

The Assembly Line, Part 1

We have to grow up in every aspect of our personality. We do that by speaking to one another, having communion with one another, which increases our relationships and our fellowship. Eph 4:15-16 is how we “*grow up into the head.*” You have to live in community in order for everyone to grow up in every aspect. Just as our human body, the corporate body is made up of individual members that have to grow up together in every aspect in order to be a completed whole.

An *assembly* is what results when all related parts are joined together, doing their part, as a completed whole. You know what an assembly line is, don't you? It's everyone doing their part to assemble the whole. Some people do this, some people do that, and then you finally have an assembled whole. Just like the Twelve Tribes — all the parts have got to come together in each tribe, and all grow up together into Messiah.

We have to be healed in every way, especially mentally and emotionally. We may be mentally or emotionally deranged or retarded. Some of us are socially retarded. We've all got to grow up in all aspects. *Retarded* means you're lagging behind. There is no such thing as *superiority*, nor *inferiority*. Either one is just a *feeling*, not an objective reality. That's why we have to be healed. To be like our Master, we have to grow up into Him. He didn't have any inferiority or superiority feelings, even though He knew who He was. But we also are sons of God, and He has given us His glory and worth.

Glory is inner worth that demands respect and so produces unity. If we respect one another, we'll be one. We'll be in unity, just as an assembly is the unity of all the assembled parts, expressing *synergy*. An assembly line works synergistically to make a car. You have the tires, the wheels, the axles, the motor, the oil, etc., and as you hold the steering wheel, it all works together to go down the road.

You have to encourage your brothers and sisters daily, to make them courageous enough to overcome their inferiority feelings, because you love and respect them. You're

kind and considerate. That is how we grow up in every aspect. If someone were to measure your growth between one to ten, what would it be? Socially, you might be 2½, but that doesn't mean you're not going to make it. You're still growing. Some people are emotionally unstable, or mentally deficient. But we're all learning, we're stabilizing, we're growing in all of our five aspects. Do you know what they are? Name them.

Havah bat Zerubbabel — Spiritual, physical, mental, emotional, and social.

If you were to rate yourself on a scale from 1 to 10, how would you rate yourself? Of course, it would all be according to your *feelings*, which are not objective. It takes years to mature and become stable, not reacting so quickly, nor giving an answer before you hear someone out (Pr 18:13).

ha-êmeq — I love that analogy about the assembly line. How stupid the person who put the front hood on would be for despising the one who is putting that screw into the hood-release mechanism. *“I’m the one who puts the hood on. You? You just put a screw in.”*

He'd say something different if the hood flew off while rolling down the road.

ha-êmeq — That little screw is so important. So anybody on the assembly line who despises any of the other members of the assembly line would be *so foolish*, because he isn't seeing the whole picture, how important every single member is.

And so the man who puts the screw in doesn't feel inferior; and the man who puts the hood on doesn't feel superior (1 Cor 12:14-16). You don't really see the screws, but neither do you see the bone marrow in the human body, and it's the most important thing. If it weren't for the screws, the hood would fly off. The screws don't receive much praise, but the hood, especially if it has a fancy hood ornament, might get some praise. But the screws hold it together, just as the bone marrow is vital to the body. It doesn't get any praise whatsoever, except from the Creator.

So we have to grow up in every aspect. How do we do it? Who is going to enter the kingdom? Those who *spoke to one another*. *“Those who feared the Sovereign spoke to*

one another,” (Mal 3:16) they encouraged one another, and their names were *written in the book*. They were those who were worthy of the kingdom. Their names won’t be taken away from the book of life of the kingdom (Dan 12:1). To have their names written in the book, they *encouraged one another daily* (Heb 3:13-14), and they spoke in the assembly (Heb 3:6; 1 Pet 4:11; Eph 4:15).

Ishshah — We have a saying, “*The works are here for us; we’re not here for the work.*” Really, our main work is to build up one another, to build the temple of living stones (1 Pet 2:5).

So what is an *assembly*? How would you take the word, *assembly*? Is the gathering an assembly? We’ve assembled together.

David Zerubbabel — When you get an auto manual and you look up the carburetor, you see a drawing labeled “Carburetor Assembly” showing all the parts blown up, with lines showing how all the parts go together. It’s always fascinating to look at. It identifies all the parts, and you can see how it all works, how each of the parts look separately, and then all together as an assembled whole.

Israel is only “Israel” as a completed whole of twelve tribes (1 Kng 18:31). It’s got to be assembled. Right now we’re assembling all the parts in each tribe, making it whole, as each person does his part in the assembly line.

Gad — This is a wonderful way to explain to people about the Body of Messiah, because everyone knows about the Ford Assembly Line. It seems that Mr. Ford was the one who invented the system, or at least he was the one who perfected it.

David of Oak Hill — He originally got the idea from meat-packing plants. He saw the sides of beef going through the plant, with one man on each side, both doing his part very efficiently and quickly. He said, “If they can do that in a meat-packing plant, why can’t I do that building cars?”

It goes along with Eph 2:10, how each of us is busy doing the works that were prepared for us to do, to walk in, to live our life doing. We each have gifts, and we have a measure of grace and faith in order to employ our gifts and make them function to cause the whole body to function. That’s why Eph 2:10 says *prepared works* — we each

have works prepared for us to do. Then at the very end of the age, when our Master returns, we'll be *dressed and ready*. Rev 19:8 shows that the way that we will be dressed and *made ready* for Him is through the works we did to build up the Body. And those "works prepared" are not just helping older ladies across the street, necessarily, but it is how we function in the Body of Messiah. Whatever we do to build up the Body are the works prepared for us to do.

Eph 4:16 — "*As each does its part in the construction of the Body,*" which is the building up of our Father's eternal dwelling place (Eph 2:21-22), His holy temple. We are right now building a habitation for God, who will live in us *in His Spirit* (Eph 2:22). It's all there in the Scriptures; we just have to put it together. We're the "construction workers," or the "assembly line" (1 Pet 2:5).

The only people who are going to be the dwelling place of God in Rev 21:3 are those who built it, who prepared it *for* our Father to dwell in eternally, and rule the universe through. The Word references this building as the Body of Messiah, the wife of the Lamb, the Twelve Tribes of Israel, which is the habitation of the Triune Elohim. Yahweh will rule *through* that habitation, as Rev 21:3 says. No one else is going to be a part of that unless he did his part building it, as in Eph 4:16.

Paul is the one who brought in the understanding of the Body. The Holy Spirit revealed it to him. That is what Ephesians is all about, and he talked about it as well in Col 2:19, about the growth that comes from God through what *every part contributes*. Other people have tried to build it in another way, but there is only one way.

ha-êmeq — When David talked about how Mr. Ford looked at the meat-packing plant, I thought how if the Edah had been there, Mr. Ford could have looked at the community and seen "the assembly." But there wasn't anything to look at, except something they called the church.

If someone walked in one of those "spirit-filled" churches where they're all speaking in tongues, it says, "If you are all speaking in tongues, and they come in your midst, will they not all say, "You are out of your minds?" (1 Cor 14:23)

But I'm sure what happened to Paul, when he went to Damascus, was more like the next part:

But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you. (1 Cor 14:24-25)

When he walked in and he heard and saw everyone doing their part, he said, "God is really among you." When we all are outspoken as we've been learning, that will happen. Paul understood that what unbelievers need to see is the assembly of those working together, speaking the truth in love. He said, "Since you are so zealous in matters of the Spirit, seek to excel in building up the Edah." (1 Cor 14:12)

The day will come when we all stand before our Master (2 Cor 5:10) and we will be judged according to what we did with our gifts, whether we employed them to do the works that were prepared for us to do. That is the criterion for our entry into the next age, to rule with Messiah (it is not a question of our eternal salvation). We will be judged by whether our works were good or bad. If our works were done *in the Spirit*, they were good, of course; if they weren't done in the Spirit, if we weren't filled with the Spirit when we did them, then they were bad, no matter how skillfully we did them by our own strength. We can work our hands to the bone to no avail; it's got to be done in the Spirit, by the strength that He provides (1 Pet 4:11).

This is very important for us. We can just "get the job done," doing our work naturally, but that doesn't count for anything. It's only the works done spiritually that count. We make our *Yellow Deli* sandwiches in the Spirit, and that's why people love our sandwiches. We have to be *filled with the Spirit*. We stand before our Father every morning, appealing to him, "Father, I don't want to work in the natural today. I want to work only by Your Spirit, by the strength that You provide." If you do that, of course He'll give you the strength, and the understanding, and the insight and revelation — everything that comes from our Father. That is how we work in His strength.

Havah bat Zerubbabel — We're all needed, *Derushah*. You know that other people are depending on you to do your little part, even to put in

that little screw. When you don't do it, you see what happens, how others have to make up for the part you didn't do. It was so simple and clear what ha-êmeq said about those inferiority/superiority feelings, and how they actually can control you. How can you not be proud? Yônêq said, "The only thing you can do about the pride in you is to pray." You can't just say, "I'm not going to be proud; I'm going to be really humble." Then you're proud of yourself for being humble. If we pray, He will show us how we're being proud and the circumstances will humble us. We're not worth anything without our Master. It's only Yahshua that makes us have glory.

Jn 17:22 — Glory is inner worth. It's what others see in us that demands their respect. We're not saying we can measure ourselves by what we see in ourselves, but it is what *others* see in us when we're full of the Spirit. You're going to respect someone who is serving our Master, laying down his life. Glory is not just *what* we do, but *how* we do it; not just *what* we say, but *how* we say it; not just *what* we hear, but *how* we hear; not just *what* we see, but *how* we see. That is what *glory* means. It's the inner worth that our Master had. That glory demands oneness. Christians can't be one, because they don't have that glory. Our Master didn't give Christians His glory; He only gives His glory to those who receive the Holy Spirit. If we have the Holy Spirit, we have glory, and if we're in communion with the Holy Spirit, that glory is evident.

Tamar shel Israel — I tried to use words like *dignity* and *excellence* to explain what I saw when I met the Body. But now I see that it was *glory*; but in Christianity I had no clue what glory was, except some halo around Christ.

Glory is not self-esteem, but it is the esteem that others have for us, which bonds us together as one. "*The glory that You have given Me, I have given to them, that they may be one.*" When I see Tabitha bat Lo-Nekar working in the *Yellow Deli*, the glory that she has — what she does and how she does it, what she says and how she says it — demands my respect. Tabitha is not quick to react. In every way, we see her glory. But we're not telling her how great she is all the time. We're just bonded to her, and we love her, and want to serve her. That's why we love our Master, because we see His glory.

Tabitha bat Lo-Nekar — I heard Sameach say, “Speaking well of others speaks well of you.” It’s not something in ourselves that’s going to give us glory, but it’s through encouraging our brothers and sisters, and helping them in their time of need. That’s what is so wonderful about our life — that we live together and so we can help each other. It’s not as if we’re all in our own house, trying to build up our own self-esteem, but it’s the fact we’re together that gives us the ability to help each other. We don’t have to worry about how *we’re* doing; if we take care of our Father’s problems, He’ll take care of ours.

It just makes me want to be someone who has her eyes out towards others, encouraging those who are suffering. When you’re suffering, it doesn’t come naturally to go and encourage someone else. But that is what makes us grow, and that is what gives us worth and dignity. I want to remember that at all times.

Amen! That’s the growth that comes from our Father. It’s not an abnormal growth in Col 2:19, like a leavened growth which is abnormal, just *puffed up*. Mere knowledge puffs up, and that’s Christianity. They’ve got knowledge, but no way to act out of that knowledge. There’s no place to do it, since you can only do it in community, living together in a set-apart place, which is *the restoration of all things*. The only way the church can be is the way it was when it was called *The Way*.

The church brings about the promise made to Abraham, and that is why it is called *The Way*. We are to *keep the way of Yahweh* (Gen 18:19). It can’t be done by a few individuals trying to *do justice and righteousness*, but if they’ve got a good heart, then they will be drawn to our Master just as John and Kim and their children were drawn.

Soreph Gamaliel — Billy Graham is the archetypal Nicolaitan, just as much as the Pope, who speaks for one billion Catholics. The reason that Yônêq talks so much about the preacher up front and everyone else looking at him and at the back of people’s heads, is that it is the symbol of the absolute, final conquest of the church by Satan: the Nicolaitan, at the head of the congregation, speaking to all the silent people.

If there were a flag planted there, it would be Satan’s flag planted there, as a sign of conquest, expressing the silence of the people. So when we come and share, we are actually being the thing Luther talked about, but never restored: *the priesthood of all believers*. That means that when we

come to the gatherings, we actually share our hearts and we respect one another as speaking from our Father, having prayed this morning, “*Father, give me or my brother something to say. If you want to use me to speak through, fill me with Your Spirit.*”

We believe God speaks through “the assembly.” What we are doing right here this morning is actually more valuable to our Abba than 10,000 people in front of St. Peter’s Cathedral, where one person is placed up high — literally over everyone — speaking to the people below, like ants, using amplification. The Nicolaitan system reigns over the entire human race. Every religion is under it!

David Zerubbabel — The Anabaptists claimed the “sitter’s right” for anyone to get up and speak in the assembly, but Martin Luther called it “the sitter’s right from hell.”

Soreph Gamaliel — To him, that was the worst thing about the Anabaptist movement — to actually consider themselves to have an equal right to speak as an ordained preacher. For that, he said they should be executed.

If someone is speaking *in* the Spirit and *from* the Spirit, then if you condemn or find fault or criticize, you might find yourself speaking a word *against* the Spirit. You may be sinning a sin that can’t be forgiven — not in this age, or the age to come. For if you disdain someone who was *sent*, then how are you going to receive the Spirit who gives eternal life when you condemn the one speaking in the Spirit? If you’re willing to do our Father’s will, you will know whether someone is speaking in the flesh, or from our Father (Jn 7:17).

Jn 7:18 tells us about the people who speak in their own strength, *seeking their own glory*. Those in Jn 7:17 have no unrighteousness, no falsehood in them. That is the one we have to receive, if we’re true sheep.

David Zerubbabel — The evil one is perfectly content to use the religious gathering as an opportunity for pride. “Pentecostal” preachers are quite willing to give everyone the opportunity to express themselves. You can stand up and babble in some incomprehensible gibberish, calling attention to yourself. Satan is king over the sons of pride (Job 41:34). But what there is no room to do is what we’re talking about here: to stand up and bring a clear word from our Father.

Paul said he would rather speak five comprehensible words in the assembly, in order to instruct others, than 10,000 words in an unknown tongue. So in so-called “Spirit-filled” churches, there’s plenty of room to say all kinds of meaningless things, but there is no room for anyone except the preacher to speak with our Father’s authority upon him to bring instruction, encouragement, edification, or anything truly prophetic. That is a threat to a Nicolaitan.

When we were in Sus, I would be giving a teaching and about three people would start “speaking in tongues” — one in Spanish, one in German, and another French. The word “tongues” should just be *languages*. If there is no translation, it’s just ridiculous. And it was not just when I was teaching, but when we’d gather, everyone would speak, but in their own language (until they learned English). Then there would be translation into the other languages. It was exciting. We had many nationalities there: Spanish, French, Portuguese, German, English, and even Japanese. It was amazing!

David (of Oak Hill) — I think the Body can be compared to Henry Ford’s plant. He took raw materials in at one end of the plant, and at the other end of the plant, he had a finished product. Our Father takes raw materials in, and through the process of salvation, He will get a finished product.

Amazing. What would happen if one person didn’t do his part in the assembly? What would happen to the car? It would have to be recalled. I guess you could say that the first church was recalled.

It’s wonderful to be gathered together in the morning, isn’t it? Every morning and evening, looking at one another, assembling together... That’s what the priests of old did, didn’t they? Every morning and every evening, they gathered together to give thanks and praise our Father (1 Chr 23:30). Even our children can give thanks, if they’re thankful.