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Topic: Micah 2:6–13: "The breaker (not the leading ram) is come up before them!"

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I too welcome everyone in the precious name of the Lord. And I earnestly ask this, let us be open. Simply open before the Lord to receive his Word and allow his Spirit to work within us, not just at the end of the gathering, but throughout the entire time.

Everyone sends their regards. After all, we are most intimately connected with many people all over the world through Word and Spirit in the love of God. It is not an organization, but a living organism that is growing ever closer together. As we have said on several occasions, and as politicians have also remarked, what belongs together grows together. And the members of the body of Jesus Christ belong together, and they are growing together. We believe that. And whoever does not feel this way should ask God to be baptized into the body of the Lord through the Spirit so that they may grow together and be a part, a member of the body of the Lord.

Brother Matthias has already expressed some truly wonderful thoughts. When I am on lecture tours, a certain structure is necessary to show what God has done and to provide evidence what he is doing now. And the wonderful thing at the beginning was that our brothers in the early church placed the divine work of salvation on a biblical foundation, one already foretold in the prophetic Word, and were able to say, here is fulfilled what was written in the prophet Isaiah, here is fulfilled what is written in the prophet Malachi. Thus they based the beginning of the divine plan of salvation with mankind on the prophetic Word.

Perhaps just one more thought which was also mentioned concerning the number seven. I would like to read from Revelation chapter 5, verse 6, for God can indeed symbolically represent something through certain things. Revelation chapter 5, verse 6:

[6] ***And I beheld, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.***

Now however, we know that there is only one God and only one Spirit of God, but this one Spirit of God is at work throughout the seven church ages. And so John saw not just one golden lampstand; he saw seven golden lampstands. The lampstand represents the church. However, there are not seven churches; there is one church, but this one church passes through the seven ages, and that is why there are also seven angels as the seven stars in the hand of the risen and exalted Lord.

Revelation chapter 1, verse 20. Revelation 1, verse 20:

[20] ***The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.***

We are so grateful to God that in the Word, not only questions arise, but the answers have already been given. We simply need and must find them, and then we have true guidance and revelation through the Holy Spirit. I believe our beloved brother also wanted to emphasize that now at the end, everything must be placed anew upon a biblical foundation. And we are so grateful to God that he not only sent his prophets at all times, but also prophets with a commission in the plan of salvation. For the Bible says, "***God has set into the church apostles, prophets, pastors, teachers, and evangelists.***" So it is written in 1 Corinthians chapter 14, verse 28. And so it is written in Ephesians chapter 4, verse 11. And in many places, especially in the book of Acts, we are told that there were prophets and teachers in the churches. [Act 13:1]

Paul writes to the Corinthians, in 1 Corinthians chapter 14: [29] ***Let the prophets speak two or three, and let the other judge.***

This is found in 1 Corinthians chapter 14, verse 29:

[29] ***Let the prophets speak two or three, and let the other judge.***

These are prophets who belong to the five-fold ministry, who are authorized to share the prophetic Word with the church. But when it comes to matters in the plan of salvation, other Scriptures apply, for example, Amos chapter 3, which states that "***God does nothing without first revealing his secret to his servants the prophets.***" [Am 3:7]

In 1 Corinthians 14 we can read on, "***If anything be revealed to another that sitteth by, let the first hold his peace***" [1 Cor 14:30], and the one to whom a revelation is given must then speak.

Perhaps we should read verse 30 in 1 Corinthians 14 so that everyone may know, understand, and then be able to put it into context. 1 Corinthians 14, verse 30:

[30] ***If anything be revealed to another that sitteth by, let the first hold his peace.***

[31] ***For ye may all prophesy one by one, that all may learn, and all may be comforted.***

And then it says that:

[32] ***And the spirits of the prophets are subject to the prophets.***

This Word pertains to the five-fold ministry within the church.

Now let us read from Amos chapter 3, verses 6, 7, and 8. Amos chapter 3, verses 6 to 8:

[6] ***Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?***

[7] ***Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.***

[8] ***The lion has roared, who will not fear? The Lord God has spoken, who can but prophesy?***

So when it comes to understanding this concluding part of the divine plan of salvation, then we must indeed take the relevant Scriptures as a foundation for the church and for Israel. We all know from the Word of Zechariah chapter 4 and Revelation chapter 11 about the two witnesses who are also described as the two olive trees standing before the Lord of the earth and who will bring the prophetic Word to the people of Israel for three and a half years. So we notice, when it comes to the plan of salvation, God does not send evangelists from just anywhere; rather he sends prophets because it is a matter of the prophetic Word and the prophetic phase in the plan of salvation.

Why should it surprise us if, amidst all the theologians, all the evangelists and self-appointed teachers, God takes it upon himself to send a prophet as he has promised, to set out the divine direction anew and to correct what has gone wrong? And for this, we have the Scriptures: "***Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.***" [Mal 4:5]

And as already mentioned, when it comes to the people of Israel, two prophets will appear in the manner of Moses and Elijah to lead God's people back to the Lord, at least in the first stage, the 144,000, with the rest joining later. It is therefore necessary in this prophetic part of the plan of salvation to place the events of the plan of salvation on a prophetic foundation, and that means on the prophetic Word, as was done in the beginning by our brothers. It was not only Matthew, Mark, and Luke who did so. How often did Paul, particularly in the Epistle to the Romans and to the Galatians, use passages from the prophetic Word to repeatedly ground everything anew on the prophetic foundation? And Peter expresses it in these words:

[19] ***We have a more sure word of prophecy... as unto a light that shineth in a dark place...***

And then there is this beautiful sentence:

[19] ***...and you do well to pay attention to it. You do well to pay attention to it.***

The disciples paid attention to it back then. They knew, this is what is written, and this is how it has been fulfilled. And with that, certainty of faith entered their hearts—not a certainty they had brought with them or concocted themselves, but a certainty from God based on the written Word. And the Word became flesh and dwelt among them. And John reports it: "***We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.***" [Jn 1:14]

And so we may simply rejoice, rejoice that we have been shown the divine direction amidst the many directions. Of course, even in our own day, there are people who say what is written in Micah chapter 2, namely, "***Stop prophesying.***" [Mic 2:6]

They do not want that. They want to hear stories, a nice explanation with a bit of flair so that people are entertained and then somehow lulled, go home feeling content. No, we gather before the face of God, not to pass the time, not to create a pleasant atmosphere, but to allow God to have his way with us so that he may speak to us through his Word and we may receive spiritual, divine guidance and instruction so that we know what we believe and whom we believe in and where we are to stand spiritually. In Micah chapter 2, verse 6, it says:

[6] ***Prophesy ye not, say they to them that prophesy: they shall not prophesy to them...***

How often do we notice this in our own day when certain mysteries from the Word were revealed through the prophetic ministry from the fall right through the revelation? Just listen to the preachers of our day. Didn't someone come along back then, one of the greatest, who built the university in Tulsa, and say, 'Brother Branham, if you carry on preaching like that, stop it, give up all these things. Stop the prophetic preaching.'? That's what they say. But that is precisely why we are in a prophetic age so that the prophetic Word may be put upon the lampstand. Everything else can be found everywhere. God has a right to speak, and through the prophetic Word, he speaks. And then it also says here later that one should preach to them how they can drink, what wine they should take, and so on. I'm reading verse 11 in the same chapter, Micah 2, verse 11:

[11] ***If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.***

Yes, if someone comes and says, 'This is how it is with wine,' and lays down a few rules from a moral standpoint, then all say, 'Oh, this is a very pious man!' What the pious man does at home, it doesn't help people. He only tells them what they should do. He does not tell anyone what he does. We saw through that long ago. So everything that is written in the Word of God is repeating itself. We are not

preachers to tell you what you should eat or drink, for the kingdom of God does not consist in eating and drinking, but in love, joy, and in the Holy Spirit. [Rom 14:17]

But now we go further, to Micah chapter 2, verse 12:

[12] ***I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.***

God wants to gather, God wants to bring together, God wants to make his people one heart and one soul. And the beautiful thing is, he wants to lead the way. And that is what we would like to emphasize today, at this hour. He wants to lead the way, he wants to gather, he wants to call out, he wants to speak to us, he wants to go before us. Let us read verse 13:

[13] ***The breaker is come up before them...***

And here I must indeed correct the Menge translation. The original text does not use the word "ram" here, but breaker. And anyone who has the Luther translation or the Brockhaus translation and others will also find this word "breaker" in the translation.

Here is what the original text says.

[13] ***The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them.***

We sometimes pray for or speak of a breakthrough. And that can only happen if the breaker goes before us. Not a breakthrough achieved by our own efforts; that would get us nowhere. But a divine, supernatural work within us and through us so that everyone is swept along. And I believe that just as with the gathered people of Israel, so the Lord will also be with us. He will and must indeed go before us. The people of Israel, especially the 144,000, will then be shown with the Lamb on Mount Zion. They are not without him. They are with him and he is with them. There are promises in the Word of God that have been given to us for these days. Of course, there are also promises that apply for all time, for example, Matthew 28, verse 19. There is the well-known Word, written as the last verse in the Gospel of Matthew. Matthew 28, verse 20:

[20] ***Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.***

Not only the promise to be with us and among us, but also to dwell within us. Then he is the divine power within us that we need to be able to move forward with him.

We read in the Gospel of John, chapter 17, John chapter 17, verse 23:

[23] ***I in them, and thou in me, that they may be made perfect in one...***

"***I will be with you always.***" And then, "***I in them***"—he wanted to dwell in us through the Holy Spirit. He said, "***If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.***" [Jn 16:7]

"***He will be in you and teach you all things.***" [John 14:26]

This is divine unity:

[23] ***I in them, and thou in me, that they may be made perfect in one...***

Back to this passage from Micah chapter 2: Just as the people of Israel are gathered from all peoples, tongues, and nations and return to the promised land, so the Bride of the Lamb is gathered from all peoples, tongues, and nations, from all faiths and denominations, and takes her stand on the promised Word of God for our days. We have come to understand so much that all the things God does, he does not do by conjecture, nor as you and I would wish, but he does them according to his Word. God is bound by his Word, and hence this reference: he does nothing without first revealing his secret, his plan, his counsel, to his servants the prophets. [Amos 3:7]

Here, in the gathering of the people of Israel, it is not only a coming together, rather the Lord himself then goes before those gathered, leading them into the promised land.

He goes before them as the one who breaks through.

What can we do without him? Tell me. We could make a huge effort. And then? What then? But if he goes before us, if he takes matters into his own hands, if he can say to us: "Just keep calm. I will fight for you. I will go before you," then we have the certainty that it will work out.

If a human being had to do it, as I just said, we could take a tremendous run-up. We wouldn't even know what we were supposed to break through there too. We would be guessing.

But God knows all things. He knows the obstacles. He knows what needs to be broken through, what needs to be removed. Even in our lives, he knows it. He knows the points we cannot overcome. And then he wants to be the one who can bring the victory to completion within us.

Faith is already the victory. [1 John 5:4] But when the victor of Golgotha turns this faith, which is already the victory, into a divine reality and grants us this breakthrough by grace, then it is no longer your or my endeavor, but the work of God through the Holy Spirit in each individual and then also in the whole church to the glory of the Lord.

And then no one will say, it was brother so and so who was in charge of that, but everyone will exclaim: The Lord has done this! May his name be highly praised and glorified! And that is why God has made us so dependent on him. And he said: ***"Without me, you can do nothing."*** [Jn 15:5]

It requires connection with him, the vine, whose life then flows into all the branches.

I will read from Micah 2 verse 13 once more.

[13] ***The breaker is come up before them...***

That is his task.

He goes before us.

But then there's more here:

[13] ...***they have broken up.***

The breaker does what we cannot do.

But then we must realize that the breakthrough has come from God.

And then we too must break through, not just watch, but recognize what God has prepared for us.

That's why it says here:

[13] ...***they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them.***

I believe that is what we would all like to experience. And I am convinced, as we have often said, that it is indeed God's work and God's cause. We are not standing here in our own name, nor with our own agenda, but may say sincerely and truthfully that God has placed us in this time. And we may say even more, that God has placed us in the midst of his work of redemption in this time. We cannot do otherwise, and we believe that he too goes before us to level the rough ground, to break through where we could not break through, to set aside and clear away what would be too heavy for us. For look, as the church, we have not yet raised ourselves to the position into which God actually wishes to bring us. To this very hour, we are still living below our privilege. Do we understand that? God has promised us more. More ought to be happening. If full restitution is the order of the day, then surely not just in theory, but in practice. And we all realize that this breakthrough is simply not yet as we would like to see it. May it be our prayer from today onwards that we might say to the Lord: "Go before us. We have heard your call. We believe what you have said with all our hearts. But look at our weakness. Be our strength. Go before us as the breaker. Go before us." And then we must be ready, as it is written: ***"They shall break through."*** [Mi 2:13]

We join the victor of Golgotha to become victors ourselves, for he has overcome, and we too are to overcome. And we believe that we are entering a time in which God will glorify himself by doing things we cannot even imagine. There is also a promise in the Word of God that he will do things we never knew he would do. For example, in Jeremiah 33, Jeremiah 33 verse 2:

[2] ***Thus saith the Lord, the maker thereof, the Lord that formed it, to establish it; the Lord is his name.***

Here, for the most part, it reads 'the Eternal One' or 'Yahweh'. Then in verse 3:

[3] ***Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.***

When God sets out to do something special on Earth, be it the exodus of Israel from Egypt in those days, or at other times, then God causes the supernatural to happen on this Earth amongst his people to prove his presence and to confirm his Word as true to those who have believed him and followed him. God has always confirmed his Word to those who have received his promises for the appointed time and believed them with all their hearts. Now, if we know that he desires to be with us and within us, and we believe that he has taken dwelling in us, for it is written that ***"Christ may dwell in our hearts through faith."*** [Eph 3:17]

It is written: ***"Ye are the temple of the living God."*** [2 Co 6:16]

I would like to read this passage from Corinthians so that we may all understand what the Lord intends for the church. 2 Corinthians chapter 6. Here we shall read the last verses. 2 Corinthians 6, perhaps from verse 16.

[16] ***And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them...***

There is a hymn that we often sing: *Even today, he walks in our streets, even today, he speaks, even today, he works.*

Here it is written:

[16] ***I will dwell in them, and walk in them...***

Not only dwell but also walk. How is he to dwell here? How is he to walk here? He takes his dwelling in all his sons and daughters, and through us, he wishes to make his presence known here on Earth. Our calling is a high and holy calling, which God has placed within our lives. And what we now live, we no longer live for ourselves, but in the faith of the Son of God [Gal 2:20] and we place our lives at his disposal.

[16] ***I will dwell in them, and walk in them; and I will be their God, and they shall be my people.***

And the next verse reveals to which group these words were addressed. Verse 17:

[17] ***Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.***

[18] ***And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.***

And immediately following this are the words in the first verse of chapter 7:

[1] ***Having therefore these promises…***

So since we have such promises, beloved:

[1] ***…let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.***

Both are necessary, one as much as the other. God wishes to make temples of us, people in whom he may dwell and walk, through whom he may bring about his divine plan of salvation here on this Earth.

Just as our Lord Jesus Christ could say, referring to his body: ***"Destroy this temple, and I will raise it up again in three days."*** [Jn 2:19]

So, through the redemption on the cross of Calvary he has created a body for himself, for thus it is written in a Psalm and in Hebrews: ***"Lo, I come to do thy will… and thou hast prepared a body for me."*** [Psalm 40:7–8, Heb 10:5–7]

It was God in Christ, and today, it is Christ in us, the hope of glory. [Col 1:27]

And if he has taken dwelling in us, then let us grasp this in faith and put it into practice, that we do not stand alone before very great tasks, but that Christ in us is the power of God, which can accomplish all that needs to be done by grace in us and through us. Paul writes, after all, that ***"the excellency of the power may be of God, and not of us."*** [2 Co 4:7]

So, God above us, God with us, but also God in us. And there is this wonderful passage in 1 John, 1 John chapter 4 verse 4:

[4] ***Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.***

We must accept this as true in faith. Not that we should stand on our own two feet, facing who knows what difficulties, but simply say quietly in faith: "Lord, this is too difficult for me. I cannot do it. But you in me have already accomplished it. You have already done it. Please work it out now by your grace, and let me follow you."

As we have read in Micah, ***"The breaker is come up before them: they have broken through, they follow him."*** [Mi 2:13]

They do not go before him. He goes before them, but they follow him in this divine breakthrough. And we too must do the same. There is a passage concerning the 144,000 at that time. In Revelation 14, it says: ***"And they follow the Lamb whithersoever he goeth."*** [Rev 14:4]

He, the breaker, at their head. But they too then break through, and they follow him who has paved the way for them through all difficulties. The same must happen to us. He is the one who breaks through all bonds. It is he who has granted us victory by grace. We do not wish to stand by and watch, but to follow him. I rejoice in this

text: ***"at their head",*** not a prophet, not a teacher, not a prominent figure, but God himself.

[13] ***The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it.***

They are in freedom. The breakthrough has happened. The Lord has brought it about. We do not stand still, we follow him. We break through with him, and realize that we are suddenly in open space. God has done it all, and we may rejoice in it and share in it.

There is a passage, I believe it is in 2 Samuel chapter 5, where we are told of a breakthrough that took place in the days of David.

2 Samuel chapter 5 verse 20:

[20] ***And David came to Baalperazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me.***

There is a passage that is also very striking where David reaped praise for himself. You all know the story when he faced Goliath and took the sling, struck the enemy. You all know the story. And then they sang in Israel: ***"Saul hath slain his thousands, and David his ten thousands."*** [1 Sa 18:7]

There he was the celebrated man. But here it is different. Here God received the glory. It was not a man who was sung about, to whom God had delivered the enemy into his hands. Here God is given the glory from the outset, and I think that's how it should be. For David with a sling, it's not as though we are taking a rifle with a telescopic sight to then hit the target precisely. And as I've said often enough, no matter which direction David had released the stone, God would have determined the direction, and it would have happened, without any effort at all. So, here it is the Lord who has granted the breakthrough. David was aware of this. Here is a superior force. My own power is of no use whatsoever. I shall read verse 20 once more:

[20] ***And David came to Baalperazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters.***

Yes, and we all know how that happens. When water breaks through a dam, there is no stopping it. Then it surges with all its might and sweeps everything away. So here, God has broken through with power, just as water breaks through a dam. And David gave him the glory for it. When a breakthrough comes and the breaker goes before us, then we shall all be careful not to give even the slightest thanks or honor to any human being, but to God alone who has brought it about. There is a similar passage that refers to Baalperazim, as we have read here in verse 20. We have also read this many times in the prophet Isaiah, in chapter 28. We read these scriptures to encourage ourselves anew, so that we do not find ourselves faced with tasks that

God alone is able to perform. We have our tasks when it comes to preaching and much more besides. These have been entrusted to us. But there are things that God alone is able to do and will do alone. Isaiah 28 verses 20 and 21:

[20] ***For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.***

[21] ***For the Lord shall rise up as in mount Perazim…***

as we have just read. The Lord shall rise up. And when he rises up, we too shall rise up. Look, in the Old Testament, it was so. God himself went before the people of Israel in the pillar of fire and cloud. When he rose up in the pillar of fire, the whole people rose up. When he descended in the pillar of fire or pillar of cloud and stood still, the whole people stood still. Here we are told: ***"For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work…*** and then it goes on …***his strange work; and bring to pass his act, his strange act."*** [Is 28:21]

This is God's holy Word. This promise here applies to our own day. For here it speaks not of the beginning, not of the start of his work, but of the fulfillment, of the completion of his work. We must bear that in mind too. I shall read verse 21 once more:

[21] ***For the LORD shall rise up as in mount Perazim…***

I would like to emphasize this. Not a human being. God sends his servants and prophets. But the completion of his work, that he will do himself. Tell me, who would be capable of it? Did not Moses, the great prophet of God, say: '***If you do not go with us, if you do not go before us, then we will not go at all***'? And then the Lord said: '***Well, then I will go before you.***' [Exo 33:15] Prophets have their rightful place in fulfilling their tasks. But what God has reserved for himself, he will do himself. Let us read on:

[21] ***The Lord shall rise up… he shall be wroth as in the valley of Gibeon.***

The day of wrath is indeed coming. It is written of the wrath of the Lamb in Revelation. [Rev 6:16] But God will be zealous for his work. At a time of completion, all compromises will have come to an end.

I admit it honestly, yesterday, in our conversation with brothers of different views, we simply closed our eyes and ears from time to time to avoid any argument. But afterwards, one realizes that it simply does not work. The Spirit of God admonishes and rebukes. We are not here to make compromises. We are here to contend for the truth wherever it is needed, not against people, but for the truth.

Well, here we have it, let us read on.

[21] ***He shall be wroth, that he may do his work, his strange work; and bring to pass his act…***

So, not my work, but his. And that is why we also sing: *Soon his work will be done*, or the work. In any case, when we are engaged in a work and have a part in it, it is surely the work of God.

And whoever reads the Scripture about the harvest will find: "***Ask the Lord of the harvest to send out laborers into his harvest."*** [Mt 9:38]

It is not our field, it is not our wheat.

For it is written:

"Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." [Jn 12:24]

And so at the end of the time of grace, as it is written in Revelation: ***"And the harvest was ripe."*** [Rev 14:15]

The original text uses the word "overripe". The harvest will be ripe, and the Lord himself will send his laborers into his harvest. It is his work, his vineyard, his harvest, his church, not ours, his church, everything is his.

He paid the price for it on the cross of Calvary. We, too, no longer belong to ourselves, but to him who has purchased us. We have become God's precious possession by grace.

And from today onwards, our heartfelt prayer will be: "O Lord, go before us as the breaker, and we will join you. We follow you. We break through with you. We go out with you through the gate into open space. We share your victory with you." For this is what God has destined us for.

We are heirs of God and joint-heirs with Jesus Christ our Lord, truly a privileged and favored people in these days. [Rom 8:17]

How often have we emphasized this: It is not we who have brought ourselves into this position. We have been placed by God through predestination and election by grace into this divine position in these last days.

The Lord as the Bridegroom must surely have a bride in the end.

Yesterday, the brothers told us that the wedding was already taking place. And of course, we shook our heads, but that was all we did. We thought we had to keep the peace. I very much regret it, but I did not want to be the one to start a row.

No, Holy Scripture says very clearly in Matthew 25: ***"Those who were ready went in with the Bridegroom to the wedding feast, and the door was shut."*** [Mt 25:10]

Today, all the doors are still open, and the wedding is to take place without the Bridegroom having come? Is such a wedding here on Earth, with all the commotion, the quarreling, is this supposed to be a wedding? We do without that.

When the wedding of the Lamb comes, then Revelation 19 will be fulfilled: "***Rejoice, oh heavens, and exult, for the wedding of the Lamb has come!"*** [Rev 19:7]

It does not say: "Rejoice amidst much tribulation here on Earth for an hour and create a pleasant atmosphere." No, rejoice, oh heavens, and you who dwell in them!

Shall I read it to you, so that everyone knows that it is written this way? Revelation chapter 19, I won't read it all as the time is running out very quickly. Revelation chapter 19, verse 1:

[1] ***And after these things I heard a great voice of much people in heaven...***

In heaven, not on Earth, not here groaning, and then cover up the groaning with a home-made atmosphere, but free from all suffering, having put off the earthly tabernacle, transformed, and in glory.

And then it says here in verse 7:

[7] ***Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his bride has made herself ready.***

And then everything else is described. After that it is written in verse 10, or perhaps verse 9:

[9] ***And he says unto me, write, Blessed are they which are called unto the marriage supper of the Lamb.***

We believe as the Scripture has said. And whoever reads Revelation 14 carefully will find that the singing in heaven is so loud that it resounds down to the Earth. And the 144,000 learn the song and hear the singing from heaven on Mount Zion.

I shall read it to you. Revelation chapter 14, verse 2:

[2] ***And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps.***

[3] ***And they sung as it were a new song before the throne, and before the four living creatures, and the 24 elders: and no man could learn that song but the 144,000, which were redeemed from the Earth.***

So, then the harp playing will be heard, then the new song will be sung, then there will be jubilation and joy in heaven. Amen. Brother Russ says: "in heaven". Thank God that it will be so. Just imagine, we are here together for a few hours, and it is such a lovely Sunday atmosphere. And then we face everyday life, with all its hardships, with all its difficulties. The joy is not complete here; troubles and sorrows arise time and again.

No, when the Lord returns, what he said will be fulfilled: "***I go to prepare a place for you. And then I will come again to take you to myself, so that where I am, there you may be also."*** [Jn 14:2–3]

That is the promise the Lord has given us.

Here in chapter 14, mention was made of the harpers. We can read about it again in chapter 15. It takes place by the crystal sea, not by Lake Constance, not by your Lake Lucerne, or anywhere. No, by the crystal sea.

Revelation chapter 15, verse 2:

[2] ***And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand on the sea of glass, having the harps of God.***

[3] ***And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.***

Thus, in Holy Scripture, the various contexts and the associated events are shown to us in the clearest possible way.

I believe it was Brother Matthiah who said: "We have come out of Babylon not to cause new confusion, not to offer new interpretations. We have come out to leave behind all the interpretations that have caused confusion."

We follow the Lamb wherever he goes. He, the breaker, we follow him and step onto the open field. But this field has been set divine boundaries. We do not go beyond the Word, beyond the written Word, but remain within the bounds of the Word.

Why?

Because we have become part of the Word of God. We have been born of this seed by grace.

Let us summarize what this is now about. The people who are gathered are not gathered to a human being. "***Gather my people unto me.***" [Ps 50:5] It was always the entrance of the tabernacle where the people of God were gathered. And the Lord said: "***There, where I will reveal my name, make it known and put, there I will reveal myself to you, there I will speak with you.***"

And this truly applies only where he could reveal his name, where he could reveal himself, where he could reveal his Word, where he can reveal his mysteries. That is the difference.

God has placed us on holy ground, on the ground of holy revelation, and the Lord who gathers his people together goes before us.

Look, John, as the forerunner of the Lord, then experienced the day when he pointed to Jesus, and it is written: "***From that day on, John's disciples followed the Lord Jesus.***" [Jn 1:37]

It is very important that we do not merely speak of the messenger and the message, but understand why the message and the messenger were sent, namely to point

us to Jesus Christ, the Lord and Savior and head of the church, to bring us into fellowship with him through Word and Spirit. And this is now happening with the blood-bought multitude.

We believe with all our heart in redemption through the blood shed on the cross of Calvary. In the forgiveness of our iniquity and sin. We believe that God has made us born again through the living and enduring seed of the Word of God, by a begetting through the Holy Spirit. The Word, the Spirit, and the blood work together in the believers.

We are gathered before the Lord to follow him. And we know, as we have read, he will rise up, he will break through, just as he broke through then. He will go before us just as he gone before the children of Israel. After all, he knows what sort of people we are. We are cowards, we are failures, and much more besides. But he is the Lord. He is the King of kings. He has never lost a battle and never will. He remains the victor of Golgotha.

There is that glorious saying that Jesus' triumph is eternally settled. And we stand on the side of the victor of Golgotha. He brings about the breakthrough, and we are simply waiting for it. We are simply waiting for that, so that we may then follow him through the gate and rejoice in what he has graciously bestowed upon us.

May the word from Micah 2 also take root in our hearts, so that we may not be counted among those who say in their hearts: "Stop prophesying, preach to us the things we have always heard."

No, let such an attitude and way of speaking not be found among us. On the contrary, may we long evermore to hear the true and pure Word of God. God's people have a right in these days to hear the pure Word, just as it came from his mouth.

And his Word is no insignificant message, as we heard yesterday evening, but a meaningful Word for our days and for us as God's people. It may have no meaning for others, because they have not submitted to God's purpose. For us, it has great significance, thank God for that. And it is precisely for this reason that we wish by grace to share in it.

What God did for Israel had no significance whatsoever for everyone else, but for the people of Israel it had a profound significance. The same applies to the people of God in these days.

Of course, the others say: 'They are running after a man there.' Whom are they following? Most follow the Pope, others the bishops, everyone is following someone, they just don't realize it. They see only the speck in our eye, but the log in their own eye they don't see.

Thank God, we have not followed any human being. The Lord has called us. It is he who said: " ***Ye, my people, be ye separate, come out from among them,***

and touch not the unclean thing." [2 Co 6:17]

We have heeded this call of his. And therefore, we are certain that we shall be among those with whom God himself will make history in this prophetic period in the plan of salvation, by allowing us to share in what he is bringing to completion in these days.

As read in the opening word, just as everything was founded on the biblical, prophetic foundation at the beginning, so it is now at the end. And from this we recognize that it can only be from God. For the first is also the last. Alpha is also Omega. [Rev 22:13] He who began will also finish. May he succeed in completing his work with us by grace. To him be honor and praise for ever and ever. Amen.

Let us stand and pray together. Perhaps we sing together '*Just as I am*'.

[music]

Let us bow our heads. I would like to ask if there are some here who have a desire to share in God's work, who feel called, and also sense it, and who would like to dedicate their lives to the Lord.

As we have often said, only where he has begun can he continue and finish. We must know and experience the moment of the beginning within ourselves in order to be able to experience the continuation and the completion. When the Lord has spoken to us, we should follow him, not harden our hearts, but come to him.

He still calls out today:

"Come unto me, all ye that labor and are heavy laden, I will give you rest for your souls." [Mt 11:28]

In him we find what we cannot find elsewhere. The message of God, the revealed Word, is a meaningful one for our times. Blessed are all those who find grace before God and hear what the Spirit says to the churches and take it to heart, so that they may share in what God is doing according to his Word.

While all heads are bowed, all eyes are closed, all hearts are open, and we are in silent prayer, do not be ashamed to raise your hand if you wish to be included in this prayer. Who will briefly raise their hand? Thank you, thank you, thank you, thank you, thank you, thank you. God bless you. God bless us all together. Let us pray.

Lord our God, you who have spoken to us in a simple yet powerful way, we stand here knowing that you are present and that all things are laid bare before your face. You know not only our words, but also the thoughts of our hearts, for you search even the innermost parts of our being.

Beloved Lord, you know our ways. Where they were crooked, make them straight. Where they were wrong, make them right. Go before us, be our breaker, we want

to follow you. We have heard your call and have come to you, oh Lord. Go before us, be with us to the very end. Be in us, the quickening power of God.

Beloved Lord, we thank you from the bottom of our hearts. How clear is your Word, how understandable you have made it to us through the revelation and teaching of the Holy Spirit.

Lord, we thank you that your Spirit has become our teacher, leading us into all truth.

Beloved Lord, we now pray for those who raised their hands, and for many others. You know our needs. We all need you, oh Lord. We need you, Lord. Have mercy on us, create divine life within us, oh Lord, and take us under your wing. Go before us, unite us with you and with one another, oh Lord. We thank you for what you have already done.