

## The Epitome of the Whole

What is a *microcosm*? What does *epitome* mean? A community that is a microcosm is the epitome of the whole. You might want to look it up in the dictionary. A community that is the epitome of the whole is one community that is directed by the Holy Spirit so as to be a microcosm of the whole Twelve Tribes. If the Holy Spirit is directing all the communities (as DNA directs the cells), then we are all under the same head. So, if Eph 4:4-6 is true, then every community is under one headship and under one Spirit. How many one's are in those verses?

*There is one body and one Spirit, just as you were called in one hope of your calling; one Sovereign, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. (Eph 4:4-6)*

Every single person is the epitome of the whole. One person represents all. When we were coming back from San Diego, we were behind a woman who was very cautious. She wouldn't get over in the right lane, maybe because she felt like she couldn't do it. She only had a couple of feet on each side. I could have blown my horn at her because she was holding everything up. I could have yelled at her and screamed and then I could have followed her off the freeway and through this intersection and around that curve and then watched as she turned on Foothill Drive and found out she was coming to see us! Would that have been a witness of our Master that He lives here? You can see how it goes.

We really have to understand who we are and how important each person is, so that we would all be connected to the one head, for there is only one Body. Col 1:18 – The Body of Messiah is the Church:

*And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.*

The Body of Messiah is the Edah, or community, in every location. For Christians, the Body of Messiah is a mystical thing. They go to church to see everybody, but they

don't even do that. They see the backs of the heads of their brothers and sisters. At coffee or coke hour, they see a few more people.

The Body of Messiah is the community. If we remember that, we won't let any unwholesome word come out of our mouths. We wouldn't put down any other member of the Body, saying "BOY hotshots" or "farmers" in a derogatory way. We don't realize that we are the Body of Messiah. If we did, we would think about what we do and say, and how we say it. We are commanded to let no unwholesome word come out of our mouths. Still, we can't get offended when we hear, "The BOYs and the farmers are playing," and then say, "Don't call me a farmer."

Well, that is what you are thinking, that a farmer is some low thing. We are not identified with the world anymore, with any ethnic or racial group. Some people are oversensitive because of what they think about themselves. They are still identified with the world, what they came out of, where they came from, and their background.

*The community directed by the Holy Spirit is a microcosm of the whole.* Every person must be filled with the Holy Spirit to actually represent Him. Then, after that, we have to have sextons. Move to the next community if there aren't sextons. Or maybe if we don't have walkers being sent out, move to the next community that loves the world as much as our Father does, who sent His only Son. Go to the next community that wants others to be saved like they were. Go to the community that is picking up trash.

All of this takes order, leaders, and people with a burden. One of the greatest gifts of a leader is to know how to solve problems. ha-êmeq and I went on tour around 1978. We didn't know who we were then. We heard there were so many communities. Almost all of them were gone, and the ones that were there, the screens were broken, the flies were coming in, and the lawn wasn't mowed. "God doesn't live here," I told ha-êmeq, "Let's go on to the next one."

That is why sextons are so important. And not just sextons, but every person in the community writes down the little problems they see and the sexton gets to the most

pressing ones. The sextons look at them, decide which is the most pressing need, get the finances together, and do it, so that everyone has a part. It is a whole community affair, not just for the hotshot sextons to decide. When someone sees people fixing what he wrote about in his suggestion, he says, “Wow, I must be a part of the Body.”

We are supposed to have a spare change jar, too, and drop in it whatever we have after we come back from shopping. One community got several thousand dollars doing that. Derush had a great big change jar. You would be surprised how much you jingle, and all together it really makes a difference.

*Epitome* is a brief presentation, as in “You are the epitome of messiness.” You can use it in different ways. *Epitome* is a brief presentation of the whole by the witness of one community. All they can see briefly is the mess, or people shouting at one another in the volleyball game. It presents the witness or example of the whole nation in miniature form. Our Master, if we can say this rightly, is the miniature form of all of His brothers. So, what you are like, everyone else is like that, too, if the same Spirit is upon you and in you, and you have the same Sovereign and have experienced the same baptism – all the things of Eph 4.

One community serves as a typical or ideal example of the whole, as Mt 24:14 says, “*And this gospel of the Kingdom will be preached in all the world as a witness to all the nations, and then the end will come.*”

What do you mean, a witness? Well, it comes from a demonstration of the Kingdom. You might want to look at the peace of our members. You might want to look at one Sabbath and see how the thousand-year reign is going to be. You can see the peace. There is a peace that passes all understanding. I don’t know exactly what that means.

One community serves a type of the whole. People are not going to see every community in the whole world, traveling to Argentina, Brazil, Australia, Germany, France, Spain, England and Canada. People can say, “I want the gospel of the Kingdom

to be preached to me, so I am going to travel...” But all you have to see is one community. That is, if we are all controlled by the same spirit.

*So shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand. (Isa 52:15, RSV)*

The NKJV says *sprinkle* instead of *startle*, but it is not referring to the blood, although people might say it is. It is a “wake up” as when you sprinkle water on someone when they are asleep. The reason you know it is *startle* is because kings will shut their mouths. That has to happen. That is going to happen on earth in this age. The people who come up out of the dust will do it.

### **Where He Dwells**

1 Kng 18:30-32 — Elijah repaired the altar, representing each tribe of Israel, and the fire came down, for our Father heard his prayer. Israel is a name given to the Twelve Tribes collectively. Israel is a name given to Twelve Tribes, not just two tribes. If there were only two tribes, then it is not Israel. You can’t call the Jews in the Middle East *Israel* because they are not the Twelve Tribes. They might have a name legally or politically, but it is not the nation of Israel over there who will rule with Messiah. Israel is Israel only as a twelve-tribed nation, a completed whole.

We are born after we are a completed whole. To be born prematurely is dangerous. You can live, but sometimes you don’t. Israel is a name given to Jacob, to a nation actually in Jacob’s loins at that time, when he was called Israel.

*Elijah said to all the people, “Come near to me.” So all the people came near to him. And he repaired the altar of the Sovereign that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the Sovereign had come, saying, “Israel shall be your name.” (1 Kng 18:30-31)*

“Your name shall be Israel,” He had told Jacob. It has to be speaking there of the restoration of all things. It points to where Elijah — the spirit of Elijah — will restore the

Twelve Tribes. This will enable them to be a light to the nations, in each locality (Isa 49:6). That is why Paul, by the Spirit, wants the men in every place to lift up holy hands, without wrath or dissension. That is a microcosm there, and how it is supposed to be in every place.

If you apply that to Eph 4:4-6, then every community in every place will be the same. They won't love one another and at the same time the whole place is all messed up with garbage everywhere and dogs running around. They will have sextons. Around their neighborhood they will be picking up trash, keeping it nice. They will be sending out walkers and doing all the things our Father really wants us to do, in order to be one of those places where He dwells.

I am sure there may have been places, or could be places now, where our Master does not dwell. They are trying to serve Him, but they can't, because He is not there (Jn 12:25-26). If we have Him, then when we go to a place, He is there. And people have to come to us to serve Him where He is, where the restoration of all things is taking place.

### **The Twelve Tribes is the Altar (of self-sacrificing love)**

Jacob had twelve sons in Gen 35:31. So, Israel is a nation given to twelve tribes collectively, only given to that completed whole as in 1 Kng 18:31. He wasn't going to have fire just come down on the earth, but on the altar.

*And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the Sovereign had come, saying, "Israel shall be your name." (1 Kng 18:31)*

He restored the altar, which was the only way for his prayers to be heard. He wasn't going to cast fire down on the earth just anywhere. You can see that there had to be an altar restored, since Israel was divided and destroyed. They were not Israel really, but he had hopes of restoration, even though they had gone into worshipping other gods. Elijah called attention to that covenant that Israel was supposed to be in, which causes unity. It causes the covenant unity of Israel, described in Eph 4:1-6. If that is how it is,

then there can't help but be unity — one Spirit, one baptism, one Father, and one God. We have the same anointing teaching us everywhere we live. It is the one undivided nation.

You can look up the word *name* and it means honor, authority, character, renown, and integrity — renown whereby one has integrity and a good name. It goes with having character and integrity in representing God. *Name* means all these things. Or we could defame the name of God if we claim to be something we are not. That reduces and degrades His name.

Israel never really got together. The ten tribes went off to Assyria and you never hear of them again. A few of their people might have come back, but the tribes were dissipated. You can't tell, but many of us might be their descendants.

You can see what Paul was trying to do in Acts 26:6-8, which he thought was the fulfillment of Isa 49:6, which would bring about the promise made to Abraham. You can see that Isa 49:6 is the altar. The Twelve Tribes is the altar. What is an altar anyway? It is a place of self-sacrificing love. You can't put it any other way, the women working in the kitchen, washing clothes, and everything we do. It is self-sacrificing love. That is how we know we have passed out of death and into life (1 Jn 3:14). All men will know that you are My disciples by your self-sacrificing love for one another.

The altar was in ruins in 1 Kng 18:31-32, but it was repaired. Israel is almost ready to be renamed again, be reborn in a day, as Isa 66 says. Will God bring to birth and not deliver? He is bringing us to birth as a twelve-tribed nation. It will be twelve self-governing tribes, and each tribe has many self-governing clans. This is why what we do is so important, for we are really, really needed to represent our Master as each one of us represents His heart (Eph 4:16) in building up the Body. The restoration of the Twelve Tribes is to restore the altar of self-sacrificing love, which is in ruins.

In the First Church another growth came up, which was a bad cancerous type of growth or canker. So we see what the spirit of Elijah will do in the last days in order to

be that twelve-tribed nation again. The first essential thing that has to be done is the father's hearts turning towards their children, and the children's hearts turning towards their fathers (Mal 4:6). If that doesn't happen, then nothing else will.

You can see the greater quality in the first generation in turning their hearts to their children. The Stem came out of the dust, and it couldn't be any other way. Don't get onto the dusty stem. Don't look down on them. Be thankful – at least you are here.

Our Father could have just chosen the greatest people to be the stem who turned their hearts to their children. A lot of people didn't make it, either, because they were just rebellious. The foremost necessity of restoration is right there, in order for the nation to bear the fruit of the kingdom. There are so many more verses we can tie into this. The altar is the only place where you can go to worship YHWH. You have to be at one of the stones in the altar. It is the only place where you can lift up your sacrifice and fulfill what Paul said in Acts 13:47, which is to be light to all the nations. He really thought that he was going to do it and I guess that is why it says in Isa 49:3, "I have labored in vain."

In every place the lampstand was taken away. Did he labor in vain? Well, he thought he did, but what he did was amazing. He wrote letters to all the communities, and where they failed, we are not to fail. We can't fail where they did. These Scriptures now are written to us, that we won't fall in the same way they did.

Chets Barur – It spoke to me that each one will be a microcosm of the whole, as DNA can regenerate the whole creature it came from. If you take a seed, it will produce exactly the same life as the tree that it came from. Each one of us is a microcosm, each family, and each clan is a microcosm, so it is really important that we all have the same spirit.

The Spirit of Elijah put those stones together and only then could our Father cooperate. I was reading a teaching a few weeks ago called the Spirit of Elijah. It said that only that would restore light as to what true worship is. The people had to see who would answer by fire. These deceptive prophets were powerful. When Elijah gathered those twelve stones together could our Father answer his prayers? It wasn't just a piece

of land somewhere; it was the gathered Twelve Tribes. I want to be a true representation, the epitome of the whole. I want people to see the Father when they see us, as Yahshua said.

Keli – I really like that in 1 Kng 18 about the stones. Eliyah really understood that there was no container for the fire without the altar. I think a lot of times that I don't understand that. Our Father's fire needs a container in order to come. I don't understand that I am actually a part of that container. That makes it so important for me to know who I am. I am an epitome of the whole container.

Without that place for that fire to come down and consume the sacrifice, there is no way for our Father to startle the nations. That day, when the wet sacrifice was consumed by fire, it startled those people. In the same way, He will startle the nations when every part of that container is fully engaged, when they won't get offended and they won't offend either, for they know who they are, and who the person they are talking to is. They will know they are a part of that container. I am so thankful that it is right there.

Paul understood it in Eph 4:4-6 and in Col 1:18 where he talked about, "The Body of Messiah, the church," which is the container. He wasn't talking about some building somewhere, but the place where you could go into the kitchen and serve – all the things we do. It is just amazing how the Spirit of Elijah is there.

Shear Yashub – I am thankful for what we heard tonight and that I can be a microcosm of the whole. It made me want to always remember who I am, and what I represent. I want to come to have that unshakable certainty that Yahshua had.

AMEN! Shear Yashub is a miracle, isn't he? Old things pass away and all things become new in Messiah. Shear Yashub is a new creation, right before our face. Let's give thanks for our Father: We have a meal. You all came home safely. We have our farm, and the rain. A rain like this saves us \$9,000 a month. We have been praying diligently – my wife gives thanks when a little mist comes. It has been pouring down rain. You can imagine what is going to blossom continually. Our Father has His people here for the first time. What if He wants to make the land blossom? All I know is, as soon as we got the roof on here, it started to rain.

We can take things for granted. Who prays for our Father's will to be done? Who prays for certain things to happen? If He didn't withhold His only Son, will He withhold giving us anything we need, we whom His son died for? We don't pray for what we want, but for what we need.