that it is the Lord who adds to the church and not people. Acts chapter 2, here we read the last verse, specifically the last part of verse 47. Acts 2, the last part of the final verse:

[47] ***And the Lord added to the church daily such as should be saved.***

Not a human being, not a preacher—the Lord, the Saviour himself added them, namely those who are to be saved. And so it continues to this very day.

In connection with baptism, I would like to read the scriptures and ask that they be believed. In Mark chapter 16, it is still written in verse 16. Mark 16, 16:

[16] ***He that believeth and is baptized shall be saved; but he that believeth not shall be damned.***

This translation reads: "***Whoever has become a believer and has been baptized will be saved, but whoever has remained an unbeliever will be condemned.***" So a person who is truly converted and is added to the church by the Lord is baptized. It is essential; it simply must be as it is written here:

[15] ***Go ye into all the world, and preach the gospel to every creature.***

And then comes the verse:

[16] ***He that believeth and is baptized shall be saved; but he that believeth not shall be damned.***

I would also like to read from 1 Peter, for this passage is often taken out of context and not used in conjunction with all the other passages that deal with this subject. 1 Peter chapter 3, from verse 19:

[19] ***By which [the Spirit] also he went and preached unto the spirits in prison;***

[20] ***Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.***

Have we been listening carefully so far? Here specific reference is made to the days of Noah and to the fact that the Lord, when he was crucified and his body had been laid in the tomb, for he did indeed go down in the Spirit and preached to the spirits in prison. The time of Noah is emphasized. Why the time of Noah in particular? As it was in the days of Noah, so it is to be again. [Mat 24:37; Luk 17:26] And how was it in the days of Noah? What does Genesis 6 say? God regretted having created man, and he said, ***"My spirit shall not always strive with man."*** [Gen 6:3] It was the lineage of Seth, the sons of God, who possessed the Spirit of God, yet did not believe the prophetic message and refused to be corrected by the Spirit of God, but instead went their own way with the masses.

We do not wish to go into this in greater detail, but since it is so emphasized in the Word of God, we would also like to highlight it. I shall read verse 20 once more and then continue:

[20] ***Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.***

[21] ***The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:***

[22] ***Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.***

Noah and those with him were not cast into the flood. They entered the ark, and the ark was carried by the water. We are in Christ, and we are buried with Christ in his death. [Rom 6:3-4; Kol 2:12] The water is not the ark, nor is the ark the water. Have we understood this? When reflecting on the Word of God, one must always see and take in the whole picture in order to apply it correctly.

There is another passage in Colossians 2, which is not always read, but which can be read in connection with baptism and the work of redemption. Sometimes it speaks of baptism, and at other times of redemption and the things associated with it. Colossians 2, from verse 11:

[11] ***In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:***

[12] ***Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.***

[13] ***And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;***

What a glorious gospel! What a message to all mankind! However, it is revealed and fulfilled only here and there, where people come to true faith and allow themselves to be added by the Lord.

I believe it should be clear, as far as baptism is concerned, that those who have become believers must simply be baptized in obedience to the Word of God. For it was precisely at the time of baptism that our Lord said to John the Baptist, who was preparing to baptize him, he said: ***"Not so, I ought to be baptized by you."*** And then the Lord said: ***"Let it be so now, that all righteousness may be fulfilled."*** [Mat 3:13-15] And so it was. It behooves us to fulfill all the righteousness required of us. And this includes baptism, as it has been ordained for us in Holy Scripture.

I hope that these scriptures and what has been briefly said here will help us to understand this subject correctly. A person who has become a believer, having received assurance through the Spirit in accordance with the Scripture, "***His Spirit bears witness to our spirit that we have become children of God.***" [Rom 8:16] Such a person then makes a covenant of a good conscience with God. And just as surely as sins have been forgiven by the blood of the Lamb, so surely a true believer, precisely because he has received the forgiveness of sins, is baptized in the name of the Lord Jesus Christ. I believe that we have now shed light on this subject with certainty, but it will only become clear to those who are able to set aside old ideas and doctrines.

We read from Acts 15, I believe it was yesterday evening, and there in the first two verses it actually struck me that men who had become believers had provoked a fierce dispute because although they had become believers, they had carried old practices over into the new and were making demands that should no longer be made. [Apg 15:1-2] I read it to you from Acts 15, verses 1 and 2:

[1] ***And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.***

But these were not apostles. They were not men sent by God. They taught, but not in the name of the Lord. They made instructions, but not correctly. We must ensure that what is taught is true. And if it is not true, what happens then? Then

there is strife. Then there is a dispute. And here we wish that only what God has said should be spoken and that things should be done as the apostles did. We face enough hostility already because of the true proclamation, and we ask that you leave the old leaven at home. [1Cor 5:7-8]

In verse 2 it is written:

[2] ***When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.***

This too has become very significant and important to me. They were not sent to Rome or anywhere else, but to Jerusalem, to the very place where the Word had its beginning, where the early church was founded, where men under the guidance and inspiration of the Holy Spirit had proclaimed in the name of the Lord what was to be taught and done. The same is recommended to all the brothers, not to think the thoughts of others, but to lend an ear and pay attention to the Word and the practice as they went forth from Jerusalem, and then all problems will be solved, all questions answered, all strife will be over, and there will be nothing but sunshine in the house of God, when all submit to the correction of the Word of God.

We are grateful to the Lord that there is no need for debate in this place, but, as Paul says in one passage, through open proclamation we are manifest to all and we have preached nothing in secret, rather what our brothers who spoke and acted on God's behalf, what they left behind for us, that is what we have received from the Lord, just as they received it from the Lord, so we pass it on. [1Cor 11:23; 1Cor 15:3; 2Cor 4:2] And all who are of God will listen to the Word of God, for it is not written that an apostle or a prophet will accomplish for which he was sent, it is still written: ***"The word that goes forth from my mouth shall not return unto me void, but it shall accomplish that for which I sent it."*** [Isa 55:11]

We are not here to accomplish anything, but God is present and wishes to bless and to let his Word accomplish that for which it was sent including in this point of reflection, as we briefly considered it this morning and now this afternoon.

I am very grateful, indeed actually glad, that we do not have to ascend to heaven to ask God how things should be done, but that everything has already been answered in God's Word, and that we therefore need only open the Bible and time and again we find the very same divine answer that we need. [There is a scripture, I wish I could find it, already in the Old Testament, which says it is not that anyone needs to ascend to heaven, I thought it must be Deuteronomy 30. Let's look it up, Deuteronomy 30 in the context of Israel and the Law. Deuteronomy 30, verse 11:

[11] ***For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.***

[12] ***It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?***

[13] ***Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?***

[14] ***But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.***

This applies to the whole of the Old and New Testament, to the entire testimony of Holy Scripture. No one needs to go to heaven to find out what God wants from us. On the contrary, here we already learn what God wants from us, so that we may then be with him in heaven. No one needs to say: "We cross the sea to fetch the word." The Word is in our hearts, it is in our mouths, and "***out of the abundance of the heart the mouth speaketh***" [Mat 12:34], and we know what we are talking about, we know what we are preaching.

We have nothing to add to the complete and glorious testimony of Scripture, nor do we wish to omit anything from it. We can only thank God that he has arranged things so that we have his Word, and not merely as the Bible.

All denominations, of which there are over 300, possess the Holy Scriptures in the form of the Bible, so do all the free churches and church fellowships, they possess it in great numbers. But as we have often emphasized, the revealed Word, which God has placed upon the lampstand, intended for this age, God has graciously bestowed upon us through the ministry of Brother Branham. This means that what was already present in the Bible has been placed anew upon the lampstand and is truly a lamp to our feet and a light on our path [Psa 119:105], and for this we are deeply grateful to God. Amen.

We have indicated that we wish to pray and we pray because we believe it is biblical. And as has already been emphasized, and as was just said, we are here to hear the Word, but we are also here to have an encounter with the Lord, quite simply and plainly. And I would also ask everyone not to feel tense, not to strain to believe, but simply to let the Word and the Spirit work, to find joy in this, to trust in the Lord and to receive from him what he has prepared for us. As we read in the first scripture from the first epistle of Peter, he bore our sins, he has forgiven us, by his stripes we are healed. [Isa 53:5; 1Pet 2:24] And so may his Word be confirmed today for those who believe and are in need.

We cannot help but proclaim that Jesus Christ is the same yesterday, today and forever. [Heb 13:8]

I would have liked the Lord to have said something to me during my direct calling to pray for the sick, as he did with Brother Branham. In his case, he was told: "You will be given the gift of divine healing. You will pray for kings and princes. And nothing will be able to withstand thy prayer if you are sincere and pray."

And that did indeed come to pass.

I don't know if I mentioned this here before, but of all the illnesses that exist and from which people were healed during Brother Branham's ministry, healed by God, the most commonly healed illness was cancer. The most commonly healed illness was cancer. And sometimes, even at such an advanced stage, and God intervened supernaturally, rebuilding cellular tissue, putting an end to the destruction wrought by the demon and restoring what a demon had previously destroyed.

And so, let us believe with all our hearts that the Lord is the same, that he is present today, and that he is pleased to confirm his Word as true in those who believe it. For what could be dearer to him than to confirm his own Word as true, to confirm it in you, to confirm it in us, so that the Word may become a reality experienced within us and manifested in us.

In particular, I now turn to my left, to your right, to all our brothers and sisters from Czechoslovakia. We are delighted that you were all able to come. May God bless you in a special way. We share a very close bond with one another. I have already asked them all to remember us in their prayers, and me in particular, to everyone else as well. May God bless you, may he be with us.

Now let us stand, and whoever wishes to come forward for prayer, please do so. We will pray collectively for those who come to the front. I shall read the passage from Isaiah 53, simply so that it may be fresh, alive and present in your hearts and minds. Isaiah 53, verse 3:

[3] ***He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid, as it were, our faces from him; he was despised, and we esteemed him not.***

[4] ***Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.***

[5] ***But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.***

This is the truth of God's Word. Brother Russ, come and pray now, and we will all believe, receive this, and give thanks to God for it even now.

Faithful Lord, we look up to you in faith and believe what has been read out. You have borne everything for us, all pain, all sickness; you have taken it all upon yourself and nailed it to the cross. Lord, you alone know the needs of our brothers and sisters here, you know the state of each and every one of them. And we ask this in your name, Lord. We have neither gold nor silver, we cannot help, but may you glorify your name, Lord. And now confirm your Word to these people here, O Lord, and to those who are not here, but are waiting in faith for your help. Lord, we entrust everything to you and believe that it has already been done. May all unbelief be

banished, Lord, and may these people walk in the faith that you have helped them, Lord.

Praise be to your name for this. Amen.

Amen. Amen. Beloved brothers and sisters, by the authority of the Word of God, the Lord tells you that you are healed by his stripes. [Isa 53:5; 1Pet 2:24] He tells you that he has taken your pain upon himself. [Isa 53:4-5; 1Pet 2:24] Believe it with all your heart, and it will be made manifest in your bodies. Begin to give thanks to God, do not doubt, but give glory to the Lord. God is faithful; his Word is the truth. [Joh 17:17; 1Cor 1:9] He was wounded, he was smitten and afflicted, so that we might be healed. And just as surely as he was crucified, so surely are we redeemed and set free, saved and healed. Blessed and praised be the name of the Lord, our God. Go in peace, and do not doubt, and all will be well with you.

In Jesus' name. Amen.