

DEEPER TEACHINGS
(MEAT OF THE WORD)

#35

ONE CORPORATE MAN

By Sam Fife



According to the grace of God which is
Given unto me, as a wise masterbuilder,
I have laid the foundation, and another
buildeth thereon. But let every man take
heed how he buildeth thereupon.

1Co 3:10

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Ezr 3:1 And when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem. 2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and built the altar of the God of Israel, to offer burnt offerings thereon, as *it is* written in the law of Moses the man of God. 3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* burnt offerings morning and evening. 4 They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt offerings by number, according to the custom, as the duty of every day required; 5 And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD. 6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.

Several years ago at a convention in San Francisco, the hall was resounding with the praises of Israel. Most of those who gathered there from one end of the country to the other came because God had spoken to them in their various cities with the revelation that this is the hour of restoration. That a decree has gone forth from the King, that of all God's Israel that have been in bondslavery in Babylon for eighteen hundred years, a remnant must rise up and go back to Jerusalem and rebuild the Temple of the Lord, and the walls of Jerusalem, the City of God. Even as the remnant under Zerubbabel in the days of Ezra rose up and answered the call, so also today, a remnant under our heavenly Zerubbabel are answering the call. These across the land have marched

out of Babylon and its Babylonish church systems and organizations with their naturalistic Bablonish Christianity which builds million dollars hospitals and secures unborn-again, sometimes atheistic, doctors to minister to the sick and proclaims that they are having a great healing ministry for the Lord. These are ready to go back to the supernatural, Holy Ghost, first century, spiritual Jerusalem, restore its walls and gates that were burned with fire. Rebuild the true temple of the Lord, which temple we are, and set it back in the divine order that Jesus was setting it in during the first century.

We believe that step by step the Lord is fulfilling in us, His New Testament Israel, the great type and prophecy of the restoration of Israel, which is in the books of Ezra, Nehemiah, Haggai, Zechariah and Malachi. He is calling out an end-time remnant to rebuild the walls of Jerusalem, and restore the true temple of the Lord to the divine order Jesus was setting it in, in the beginning.

In the convention, we saw God take us a great step forward in the restoration plan. An understanding of the Scriptures from Ezra, that we are using in this study, will, I believe, reveal how this is so.

The seventh month was the month in which God commanded the children of Israel to keep the Feast of Tabernacles. In Israel's religious year there were three great Sabbath Feasts in which they were commanded to appear before the Lord in a Holy Convocation.

These were "The Feast of Passover,"

"The Feast of Pentecost," and

"The Feast of Tabernacles."

Contained in these three great feasts were smaller feasts. When Israel would gather in the Feast of Passover convocation, they would keep also "The Feast of the Unleavened Bread," and "The Feast of First Fruits," making three in all at that time of gathering together.

Then fifty days later they would keep the Feast of Pentecost. This one stood alone.

Then months later in the seventh month they would keep "The Feast of Tabernacles," which contained also "The Feast of Trumpets" and "The Feast of Atonement," another three, thus making seven feasts in all in Israel's religious year.

These feasts are types of the three great stages and seven different steps in God's redemptive plan for His people. The Feast of Passover when the Lamb was slain, was a type of the slaying of Jesus, our Passover, the true Lamb of God. The Feast of Unleavened Bread began the next day after they had eaten the Passover lamb. Israel was to have no leaven in their houses for seven days. Since leaven is a type of sin and seven is the perfect number, the seven day feast of unleavened bread speaks of all the days we are to be taking into us

His sinlessness by eating unleavened bread, that is truth, the Word of God, Spiritual Bread with no leaven (error in it) after our Passover lamb is slain.

The Feast of First Fruits is a type of the resurrection of Jesus, in as much as He was the First Fruits of all those who are to be raised from the dead.

The Feast of Pentecost was a type of the outpouring of the Spirit on the church on the day of Pentecost. The Feast of Trumpets was a type of the hour in God's plan when the trumpets will sound that will call God's people to the fulfillment of the Feast of Tabernacles and at the same time proclaim the Judgment Day of the Lord upon the earth's system.

The Feast of Tabernacles is a type of that hour when God will be bringing us to the measure of the stature of the fullness of Christ so that the nature of Christ, which is the nature of God, will be fully incarnated in the many membered body which is His temple (tabernacle) and God will be tabernacling in men.

The Feast of Passover was kept in the first month of the year on the fourteenth day.

The Feast of Unleavened Bread began on the fifteenth day of that month.

The Feast of First Fruits was kept on the morrow after the Sabbath, the first day of the week.

Then fifty days later the Feast of Pentecost was kept.

Therefore, the first four feasts - Passover, Unleavened Bread, First Fruits, and Pentecost –were all kept in the beginning of Israel's religious year within the first two months.

Then there was a long period of time until the seventh month, when the Feast of Tabernacles containing the last three feasts were kept.

Even so, the first four of these feasts were fulfilled nineteen hundred years ago with a two month period. The Passover was fulfilled as He was resurrected and became the first fruits of all them that should come after Him. Fifty days later Pentecost was fulfilled with the outpouring of the Spirit upon the church.

Now there has been a long period of time of nineteen hundred years, comparable to the long period between the second month and the seventh month. We are now entering into the seventh month and it is time to keep the Feast of Tabernacles in which will be fulfilled the Feast of Trumpets, the Feast of Atonement, and the Feast of Tabernacles.

Just as the Scriptures say, in Ezra 3:1, "And when the seventh month was come," so the seventh month is upon us. All across the world the Spirit of God is calling the children of Israel to come up to Jerusalem, the New Jerusalem, the Spiritual Jerusalem, to keep the Feast of Tabernacles. And, all across the land the children of New Testament Israel, according to the Spirit, are hearing and answering the call. They are getting the revelation that the seventh month has come and it is time to gather together at Jerusalem and keep the true Feast of Tabernacles of which the old was but a type. But this is not the age of the flesh, but the age of the Spirit, therefore, this time we do not keep it in the letter but in the Spirit. We do not gather at the physical Jerusalem, but at the Spiritual Jerusalem. We are not just being gathered together physically at a physical Jerusalem, but we are being gathered together in Spirit and in truth wherever we are across the

land as the Lord speaks the same truth to us in little groups all over the world. God's Israel is far greater now than the little nation of old. It covers much more territory than the two hundred and fifty mile long land of Israel that was then. We are spread abroad throughout the whole earth. And though we cannot all come together in one great physical convocation as old Israel did, the Spirit of God is gathering us together "in Spirit and in truth" at the New Jerusalem. And, in little convocations like we had in San Francisco, He is bringing forth the big convocation, or gathering together, for the word convocation means, "gathering together."

The Restoration Hour

It is significant to remember that this gathering together at Jerusalem in the seventh month, in chapter three of Ezra, constituted the restoration of the Feast of Tabernacles and of God's order to Israel's experience. They had been in captivity in Babylon for seventy years. Their temple had been torn down. The divine order of service God had established in it had been scattered to the four winds. But now, a small remnant had come back to Jerusalem in the seventh month to restore the Feast of Tabernacles to Israel's experience, rebuild the temple of the Lord, and restore the divine order of service and worship that God had established in Israel in the beginning. Even so, this is the hour of the restoration of the true Feast of the Tabernacles and God's divine order to the experience of New Testament spiritual Israel. For eighteen hundred years since the first century of Christianity, New Testament Israel has been in bondage to Babylon and to a Babylonish Naturalistic Church, without the divine order of God, without the supernatural five-fold Spirit Ministry Jesus set in His church at His ascension (Eph. 4:8-15).

Without the Baptism of the Spirit, without the nine supernatural gifts of the Spirit, without even the revelation that we are the Israel of God, and that we are the true temple

of God. Without even the revelation that God has a divine order. With nothing but a Babylonish naturalistic form of godliness that denies the power thereof. Which builds million dollar hospitals and hires unborn-again, Babylonish doctors to minister to the sick and imagines themselves to be fulfilling the word of Him who said, "These signs shall follow them that believe, in my name they shall cast out devils, they shall speak in new tongues, overcome serpents and poisons, they shall lay hands on the sick and they shall recover."

The seventy years that Old Testament Israel was in captivity to Babylon was but a type of all the years New Testament Israel has been in captivity to Babylon. Because Old Israel turned away from God's Word and order, they lost the anointing and leadership of God and their enemy Babylon came up against them. They tore down the walls of Jerusalem, burned its gates with fire, tore the temple to the ground, scattered its divine order to the four winds and carried the people into captivity. The Old Testament physical temple was but a type of God's true spiritual temple God is building today, which temple we are. In I Corinthians 3:16, it says today we are the temple of God, and in Ephesians 2:19-22, it says we are being built upon the foundations of apostles and prophets, Jesus Christ being the chief cornerstone, into a Holy temple, in the Lord, a habitation of God through the Spirit.

The Old Testament physical Jerusalem, in which this temple was built was in itself but a type of God's Spiritual city the New Jerusalem which New Jerusalem we also are. For twice in Revelation, chapter twenty-one, the Bible calls the New Jerusalem the "Bride" of Christ, in verse two, and in verses nine and ten. Everyone knows in many other places the New Testament calls us who are the Church, the Bride of Christ. There are not two brides of Christ revealed in the Scriptures. When the Bible says the Church is the Bride of Christ, and it also says, the New Jerusalem is the Bride of Christ, it is obvious that the two are synonymous. The

Church is the New Jerusalem and the New Jerusalem is the Church having been brought to perfection, with the nature of Christ which is the nature of God dwelling fully in it and God will be dwelling in His temple and His city.

The Old Testament Jerusalem had a physical wall around it to protect it from its enemies because its enemies were physical enemies, the Philistines, the Amorites, etc. But the enemies of New Testament Israel are not physical enemies. For Ephesians 6:12 says we wrestle not against flesh and blood but against principalities and powers, the demon spirits themselves. Therefore the walls of the New Jerusalem are not physical walls but spiritual walls. They are the nine supernatural spiritual gifts Jesus set in His body, which are listed in I Corinthians 12. Demons care not for brick and mortar for they are spirit and can move right through them. But when the nine spiritual gifts, which are given to fight spirits are restored to Israel and perfected, a wall will be set before the demon spirits that they cannot penetrate.

Over eighteen hundred years ago when the supernatural gifts of the Spirit were taken out of the church the walls of Jerusalem were torn down. This left a way for the demons who rule over the Babylonish system of this world to sweep in. They took the true temple of the Lord, which Jesus was setting up in His divine order, and tore it down so that just as the old temple was not left with one stone upon another, so the true temple of the Lord for eighteen hundred years has been torn into a thousand sects and schisms so that no two stones are joined together. They also took God's people into captivity to this Babylonish world system and its Babylonish religious system.

But just as in the days of Ezra after many years of captivity, a remnant from Israel under Zerubbabel went back to Jerusalem to rebuild the walls of Jerusalem and the temple of God, to restore its divine order and keep the Feast of Tabernacles in the seventh month, so in this hour a remnant from spiritual Israel across the world have heard the call of God. We are going back to the first century supernatural

New Jerusalem under our heavenly Zerubbabel. We are going to perfect the gifts of the Spirit that are being restored to the church and thus rebuild the walls of Jerusalem. Under the direction of our heavenly Zerubbabel, His five-fold ministry are going to relay the foundation of apostles and prophets. They are going to cross the world and call out the builders. That is ministries who shall help each lively stone to be delivered from his individuality. They are going to join them together and set them one upon another, each in his ministry and his gift. They are going to build the Temple of the Lord, set it back in His order, and keep the Feast of Tabernacles in the seventh month and the glory of the latter house shall be greater than the glory of the former house.

The convention or convocation in San Francisco was but one manifestation of the gathering together of Israel all over the world to Jerusalem in the seventh month. All over the world such convocations or conventions are coming together and they all make up the one big convocation or gathering together of Jerusalem. They come with different ideas as to how the temple should be built and at different levels of understanding, but all come in full agreement on the essential purpose. That the walls of Jerusalem must be rebuilt. The temple must be restored and set in God's order and the Feast of Tabernacles must be kept and fulfilled in us.

This was the central purpose of the remnant that returned to Jerusalem under Zerubbabel, There were many details as to who would do that work and how it was to be done, but the central purpose for their returning to Jerusalem was certain in the hearts of all.

Even so today, as the many conventions or convocations across the land make up the one big gathering together of the remnant to Jerusalem, they come with many levels of understanding and the details as to who is to do what work, and how it is to be done must yet be worked out in us by the Holy Spirit as each is called to his ministry and his gift of the Spirit is developed in him. But there is no division of opinion concerning the purpose of the convocation. The

walls of Jerusalem must be built. The temple must be restored and set in its divine order. The Feast of Tabernacles must be kept and fulfilled in us in the seventh month.

The convocation at Jerusalem in the seventh month came after the remnant had returned to Jerusalem and after the children of Israel had gotten established in their various cities in Israel. For years they had dwelt in the cities of Babylon. Now at last they were returning to the cities of Israel. The journey had been long and they had traveled as pilgrims from campsite to campsite. Now that they were back in Israel they had to get established in their cities before they could begin the work on the walls of Jerusalem and the temple of the Lord. In Babylon, family life had been destroyed as the enemy had come in and taken them into captivity. They had no concern or respect for the family. Babies had been torn from mothers arms. Fathers had been separated from children and children from fathers, brothers from brothers and sisters from sisters. Now before the work on the walls and the temple could begin, the children of Israel had to get established in their cities. Their journey back to Israel was over, no longer were they traveling as pilgrims from campsite to campsite. Each had come to his city and had to get re-established in them. Family life must be restored. Fathers must raise up children to work beside them on the walls and the temple. Brothers and sisters must be reunited and come to know and love one another in the families of Israel. In Babylon they had absorbed Babylonish ideas and traits that separated and divided them. These must be purged out that the children might be again one with the fathers and with one another. And out of that family life in their cities would in the years ahead come mighty sons and daughters of Israel to work on the walls and the temple.

Even so in this restoration hour the children of Israel must be established in their cities in Israel before the work on the walls and the temple can be done. The remnant that has returned to rebuild Jerusalem have come out of the cities of Babylon all over the world. They for years were in captivity

to naturalistic Babylonish churches and church organizations. They were born into the Kingdom in that captivity to those church cities of Babylon. They heard the call of their great king to come out and go back to Jerusalem. They answered the call and as Jesus our heavenly Zerubbabel led them, they followed as pilgrims from campsite to campsite, picking up a truth here and another revelation there on their way back to Israel. But now all over the land God in every city in America is drawing those who in revelation have come back to Israel together into small but powerful divine order bodies and is re-establishing the cities of Israel. And as the weary pilgrims come in from their journey, they will find their city of Israel that God wants them in. God is calling today apostles, fathers of Israel, that are crossing the land and preaching the revelation of God's divine order for the cities of Israel and the Spirit of God, through the Word of God, is drawing the pilgrims together and forming them into cities of Israel, and establishing them in their cities. Cities, not established on the old carnal naturalistic Babylonish order of worship and experience of the old order system, but cities established on the supernatural order of God, with five supernatural Spirit ministries, and nine supernatural Spirit gifts to produce nine supernatural Spirit fruits, so that when Jesus appears we shall be like Him and He shall present His church to Himself a holy church without spot or blemish.

Family life must be restored in the cities of Israel. When the demons of Babylon ruled over us they cared not for the family relationship. Fathers and elders in Israel have had babes in Christ torn out of their arms as they were seeking to nourish them up in the Word of the Lord, by demons of Babylon who only wanted to take rulership over them. Fathers and mothers have been separated from children. Brothers have been separated from sisters and sisters from brothers, brothers from brothers and sisters from sisters.

While we were down in Babylon in whatever city we were in, we absorbed Babylonish ideas and traits that separated us

one from another. In Babylon the children have no respect for the fathers and the fathers' only concern for the children is that they work for them to build their congregations bigger and their church buildings and denominations larger, and enlarge their reputation as ministers.

But now God is establishing us in the cities of Israel and restoring the family of God to his people. Wise fathers are being called out by Jesus in Israel. Apostles go forth in every city and travail in birth to bring the children who have come out of Babylon together. They father and bring them into birthing, or, into being a family in Israel. A family that will one day become a city. Wise fathers that shall not exploit the children by digging big offerings out of them to build themselves big ministries, that shall not dig their money out of them to build big church buildings to enhance their own reputations. Apostolic fathers who have been in the desert with Jesus and have received the true revelation of God's purpose for the children of Israel. Wise fathers who shall weep and travail over their children to bring them to perfection as sons of Israel. Wise fathers who will not flatter their children's flesh to keep them in bondage to their ministries, but will, with loving hearts, discipline their children and teach them to overcome their flesh. Wise fathers who shall not tax their children's strength by browbeating them into supporting them in a sumptuous style, but will live sacrificially. They will trust their heavenly Father to lead the children in their ministry to them in the natural things, that it might be done from a willing heart, out of a heart of love and not because they've been whipped or beaten into it, for the days of the whip are over. Wise fathers who shall win the respect of their children, so that the families of Israel shall not be as the families of Babylon. But the hearts of the fathers shall be toward the children and the hearts of the children shall be toward the fathers.

Through ministries of these apostolic fathers the Lord shall raise up elders (elder brothers) in Israel who shall feed their younger brothers and sisters and watch over the flock of

children. Elder brothers who will have almost the same concern for the children as the fathers. And the children shall be taught respect for their elder brothers. The elder brothers shall win the respect of their younger brothers and sisters. The fathers and elders shall be used of the Lord to bring forth the ministries of evangelists and teachers among the younger children. They shall go forth and labor in the fields of Israel sowing them with the seeds of the revelation that have been received by the apostles and elders to increase the harvest of Israel by bringing others to the move of God. Teachers will teach the babies who are coming into the family the beginning truths of the move of God. God will anoint prophets in the family who shall prophecy even as Phillip's virgin daughters prophesied, to see visions and dream dreams that the word upon which the family feeds might be confirmed from heaven as verily the Word of God.

The differences of opinion and personality traits that were wrought in the children of Israel as they were separated in the cities of Babylon shall be slowly purged out as the Lord, through the fathers in Israel, shall feed them on the Word that shall bring forth the nature of a true Israelite, that is the nature of Christ, so that one day there shall be one family, one nation, one body, one Tabernacle, one city, and God shall be all in all. For who can deny that this is God's divine order for the families (congregations) of Israel. Out of one family (congregation or divine order body) shall come another family (work or body) and thus families will become cities and cities will become a nation, the nation of Israel. And that nation shall progress to an even closer relationship. It shall become one body, the Body of Christ ruled over and taught by the Head, Jesus, and that body shall become the temple or Tabernacle of God and the city, the dwelling place of God through the Spirit, and God shall be all in all.

Thus the children of the remnant who are coming out of Babylon must be established in their cities and the family life of Israel restored, and out of that family life shall come

stalwart sons and daughters of Israel who shall rebuild the walls of Jerusalem and the temple of God.

In the convention in San Francisco we saw God take a great step in establishing the children of the remnant in their cities and restoring family life to Israel. Truly it was a holy convocation for that purpose. The convention was made up of those who had come from various cities of Israel all over the country, where God is gathering them together as they come in from the long march out of Babylon and their Babylonish cities (old order systems) they were born in, and establishing them in divine order bodies, cities of Israel. In some places the city is smaller than others. In some places it is just a seed being brought forth by God. Some who came to the convention had just come in from their long march out of Babylon and weary from their traveling from campsite to campsite and meeting to meeting, getting a morsel of food (truth) here and a revelation there. As they came to the convention they were not quite sure whether the city God was bringing forth in their area was the end of their pilgrimage and the city God wanted to establish them in. But, as they heard the great truths the Spirit of God brought forth through His many membered ministry there, their hearts were established in the thing that God was doing. They began to see that they were no longer between Babylon and Israel still camping beside the trail of revelation, but that they had without doubt, come to where they could see Jerusalem in the distance, the New Jerusalem, by the eye of revelation. And it was time to find their city in Israel and get established in it that they would no longer be travelers, but could find their place in a city or body where the Spirit of God can bring forth and develop their ministry to the body and their gifts of the Spirit.

They must learn to bear the burden of family life, for they can never become a wise elder brother (elder in Israel) except they have younger children to watch over and except they learn to live and minister in oneness with other elder brothers. They can never be sent forth by the great Father as

an apostle (father) to father new works and raise up new families, except they learn to watch over and feed the children as an elder (elder brother). And so in this order, babes will grow up and become evangelists and teachers laboring in the fields. Evangelists and teachers, younger children, will grow in maturity and wisdom into elder brothers (elders). And elders, as they minister to the younger ones, will grow in wisdom and strength to the point where the Lord of Israel shall send them from the family as apostles (fathers) to father new works and bring forth new bodies (families). For all over the world as the Spirit of God continues to move, children of the remnant are going to be coming out of Babylon and marching into Israel, weary and tired from their journey. God will send forth apostles to establish them in their cities and set them in God's divine order, and bring forth the order of the true family of Israel in their midst.

Another great step toward the establishing of the children of Israel that was manifest in the convention was the turning of the hearts of the children toward the fathers and the fathers toward the children. The children learned a greater respect for the fathers and the fathers were filled with a greater love for the children and a greater determination to provide God's best for them, as any father would desire for his family. The children learned a greater respect for the elder brothers (elders) and the elders took on a greater love and burden for the children. The elders learned a greater respect for the wisdom of the fathers (apostles), and the fathers' hearts overflowed with joy as they saw the wisdom that was growing in the elders and their love and concern for the children.

Not that anyone claimed to have apprehended at this convention. For all know that when the fathers are measured by the wisdom and compassion of the great Father of us all, the apostles have much room to grow. And when measured by the wisdom of apostles, elders have much room for growth and when measured by the wisdom of elders, the

evangelists and teachers have room to grow, and when measured by the wisdom and anointing of those over them in the Lord, the children have much room to grow. But the glory that hung over this convention was, that all saw in one another, in their various ministries and places in the body, that measure of attainment that they could respect and follow until that which is perfect is come forth in each of us. The fathers came forth from the convention determined to become better fathers, the elders to be better elders, the evangelists and teachers to become better evangelists and teachers, and the children to be better children. With this order restored, evangelists and teachers will become elders, elders will become apostles and apostles will go forth to father new families in the divine order of God and the body of Christ will in this generation be perfected. Thus are the children of Israel being established in their cities.

"And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem."

How greatly significant to us in this hour are these words "as one man." The children of Israel did not gather at Jerusalem to rebuild the walls and the temple divided into sects and schisms. They came as one man. They did not come each with his idea as to how the temple should be built and where he would work on the wall. They came recognizing that God had raised up a man, Zerubbabel, and a priestly ministry, Jeshua and his brethren, to build the temple of the Lord. And they came ready to submit themselves as members in which Zerubbabel, working through the priestly ministry, would build the temple of the Lord.

Even so, when we gather together at the New Jerusalem in this last hour to build the true temple of the Lord we must come as one man, one body, having been set in God's divine order as the body of Christ. We must not come each with our own idea as to how the temple should be built and where we will work on the wall. We must recognize that God has raised up one man, the Man, Christ, who is head of the body,

of whom Zerubbabel was a type. And he alone knows how the temple is to be built. We are but members of His Body, and He working through His priestly five-fold ministry will build the temple of the Lord. We must come not with our ideas and desires as to how the temple shall be built or where we will work, but ready to submit ourselves to Him that through His priestly ministry He may give us the revelation of His blueprint for the temple and He may set us in our place on the wall and bring forth in us the ministry or gift that shall be our building tool. By this means, one man, Jesus, working through His priestly ministry and His body shall build the temple of the Lord.

We hear much talk in end-time circles today about the office of an apostle and the office of a prophet. Many are talking about the officers in the Kingdom. A doctrine of submission to the office of an apostle or the office of an elder is being taught that will open the way for the spirit of bondage to trick even good men into bringing God's people into another bondage. For these five ministries are not offices. An office requires an officer and this again puts a ruler over God's people. If we begin to magnify the five ministries as offices we are going to wind up with another organization with the officers called by different names. Instead of president of the denomination and chairman of the board they will be called apostles, prophets, evangelists, pastors and teachers. There is only one officer in the body of Christ, that is Jesus the head. We are but members of His body who serve the body regardless of what ministry we have to the body. The word ministry does not denote an officer, but a servant. For the word minister means to serve another. The hand of my human body is a type of the five-fold ministry which is the hand through which our head Jesus ministers to His body. And the five fingers on it are a type of the five ministries. But neither the hand nor any finger has an office, or is an officer. If it were it could move on its own, but it cannot move until it is moved by the head. My hand cannot command the foot to move or the eye to see or the ear to

hear, only the head can do this. It can only serve the other members of the body. Even so we who are the five-fold ministry have no office of our own. We are but members who submit ourselves as ministries to serve as channels through which the great Head shall rule over the body. If God's people are taught a doctrine of submission to an office, then they are bound to submit to the office whether it is Christ moving through the officer or not. And another bondage will be wrought upon God's people. But when it is understood that the ministries are only servants through whom the great Head will minister then God's people are only responsible to submit when the Spirit witnesses to them that it is Christ the Head ministering to them through that ministry.

My foot and my hand are both joined to my head, and when my head moves my hand to minister to my foot and put its shoe on it witnesses to my foot at the same time that it should submit to the ministry of the hand. Even so when Christ (our Head) moves the hand (the ministry), to minister to a member of the body, He will also move the foot to submit to the ministry of the hand and it will be a perfect work, but if the hand sought to command the foot to submit to its ministry it would not do so for the foot will submit to ministry from the hand (service) but only the Head can command it.

Thus there shall not be five offices or five officers in the body of Christ, but one officer, Jesus, and we are all members, ministries. It is true that the hand performs the more important ministries to the body such as feeding it and washing and clothing it, and the five-fold ministry has the burden of feeding, washing, and clothing the body of Christ with fine linen which is the righteousness of saints, but important as these ministries are, they are yet but ministries not offices. We are well aware that some childish members of the body who are yet rebellious children, who cannot submit even to the head Jesus, will use this freedom to refuse to submit even to the head as He ministers through the five-

fold ministry. And the temptation is to teach a legalistic doctrine of submission that will force them to submit, but this is not sufficient reason for denying the true principles through which Jesus the head will rule over his body.

For it will not be so that five offices or five men or five hundred men shall build the temple of the Lord. One man shall build the temple of the Lord, the man Christ Jesus working through His many-membered body. And we must gather as one man to Jerusalem that He may do it.

"Then stood up Jeshua the son of Jozadak, and his brethren, and builded the altar of the God of Israel."

This was the first step the remnant made when they arrived at Jerusalem to rebuild the walls and the temple. The priestly ministry rose up to restore the altar of God. When Babylon had swept in, the altar of God had been torn down and the people, while in Babylon had no altar but the Babylonish altars and idols before them. Therefore in order to have the blessing of God upon their labors of restoration, they must restore the altar of God that they might again worship God in the divine order that God had set in Israel in the beginning.

Even so, God is raising a priestly ministry today to restore to Israel the divine order altar of God that Jesus set in His temple during the first century. This was not the naturalistic altar of Baal that we have seen in the Babylonish old order system and churches. An altar where in every denomination they build a million dollar

hospital and hire a bunch of unborn again doctors to minister to the sick of Israel and claim they are fulfilling the word of linen who said, "These signs shall follow them that believe; they shall cast out devils; speak in new tongues; lay hands on the sick, and they shall recover." An altar where they dress the children of Israel up in fancy choir robes and teach them to read a little naturalistic note music and live out their lives thinking they are doing a great work for God singing in the choir. The divine order altar of God is a supernatural altar, and naturalism has no part in it. We have a supernatural

Saviour, a supernatural Holy Spirit, five supernatural Spirit ministries, nine supernatural Spirit gifts to produce nine supernatural Spirit fruits, and naturalism has no place in the body of Christ. Even those who call themselves Pentecost have gone back to the robed choirs and hospitals. This writer was amazed to see that the whole Sunday evening service in a First Pentecostal Church of a certain city was given to the presentation of a musical cantata by the robed choir. "Oh, tell it not in Gath, and publish it not among the Philistines. Lest the daughters of the uncircumcized laugh us to scorn." That they who call themselves Pentecost are presenting cantatas instead of healing the sick and casting out devils. You would think Jesus said, "These signs shall follow them that believe, they shall present the finest cantata the religious world has ever seen." I can just see Peter and Paul standing before a robed choir and leading them in a cantata. I can just see Phillip the preaching deacon after the great revival at Samaria gathering the new converts together and inviting them to join the robed choir. No, the divine order altar of God is five supernatural Spirit ministries, and nine supernatural Spirit gifts to produce nine supernatural Spirit fruits, and therefore the perfected body of Christ, so that when Jesus comes He can present His Church to Himself a Holy Church, without spot or blemish. That is the altar the priestly ministry that God is raising up today is going to restore.

In Ezra 3:3 it says, "And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt-offerings thereon unto the Lord, even burnt offerings morning and evening." In order to fully understand this we need to know what a burnt-offering was. In the divine order of the Old Testament temple there were three kinds of offerings Israel offered to God. The Sin Offering, the Trespass Offering, and the Burnt Offering. The Sin Offering was offered once a year as an atonement for their sins. This was a type of Christ our lamb being offered once for all as our Sin Offering.

The Trespass Offering would be offered at any time during the year when an Israelite has committed a trespass against God, and he wanted to receive forgiveness from God. He would bring a lamb to the temple and offer it as a confession of his sin and to receive forgiveness from God. This is a type of us when we have sinned against God, after salvation, coming to God and confessing our sin and offering Jesus our lamb again for forgiveness for our trespass.

But a Burnt Offering was simply a worship offering. When an Israelite would just feel his love for God so mightily that he just wanted to show God how much he loved him, he would bring a lamb to the temple and offer it, not for salvation or confession of sin but just as a worship offering. This is a type of us coming before God in our assembling together and through the Spirit offering up praise to God as our worship offering, not to be saved or to confess trespass but just as a worship offering because we want to show God how much we love Him. For Hebrews 13:15 says the sacrifice that we can offer today is praise to God continually, the fruit of our lips giving thanks to His name.

Therefore when the altar was restored in Israel because of the fear of the people round about, Israel would offer up worship offerings of lambs morning and evening. As they offered burnt offering to God they would receive back assurance from God that He would be with them and protect them from the peoples round about, and their courage and faith was strengthened to build upon the walls.

Even so, as we begin to move out to rebuild the walls of Jerusalem and the true temple of the Lord, we feel the pressure of the people round about us. We feel the pressure of the old order systems which shall seek to keep us from building the temple of the Lord. But even as the children of Israel, when we gather together in our assemblies and offer up our burnt offerings of worship and praise we receive back from our God assurance that He will be with us and that He will protect us from the people round about. This gives us courage and faith to go forth and build upon the wall.

As we have already pointed out, the Feast of Tabernacles was that third great convocational feast in Israel's religious year in which all the males gathered before God at Jerusalem to keep the three last feasts in the seventh month, the Feast of Trumpets, the Feast of Atonement and the Feast of Tabernacles. The Feast of Trumpets was a type of the hour in God's dealings with us when God is sounding the trumpets to call His people to go on to perfection and at the same time preparing to sound His seven trumpet judgments upon the earth system.

The Feast of Atonement was a type of God taking us on to the measure of the stature of the fullness of Christ and bringing us back into At-One-Ment with Him, which is what atonement means. The Feast of Tabernacles is a type of that hour in which God will have brought us to the measure of the stature of the fullness of Christ and the nature of Christ which is the nature of God will be dwelling in us, and God will be tabernacling in men.

Even so it is time for us to keep the Feast of Tabernacles in the seventh month. For in this same hour when God's seven trumpet judgments are preparing to sound upon the face of the earth, God is also calling His people in the seventh month to a great convocation before the Lord in which He is going to take us on to the measure of the stature of the fullness of Christ and the nature of Christ which is the nature of God will be dwelling in us, and God will be tabernacling in men and the Feast of Tabernacles will be fulfilled.

In Ezra 3:5 it says, "And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a freewill offering unto the Lord." Take special note that they not only offered for worship, but daily they offered also the continual burnt offering. And there was a distinct difference between the worship offerings and the continual burnt offering.

In order to understand the continual burnt offering we must go back to Exodus 29:38, where it was first instituted. Beginning with verse 38 the Bible says: 38. Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. 39. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even : 40. And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink-offering. 41. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, and offering made by fire unto the Lord. 42. This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord : where I will meet you, to speak there unto thee.

Again we say take special notice that there was a distinction between the worship burnt offerings offered daily and the continual burnt offering. In the worship offerings only one lamb was offered. But in the continual burnt offerings two lambs were offered, one in the morning at the beginning of their day and one in the evening at the close of their day. This was the continual burnt offering that they offered daily beside their worship offerings.

Even so it is with us. It is one thing for us to come before God daily and offer our worship offerings of praise. But at the same time there must come forth in us daily, a daily dying to self and a coming forth of Christ and the life of Christ in us which mounts up to God continually as a continual burnt offering and a sweet savour in His nostrils. Therefore that much of the Christ life that is in us as a result of the old man daily dying is the continual burnt offering which ascends up to God continually. Worship offerings of praise come and go according to our feelings, but whatever of the Christ life that is worked in us mounts up to God continually. This is the continual burnt offering of which the old was a type.

The reason two lambs were offered, one in the morning at the beginning of their day, and one in the evening at the end of their day is because the first lamb was a type of Jesus whom we offered to God at the beginning of our day in Him when we are first saved. The second lamb is a type of ourselves whom we must offer on the Golden Altar of Incense at the close of our day, which we are entering into. And this so that we can be taken through the purifying fires of testing and tribulation and made perfect to stand before Him at His coming.

Note that there was to be offered with the continual burnt offering a tenth deal of flour mingled with the fourth part of an hin of beaten oil, and the fourth part of an hin of wine.

In the symbolism of scripture flour speaks of bread and bread is the Word of God. Oil is a type of the Holy Spirit and wine is a type of the supernatural life of Christ.

They had to offer a tenth deal of flour which speaks of God's Word with the continual burnt offering to signify that it is only through eating and walking in His Word that the life of Christ can come forth in us and mount up to God as a continual burnt offering. Offering only a tenth deal of flour signified we have only a partial revelation of His Word and therefore can offer only that much of the life of Christ to God. A fourth of an hin of oil signified it is only through the oil, the Holy Spirit that the life of Christ can come forth in us and be offered to the Father, and only that much of the power of the Spirit we have attained to can be offered to the Father. Thus it was a fourth part of an hin of oil. Since wine is a type of the life of Christ, the fourth part of an hin of wine signifies that we can only offer daily to the Father in the life we live, that measure of the supernatural life of Christ that we have attained to, as a continual burnt offering to the Lord.

And so the Lord did many things in San Francisco at that great seventh month convocation. Many of the children of Israel came in from their journey out of Babylon. Some were fully established in their cities. Family life began to be restored as the children gained new love and respect for the

fathers (apostles) and elders (elder brothers) and the other ministries that were there. Brothers and sisters were joined together that had been separated in Spirit and doctrine through their sojourn in Babylon and the Babylonish systems. Many of the children grew up in wisdom and stature during the days there. Much was done toward restoring the true divine order altar of God. Building tools were placed in their hands of ministries that will work on the walls and gifts of the Spirit were brought forth and developed. As we were in one accord fresh truths were brought forth by the Spirit that will be taken back by those who go home to their various cities of Israel and given to those who could not come. There in their various bodies God will bring to the ministries even more bread and when the Spirit brings us together in another great family convocation again they will be shared with the children and then spread abroad to the various cities of Israel. Thus the Lord will help us to gather to Jerusalem as one man. Set the altar of God back in its place, offer burnt offerings and the continual burnt offering and continue to keep (fulfill) the Feast of Tabernacles in the seventh month. Amen.