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Brother Russ has already found just the right words to encourage us all to give thanks to the Lord. And it is also written that we are to "***come before His presence with thanksgiving.***" [Psa 95:2] It is also written: ***"Whoso offereth praise glorifieth Me: and to him will I show the salvation of God."*** [Psa 50:23] There are many scriptures which confirm what has already been said. I too would like to extend a warm welcome to everyone, in the precious name of the Lord.

We have decided to make these gatherings a little more relaxed. Some people do say that my sermons are a little long, but we may interrupt them, and then we shall continue with our study of the Word. Brother Branham once said: **"You can make everything too long and do too much of it, but not prayer."**

And so, let us not forget to pray, and let us seek a connection with God.

When I heard the news on the 25th of December, I was reminded of what Brother Branham said. It's also connected with what happened in the former Soviet Union, and there Mr. Gorbachev handed Mr. Yeltsin the briefcase with the red button containing all the codes and details for the atomic bomb. And I thought to myself, when Mr. Yeltsin took that briefcase in his hand, and it was said, "the briefcase with a red button", I thought of Brother Branham, who was in fact told, as early as June 1933, that he should keep an eye on Russia, not the Soviet Union, but Russia. And now, the briefcase with the red button is in the right hands, yes, in the right hands, indeed. We are keeping a very close eye on developments, and why, not because we are getting involved in politics, but because we see how all things are truly unfolding.

And we are grateful that the Lord God has sent us a servant and prophet, who did not create a religious atmosphere or beautiful framework, but who was a man sent by God, with God's message for us in this age, and we have emphasized this time and again, we have highlighted it. We would be just as much in the dark today as everyone else, if God had not let the prophetic Word shine upon our path, so that we could recognize what God wants, what He has promised, and in what sort of times we are now living.

From a spiritual point of view, someone sent me details of the congress in Nuremberg, from, hang on, the date is also written down somewhere, namely the 7th of November

1991. And this is a very important document, here are just a few extracts. The Pentecostals in Germany, Austria, and Switzerland organized a joint congress in Nuremberg with the Catholic Church and others. The attendance figures are also given here. There were 4620 full-time participants, and then come the figures from Austria, Switzerland, and other countries. It speaks here of revival, of prayer, of many things, but listen to what is written at the beginning of every paragraph.

Firstly, honor is due to the Triune God and to no one else, in our churches and congregations, in our country, and throughout the whole world. The word Trinity unites these people so deeply and so intimately, in fact, that everything from the Catholic Church to the Trinitarian Pentecostal movement finds common ground and unity in the same doctrinal and spiritual soil. Then there are laments about the past. And paragraph 2 states, *To honor the Triune God alone means to stand before Him with empty hands and constantly receive His love.* Reading some of the paragraphs here, one might think they could have been written by the greatest man of God, just not the beginning, of course not, but what follows in paragraph 3: *To honor the Triune God alone means to do His will, and God's loving will is to seek out people*, and so on.

Paragraph 4: *To honor the Triune God alone means to allow oneself to be sent forth with His saving love*, and so on. It all sounds very nice.

Paragraph 5: *To honor the Triune God alone means giving shape to His love in the spiritual unity of Christians.* It goes on and on. Paragraph 6: *To honor the Triune God alone means growing into spiritual unity amidst the diversity of faith.* There is a real diversity here, I can tell you. And then paragraph 7: *Honoring the Triune God alone means strengthening existing churches and encouraging the establishment of new ones.* Then it speaks of revival. Then 8: *Honoring the Triune God alone means that we set out with our churches to seek the lost. We have recognized that the Great Commission is primarily about the salvation of people's souls.* Then there is revival and a few other things on top of that.

Do you see where this is all leading? Conversion, yes, but to whom are people being converted? There really is only one God, not a God with three heads as He is sometimes depicted. That is how the Hindu god is depicted. And the Trinity or the doctrine of the Trinity is a very old pagan concept. In any case, the term Trinity or Triune God does not appear even once in the entire Bible. No prophet, no apostle, not even the Lord, neither in the Old nor in the New Testament is such a phrase to be found concerning the Godhead. On the contrary, it is written: ***"To Him, the one true God, who through Jesus Christ has become our Savior, to Him be the glory, now and forever, amen."*** [Jud 1:25]

Yes, but you see how falsehoods come together. I have said this here before too, namely in connection with the fact that I cringed terribly when Brother Branham said: **"All denominations are antichristian movements."**

And then he took a deep breath and said: **"Even the organized Pentecostal**

denomination is an antichrist movement."

And at that very moment, I shuddered to the very core. That was many years ago, perhaps in 1963 or 1964 when I heard that. Back then, I still held the belief that anyone who had been baptized in the Spirit was like an angel who had come down from heaven, able to speak in new and old tongues, and so on. I did in part still see that that way back then and believed it too. And when he had made that statement, I shook my head. I couldn't get a word out. I simply couldn't comprehend it.

Today we can see it, we see that all denominations already bear the mark of the beast within themselves and that they are shaped, monitored, and directed according to the same system, and one is the great mother church and the others are all her daughters. [Rev 13:16; Rev 17:5] The name itself plays no role at all here. When we read church history, we see that all denominations once began as genuine revival movements, whether they were the Methodists, the Salvation Army, the Baptists, or whatever else they may have been, they were times of prayer, people wrestled with God, and the Lord had mercy, and then He bestowed fresh blessings. Afterwards, however, new organizations were formed time and again, and the original living organism then became a lifeless organization, then they standardized things, then they laid down doctrines: this is what we believe, this is what we teach, here we draw our boundaries, here we erect our barriers, and each time God moved on, even after the glorious Pentecostal revival which, indeed, forgive me, my beloved brothers and sisters of color, but God used a half-blind colored man in Los Angeles who was the first in the United States of America to be truly baptized in the Spirit. God used the simplest of the simple, a man who could neither read nor write, and that was the great miracle.

The learned and the unlearned came to hear this man speak in other tongues, back then it was still genuine, it was a whole language, and those listening marveled at what God had done, and so there was a glorious revival, great men of God were there too, right up to Charles Price, and then God sent Brother Branham, and lo and behold, as I said here on Wednesday evening, when Brother Branham began his ministry, in 1946 there was still no word of any other evangelist, on the very same day that Charles Price went home, Brother Branham began his ministry, Shakarian knew both of them, Charles Price and Brother Branham, and then when this mighty ministry began, everyone wanted him, on the one hand the Trinitarian Pentecostals, on the other the Oneness Pentecostals.

And Brother Branham had to decide what to do, and you know what, God, in His mercy, showed His servant and prophet a vision, He showed him two magnificent trees, towering high, bearing so much fruit, so full of fruit. And a voice said to him: "Go to neither of them. Go neither to the Trinitarians nor to the Oneness people." He actually saw the word Trinity written on one tree and the word Oneness on the other. And the Lord said to him: "Go to neither of them. Stand between the two, and I will give you fruit from both." And so, in the vision, he took hold of both trees and shook them vigorously, and then the fruit fell down upon him in great

abundance whilst he was shaking these two trees.

See, God still has people everywhere, and he had to call them out. When we speak out against a system today or at times or pass a mild judgment on it, we are not judging the people within that system, but the system itself in which they are held captive and, so to speak, led astray.

May God truly grant us grace that we may judge no one in these days. Even when we read such reports, it pains us, and we wish that all who have drunk from the cup of salvation, who have tasted the grace of God, might come to the knowledge of the truth, but unfortunately, this is not the case. To whom God shows mercy, to them he shows mercy, but as for those who do not need his help, what can God do then? For those who are self-assured in their ways and convinced of themselves, God can do nothing.

He can only work in those who come to him, who think nothing of themselves or their own teachings, but come to the Lord, put an end to their old life there, begin a new one with him, and leave behind their own old teachings, and sit at the Lord's feet to hear and take in the sweet words from his mouth and the divine instruction in accordance with the Scripture, then they will all be taught by God. [Isa 54:13; Joh 6:45] And in this regard, I am happy to say it once more, we are very grateful to the Lord for the sending of his servant and prophet, that we might receive light in this age, light concerning the Godhead, light concerning God's Word, light concerning the name of our Lord Jesus Christ.

Since I am thinking about it just now, I read in the Stern magazine, which is after all probably the largest weekly magazine in the German-speaking world, and when I think of the article, probably in the issue of the 23rd of December this year, and how they wrote about our Lord there, it makes a believer's heart sink. The blasphemy and the insinuations and what was put down on paper there could only have occurred to a German, and that person, excuse me, will not have been alone. And then, of course, I was also astonished when similar ideas were reprinted on the front page of the same Herald Tribune, then it occurred to me, perhaps it was also someone of German descent in America who wrote that. As you know, the Germans have sometimes been pioneers of some good things, but sometimes also of very bad ones.

And so, let us leave it at that.

As I said, one cannot mention the things that are written there, but everything is called into question: his death, his resurrection, his words, everything is met with a question mark. In my soul there were two feelings: on the one hand, a pain that such things are said about my Lord, but on the other hand, the joyful certainty that all the criticism of the unbelievers will not and cannot change the divine facts. Our Lord was born into this world, he suffered, he died, and on the third day he rose from the dead. We are reconciled with God, we are destined for a new life with God, we have been granted grace, no matter what people may write, think, or say.

Many have expounded on these themes from the pulpit, particularly Bultmann and Barth and all the others, theology professors who left their students with more than a few question marks to ponder, and these people then simply refer to such theology professors who would have been better off giving up their professorships and taking up some other occupation. Please excuse me these remarks, but we do live in a time when the fear of God is held in high regard, yet one can no longer find it. Even amongst many believers, one no longer finds the fear of God.

When one speaks of the things the Lord has done, yes, what then comes in reply? Always negativity, question marks, some wish to attribute it to Satan, as I once said to Mr. Ruff and his wife at the Hilton Hotel in the presence of a few brothers, when they had some negative things to say about Brother Branham. I then asked, since when has a servant of God ever erred in what God had commissioned him to do? And I asked, since when have Satan's servants preached atonement and redemption through the blood of the Lamb?

When this man and a few others attacked Brother Branham so viciously, I simply had to ask, since when have servants of the Devil been leading millions of people to Christ, preaching the full gospel, as Brother Branham did, and praying for the sick, the possessed, and so on? And then Mrs. Ruff actually said: "Yes, we'll ask Brother Branham in heaven why he grew weak and this and that." I said: "So you do believe that he's in heaven, even though you said earlier that he was in league with the Devil, now he's supposed to be in heaven?" "Yes," they said, "we believe that he will be in heaven." Then all I could say was: "Then I don't believe a word of what you had to object to."

All you need is a clear understanding of things based on the Scriptures, on what God has done in our day. Well, a great deal has been said, but you know, I've resolved not to get nervous these days. I ask the same of you. We have a few days and meetings ahead of us. We can take our time and delve deeper into God's Word.

As for the church, I have been reading in the Jewish book a comparison with Israel, whilst we are on the subject, from the prayers for the Day of Atonement. And I thought to myself about what is written here. I'll just read a few lines regarding these men who do indeed fear God, but have not yet recognized the Lord as the Messiah, and what they express about Jerusalem and their expectation of the Messiah, as I said, prayers before the Day of Atonement. It says here: "May your mercy reign over Jerusalem, the city of God, and your glory dwell within it, as you have promised us. Build it up soon, and in our days may He rebuild it forever. And may He soon restore to it the throne upon which David once sat, and grant it enduring strength and stability. Blessed are you, O God, who builds up Jerusalem."

And then comes the promise which they have also included in these prayers: "Let the branch of David, your servant, spring forth again in due course, and let his head be raised up in your salvation, for we hope for your salvation every day. Blessed are you, God, who causes the horn of salvation to spring forth." One more paragraph: "Hear

our voice, O God, and deal with us gently, kindly, and mercifully. Lord, receive our petitions with goodwill and compassion, for you are a God who hears prayer and listens to the desires we entrust to you with devotion and fervor of heart. Do not let us depart from you empty-handed. May you hear the prayers of your people Israel. In mercy, praise be to you, God, who hears our prayers."

We too might pray thus: "Do not let us depart from here empty-handed, but hear our prayers."

Today I would like to read a few verses from the prophet Isaiah in the Luther Bible. Isaiah 57, from verse 14. Isaiah 57, from verse 14:

[14] ***And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.***

[15] ***For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.***

We are probably all familiar with this text. And now comes verse 16, and then on:

[16] ***For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.***

These two words appealed to me: "***A spirit of God shall blow from the face of the Lord, and a breath shall come upon us from him.***"

We think of the beginning of creation: the Spirit hovered over the deep, and God breathed the breath of life into man, and so man became a living soul. [Gen 1:2; Gen 2:7] Then we think of the words from the prophet Ezekiel, probably chapter 37, concerning the dry bones, and the question was asked: ***"Can these ever come to life again?"*** And the prophet's answer was: ***"Lord, You know."*** And then we read: ***"Prophesy and say to the Spirit of life: 'Come upon these dry bones!'"*** [Eze 37:3-10] And when the prophet had prophesied, it came to pass that the bones came together, each one coming into its place, and that flesh and then skin formed, so that everything was as it had been before. And suddenly a mighty army stood on its feet. As I read this verse, I thought to myself: "Oh God, come upon us with Your Spirit, breathe upon us, so that divine life may enter into us, and we may stand on firm ground of faith."

What were the disciples without the Lord, without being equipped with the power from on high? The Savior said to Peter: ***"When you are converted, strengthen your brothers."*** [Luk 22:32] But we read after the resurrection that the Lord breathed on His disciples and said: ***"Receive the Holy Spirit."*** [Joh 20:22] A breath from the Lord will stir up power and life within us. I shall read once more: ***"But a Spirit shall go forth from My face, and I will create a breath."*** May He do so in these days, in these gatherings.

And I would like to make an urgent and sincere plea that we do not spend these days engaged in all manner of idle talk, wasting time and sometimes causing others distress, but that we truly seek the Lord, that we may find Him and call upon Him whilst He is near. [Isa 55:6] And as we have read: ***"The Lord dwells on high."*** [Isa 57:15] He dwells in the sanctuary, that is true, for He says: ***"Heaven is My throne and the earth is My footstool."*** [Isa 66:1; Act 7:49] But He also dwells on earth, namely in the hearts of those who are of a contrite spirit and who have become humble. [Isa 57:15]

So we have read, God does not dwell only in heaven, that is His throne, but the earth is His footstool and so He fills the whole universe. [Isa 66:1]

David says: ***"Where could I flee from Your presence? If I go to the ends of the earth, You would be there. If I make my bed in hell, even there shall Thy hand lead me, and You would be there."*** [Psa 139:7-10] Let me quickly read the other three verses:

[17] ***For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.***

When God is angry with us, He allows us to go our own ways, which may seem good to us, but that is not of course God's way. Verse 18 reads:

[18] ***I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.***

God saw the ways of His people Israel, He was moved with compassion, and He brought about a change, He bestowed comfort, He guided them back unto His path, and blessed not only them, but also them who mourned over them. Verse 19 reads:

[19] ***I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.***

We might then turn to the prophet Jeremiah, where it is written: ***"Heal me, O Lord, and I shall be healed; save me, and I shall be saved; help me, and I shall be helped."*** [Jer 17:14] God does indeed have ways of love and peace with us. Wherever it may be true that we have gone our own ways or followed our own thoughts, we may pray with the psalmist: ***"Lord, examine me and see if I am on the right path; search me."*** [Psa 139:23-24]

As you know, when one reads the Psalms, they go so deeply. And we are grateful that David in particular and a few others had to walk various paths and sing their Psalms to the Lord so that they are available to us and we can truly recognize ourselves in them. What we might pray today has already been prayed by some, not to say many, before us, because they were in the same situation in which we find ourselves.

Now a scripture I actually wanted to preface everything with can be found in John chapter 12, John chapter 12, verse 21, John 12, verse 21, actually just the second

part, but let us read the whole verse, John 12, verse 21:

[21] ***The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.***

I believe that when we gather here, it is not to admire the building. There are magnificent buildings; anyone who ever visits Vienna, and the same goes for Prague, as the two cities do bear a resemblance to one another, dating back to the ancient, beautiful era of Austria-Hungary. But there you really see art, and there are many magnificent buildings, which I too have seen whilst passing by, and some of which I have even seen from the inside, especially the Sistine Chapel in the Vatican, or St. Peter's Basilica, all that art on display. But anyone who comes here isn't looking for art; they have only one desire: I would very much like to see Jesus, I would like to experience Him, I would like to hear Him, I want to be blessed by Him, I want to experience anew that He is the same, I want to experience Him as the Living One, as the Risen One, as the Savior, the Healer, the Deliverer, the Blesser, the One who baptizes with Spirit and fire, as the One who can make all things new, who wants to make all things new, and who will make all things new in our whole lives.

There are two particular scriptures here. One is in 2 Corinthians chapter 5, 2 Corinthians 5, very well known, you don't even need to look it up, verse 19:

[19] ***God was in Christ, reconciling the world to Himself.***

And anyone who reads the verses just before and just after will see that it is written there:

[17] ***If anyone is in Christ, he is a new creature; the old has gone, behold, all things have become new.***

And when we then read Colossians and Ephesians, Paul gets to the heart of the matter and writes to the believers: "***Put off the old self...***", and then he lists all the things that still cling to us outwardly. [Eph 4:22; Col 3:8-9] Although we have been renewed inwardly and born again unto a living hope, some things that belong to the old man may still cling to us, and these must be put off so that we may be renewed through and through, so that God may have His way and His purpose fulfilled.

Brother Branham also preached on this passage once: "Lord, we would like to see Jesus." [Joh 12:21] And in that sermon he explained that there is no person on earth for whom the Lord Jesus has become great, who does not harbor within themselves the desire to see Him. And let us be honest, when we think that we shall be with the Lord forever, our greatest joy will not be that we shall see familiar brothers and sisters who have gone before us. But as the hymn writer sings: "*The sight of my Savior alone will be the cause of my joy and worship.*" For, as John writes in his letter: "***it has not yet been revealed what we shall be, but when He shall appear, we shall be like Him, for we shall see Him as He is.***" [1Joh 3:2]

You know that when we are caught up, it will be a very great multitude. [1The 4:17] And whilst we are being caught up, not everyone will see everyone else just yet. You will see the person next to you on your left and right, but those who are far away in the great multitude, you will probably not see as clearly as the first, although in that dimension you can see very well. What I simply wish to say is this: When we are taken up, we have but one expectation: to behold the Lord who loved us and who redeemed us. And afterwards, we shall greet Abraham, Isaac, and Jacob. We shall greet David and all the great men and then all God's children as well.

But here in the passage from 1 John chapter 3, which has already been mentioned, the last part of verse 2 reads: ***"... but we know that, when he shall appear, we shall be like him; for we shall see him as he is."***

If anyone teaches you that the Lord has already come, you need not believe it. As has been said so often, when he returns, we shall depart, and he will not come to this earth, not until he sets his foot upon the land and sea, or until he comes to Mount Zion or the Mount of Olives, but not when he comes to rapture the bride church. [Zec 14:4; Rev 10:1-2] We shall be caught up to meet him in the clouds, in the air, and then we shall be with the Lord forever. [1The 4:17] And as it is written here, ***"Then we shall see him."*** [1Joh 3:2] And at that very moment we shall realize that we shall indeed have the same glorified, transformed resurrection body. [Phi 3:21] Namely, "***when mortality has put on immortality and corruption has put on incorruption, then the word will be fulfilled: Death has been swallowed up in victory. O death, where is your victory? O hell, where is your sting?"*** [1Cor 15:23-55]

Actually we can say with Paul: ***"Thanks be to God who has given us the victory through Jesus Christ our Lord."*** [1Cor 15:57]

And I am grateful to God for our beloved Brother Russ, who has retained a cheerful disposition in every situation. For that too we are very grateful to God. You know, forgive me for saying this now, though I ought not really to apply it entirely to myself, but Brother Branham said, probably referring to himself and other prophets: **"Prophets are nervous and moody people."**

And he added: **"Prophets and spiritual people are very nervous and moody."**

So I thought to myself, I am not a prophet, nor am I always moody, nor am I always spiritual, but I am truly grateful to God.

We've already heard it in the opening Word. We are not here to sound a note of sorrow. We are here to give thanks to God. If there is to be any blowing here, then we have the trombone choir for that. And then the blowing can take place, namely songs to the glory of God can be played. And when music is played, it should not be to laments. You know of course there is also music played to laments, but that is a mournful music. Then even those who find the lamentations ridiculous must almost

begin to weep.

May God grant us all, especially me, for I, as you all know, have a heavy burden to bear, coupled with a very great responsibility. And it is simply in my nature to take things seriously. Yet when I become truly still before God, I feel joy within and say to myself and to the Lord: It is your work, beloved Savior, and you will finish it in victory. We cause you worry, perhaps sometimes go our own ways, you grow a little angry with us, you hide yourself and withdraw, but the Lord, in His love, cannot bear it. He will once again deign to come down to us in these days.

I have one more request. Do not dwell on this now or get bogged down in it by saying to yourselves: "Perhaps I too am going my own way, as we have just read, perhaps the Lord is angry with me." You know, there is also the other side which seeks to discourage us. And this is what I want to tell you, namely those who examine themselves before God. They are in a good place. It is only those who go their own way, self-assured and with their noses in the air, about whom we might be concerned. Let us not be sad, like the others who have no hope, but let us give thanks to God.

We too are here these days with a single wish and the question is: To whom can we turn with it? Back then the Greeks came and asked Philip of Bethsaida. [They had a request and they asked him: ***"Sir*** — the form of address, mister or sir — ***we would like to see Jesus."*** [Joh 12:21] Somehow these gentlemen must have known that this man had a connection to Jesus. And if we speak to him, then we can go with him and then we too will reach Jesus, about whom we have already heard so much. They approached someone who already knew the person they were looking for and they wanted him to take them there. As you know, this man, the one from Bethsaida, then spoke to the other disciples. [Joh 12:22]

And what did Jesus say at that time? I'm sure you've all read it by now. He knew that at that very moment the hour had come for him to set out on his path to the cross. And he speaks of the grain of wheat that must fall into the earth and die, so that it does not remain alone and may then bear much fruit. [Joh 12:24]

We want to become people who can lead others to Jesus. People who have a connection and fellowship with him. The question is: If unbelievers were to come today, would you be able to pray with them? Would you know how? Have you ever done it before? How can we lead people to the Lord? How can we show them the way? And our prayer today is this: "***We would like to see Jesus.***"

In these days, I would like to see and experience him in our midst as the risen one, the one who is present, walking amongst the seven golden lampstands, the Savior, the Deliverer, the one who blesses, and since he is the same one, also the one who baptizes with the Spirit and with fire. I would like to be among those who not only proclaim the full gospel, but who lead people to it, firstly through preaching and secondly through prayer, so that what was promised in the full Gospel and was

purchased for us and made available on the cross of Calvary might be experienced by all of us, indeed by every single one of us.

Conversion is not the acceptance of a different doctrine. Conversion is not saying: Yes, what you preach is true and correct, I agree with it — that is lovely and thank God for it, if that is already recognized. But conversion is something quite different. Conversion is turning towards God, coming to a halt on one's own path, stopping on the broad way, turning back to the Lord, a reorientation, as we said earlier, a new experience with God, a transformation of the heart. God already said through the prophet that he wishes to take away the heart of stone from us and by his grace give us a heart of flesh. [Eze 11:19; Eze 36:26] Conversion to the Lord. ***"Turn to me, all ye ends of the earth,"*** so it is written in the prophet. [Isa 45:22]

Many have turned to a church, to an evangelist, to a preacher, they cling to a doctrine and think that is all there is to it. Everything has its place, including doctrine and the prophetic Word. But genuine conversion, accompanied by repentance and contrition, by tears and by the realization that we are on the broad way to destruction and that we cannot help or save ourselves, but that our salvation comes from the Lord alone, calling upon the name of the Lord, that he may forgive, show mercy and accept us according to the Scripture, "***whoever calls upon the name of the Lord shall be saved.***" [Rom 10:13] It is not those who join a church, but those who turn to the Lord, recognize their lostness and come to the Lord, calling upon his name, who shall be saved.

"***We would like to see Jesus.***" I would like to impress this Word, this guiding principle, upon our hearts for these days, so that each of us, for ourselves, might say: "I would like to see Jesus."

And I tell you now, as Brother Branham also emphasized, if there is a desire within us, then what we desire must already have been prepared for us by God beforehand, so that we may then receive it. Have we understood that? God gives us the desire for what he has prepared for us. And that is what we wish to have. That is why we want to pray for it. And we are convinced that he will grant it to us by his grace.

"***We would like to see Jesus.***" Philip was someone who knew the Lord, had experienced him, and was able to lead others to him. May we, too, become people who experience the Lord anew in these days, hear him in our midst and see him, just as he said: ***"I will dwell amongst them and walk among them, and I will be their God."*** [2Cor 6:16] To anyone who cannot believe that the Lord is present, I would like to ask this question freely and openly. If the Lord were not present in the gatherings of the believers, if he were not here, who was it who saved all those souls? Who was it who healed all the sick? Who was it who performed miracles of grace for so many?

The presence of our Lord has long since been manifest in the meetings of the saints, and anyone who has not yet experienced it can experience it today. We believe that God is present wherever there is salvation, healing, blessings, wherever these things

take place. They do not come from any human being. Only God can bring them about, and only where he is present. And as someone has often said: God is where his Word is, where his Word is believed and proclaimed in its original form. There it is also lived out and experienced, just as he has left it for us.

We would like to see Jesus during these days, and I believe that we will see him and experience him. May God help us all to renounce unbelief, to leave every doubt behind us and simply come to God with complete trust. For thus it is written in Hebrews 11, verse 1: ***"Anyone who comes to God must believe that he is, and that he is a rewarder of them that diligently seek him."***

May the Lord God bless us all and be with us all. Amen.

Let us bow our heads and pray.

Lord our God, ever since the good news of the gospel of Jesus Christ has been proclaimed, people have come, listened, believed and experienced it. We have read you will not always chide, nor will you keep your anger forever, otherwise every spirit would perish before you. [Psa 103:9] But you have promised that the spirit will go forth from your presence and a breath which you will bestow will come. [Isa 57:16] Beloved Lord, it is also written: ***"Not by might, nor by power, but by my Spirit, saith the Lord."*** [Zec 4:6]

Beloved Saviour, bless us in these days. We have come to realize that Bible prophecy is being fulfilled at a rapid pace before our very eyes. You set up kings and you depose kings. [Dan 2:21] You cast rulers from their thrones, as it is written in the prophet Haggai. [Hag 2:22]

Beloved Lord, you ordain all things as you have now determined and arranged them in the last days. And we thank you that it is not human beings who determine the course of history, especially the final phase in the end times, but that you, O God, as the All-Knowing, the Omnipresent, have foretold the course of events right to the end. This honors you beyond measure, Almighty God.

We thank you that we have been deemed worthy to hear your revealed Word in these days, O Lord. And now we gather time and again to see you anew, to hear you anew, to experience you anew. Grant us in this place, at every gathering, true liberty in the Holy Spirit, divine freedom within the bounds of the Word of God.

Silence every mouth of unbelief. Restrain every tongue that seeks to speak foolishly. Anoint the lips of those who know how to lift up the weary and grant all the grace to discern who is speaking or who is speaking through them.

Beloved Lord, may peace and joy in the Holy Spirit come upon your people in this place. May it be made manifest that you are present. Lord, we also thank you for our beloved brother Kupfer who is able to be amongst us today. We thank you most sincerely for this.

You are a faithful God. Truly, you have proved that you are the great healer. We thank you for this. Faithful Lord, we ask you and believe. Confirm thy Word to soul, spirit and body and grant all who are listening a willing spirit.

Take away all stubbornness. Take away all self-will, beloved Lord. All self-absorption. All delusion. For who are we and what do we have that you have not given us? Everything comes from you and brings us back to you. And for that we thank you, faithful Lord.

You would feel at home amongst us if you could enable us all to follow you in obedience, to abandon our own thoughts and ways, to submit ourselves to you and to be baptized and united into one body through your spirit so that we may be of use. Bless in particular all those who have joined us recently, who are amongst us for the first time today, who may not yet be able to make much of the proclamation, but the first step has been taken. We thank you, O Lord, that even this evening your Word will not return void, but will accomplish for which you send it. [Isa 55:11]

Once again I ask you, keep away all those who intend to mar this beautiful and loving atmosphere in any way. May they go their own way. In this place you alone shall be honored and have your own way in each one of us. And all those who are of a perverse spirit shall be set right or go their own way.

Beloved Lord, to you we entrust everything. Rule over us. Indeed, lift up thy countenance upon us. Grant us your peace and your blessing. We thank you for this in Jesus' holy name. Hallelujah. Amen.