

The Scribe

"Every Scribe which is instructed into the Kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" - Matthew 13:52



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September 2018

ORDER IN THE CHURCH - PART 2

This message was originally preached in one service, on Sunday 14th June, 2015, at Bible Faith Tabernacle, Lagos, Nigeria. It has been broken into two sessions for ease of reading, and so that Brother could build in all of what was needed to give a full message. We pray that God will use it to establish Order In The Church, within the Universal Body of Christ.

May the Lord bless you all. We will continue with our message titled, *ORDER IN THE CHURCH*, and bring it to a close, the Lord being our helper. The Book of 1 Corinthians Chapter 14, verse 26, declares: "***How is it then, brethren? when ye come together, every one of you hath A PSALM, hath A DOCTRINE, hath A***

TONGUE, hath a revelation, hath an interpretation. LET ALL THINGS BE DONE UNTO EDIFYING. This Scripture gives us the three parts, or the three main divisions of Church service: The Worship (Song service); the Preaching and Teaching of the Word; and the Display of the Gifts of the Spirit. In our last segment, we stopped with the consideration of the first part of service, which is the Worship service, the Song service: "***... every one of you hath A PSALM***". Now, we want to consider the second part of service, which that verse also gives to us: "***... every one... hath A DOCTRINE.***" Hence, ***SECOND, A DOCTRINE SERVICE.*** Brothers and sisters, before I delve into this part which talks about doctrine, and



which relates strictly to the preaching and teaching of the Word of God, for it speaks of the delivery of the message in any given service, and on any particular day, may I first say this. The reason I am taking this message this morning, is because one of our brothers in the United States has asked me for my stand on *Church Order*. I love the brother, and I appreciate his stand and support, and may God bless him richly. He is a follower of Brother Branham's Message, and he was also able to log on to Brother Jackson's Continuing Message of the Holy Bible, although it was only after Brother Jackson had passed away. But the good thing is that God dealt with him, and that nonetheless, he was able to log on to the truth that the chief apostle brought, for he realized after the passing away of Brother Jackson, what God had used Brother Jackson to accomplish for the universal Bride of Christ. This made him begin to consume the Contender Messages, and I thank God for that, although he certainly has a lot of catching up to do. The

brother, who, out of respect and consideration, I will simply refer to as Brother "X", has been in communication with me, and he is now standing for this Continuing Truth of the Holy Scriptures. However, when our brother, Brother Wilbur Jordan, came all the way from New Jersey, to hold meetings with the saints in Georgia, and Brother "X" also came to one of the meetings, after the meeting, he wrote me an email a few days later, saying that when he came for that meeting, the saints did not allow for "**body worship**", as only one brother was asked to lead song service, and that "**there was no room for anyone to function.**" In short, he accused them of being "**Nicolaitan**", which is to be "**lords over God's heritage**", not allowing for every joint to supply, and further, that they did not allow for the Holy Spirit leadership. Hence, he asked me in his email dated June 11, 2015, and all emphasis is mine, although this is just the relevant part: "**... I am just wondering about the Church Order, you said you would talk to me about it. The pastoral gift and the**

Nicolaitan spirit, to conquer the body which God hates. If the pastor is head of the Church, THEN IS HE NOT A LORD OVER GODS HERITAGE? The pastoral gift is a ministry of pastoral quality for the perfecting of the saints. He fits in with the other ministries; where in the Bible is he made the head of the Church? In Numbers 16:10, Korah and the sons of Levi wanted more than being ministers, they wanted the priesthood also. They perished in the gainsaying of Core. Jude 11. There is one Head of the Church." It was obvious from his email that my brother was not happy about the meeting, for he really felt that they had acted out of scriptural order. Initially, I thought that they had not even recognised him in service, being the only white brother in their midst that day, for the saints in the meeting were all African-Americans. However, that was not the case, for he was acknowledged, and was also spoken to right after the service, for they had a small fellowship with him after the service. So, now that I understood the

situation, and I realised that my brother was looking at the working of the ministering body in a particular way, in any given Church service, that is precisely what is making me take this message again, titled, *Order In The Church*, having taken it a few years ago. I do not know what obtains in Georgia; what their practice is over there; maybe in the Church service, everyone that attends is asked to sing, like I witnessed in Calhoun, at the Church of Brother Alvin Suggs, and maybe every minister that comes, is also invited to the pulpit to preach, or to say something or the other. I am not aware of what the religious observance in Georgia is. But let us be honest and sincere with ourselves, brothers and sisters, if that is the common practice in Georgia, that does not make it Biblical; it does not make it the standard of the truth of the Word of God. What they do in Georgia, or in any other place around the world, does not make it Scriptural, because common practice does not validate a man's establishment on issues of

the Spirit. I repeat: Common practice does not validate an error, no more than can the common practice and acceptance of homosexuality, make it right, and you all know that it is not right, for it is utterly wrong, being a perversion, and an abominable sin! Therefore, common practice does not establish an untruth, and neither does it nullify the Word of God, for everything must be censored by the Holy Scriptures, which is the Word of God! Saints, there is a right way to look at things, and there is a wrong way to look at things. Sometimes, we follow traditions of men, how things are done in a particular area, in a set place; and at other times, we have our own preconceived ideas or notion of how things should be, but that still does not make it right, as everything has to be placed upon the foundation of the Holy Scriptures, in order to determine right and wrong, truth and error! That is the absolute truth! However, brothers and sisters, I realised later that the thought projection of Brother "X", is much more than a Georgian thing, for

he wrote a book titled, *The Rise Of Clericalism And The Fall Of The Church*, which gives us "**lords over God's heritage**", a carnal controlling local Church authority, which is "**Nicolaitan**". And in that book, he spoke about Order in the Church, where he knocked assemblies ruled by one man, the pastor, making a carnal application of certain Scriptures, such as Acts Chapter 13, verse 1, which declares: "**Now there were in the Church that was at Antioch certain PROPHETS and TEACHERS; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.**" Again, in Acts Chapter 14, verse 23, it is written: "**And when they had ordained them ELDERS in EVERY Church, and had prayed with fasting, they commended them to the Lord, on whom they believed.**" Then in Hebrews Chapter 13, verse 7, it is also written: "**Remember THEM which have the rule over you, who have spoken unto you the word of God:**

whose faith follow, considering the end of their conversation.

Verse 17 adds: ***“Obey THEM that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.”***

Verse 24 concludes, stating: ***“Salute all THEM that have the RULE OVER YOU, and all the saints. They of Italy salute you.”***

Saints, yes, all these Scriptures give us a plural ministry of men, but what have they got to do with Church Order? All these Scriptures only deal with the establishment of the ministry, particularly as it relates to the rulership of a local assembly, which is a different issue! And even speaking with regards to the ministry established over the local assemblies, I must still ask: What are we going to do with these verses? Are we just going to apply them without even considering where we are in time, in the establishment of the Original Ephesian Fivefold Ministry? Are we going to apply them without

considering the Scriptural Plot of the Ministry at this end time? Do we not know that since we lost the Original Class of Ministry at the end of the First Church Age, we are yet to have the men, and that without the establishment of the Apostolic Ministry, we cannot have these Original Class of men, except a lower class of ministry, an interim order of Ministry, whom God will use, and whom God has been using through time, to bring us to that Original Seed Ministry Point? And since we are on this subject, let me also say this to the Jackson Movement: Are you going to use these Bible texts to take away the Apostolic Leadership of the Ministry, knowing that the Head of the Ephesian Fivefold Ministry are Apostles, Plural Apostles, ALL under the overall Headship of Jesus Christ? Is the Entire Ephesian Ministry not founded upon the revelation of the Apostles? Yes, they are founded firmly upon the revelation of the Apostles of Jesus Christ! The Books of Ephesians 2:20-22; 1 Corinthians 3:10-11; Acts 2:42; and 2 Peter 3:1-2, ALL confirm this truth! May I

further ask the Jackson Movement: Are you also going to use the Scriptures which give us ***“Elders in every Church”***, to take away the Lead Ministry position which Saint Paul occupied in that day, who, according to Romans Chapter 11, verse 13, was ***“THE APOSTLE of the Gentiles”***, the Chief Apostle? Of course not! Furthermore, now that we have had an end time Paul, in the person of Raymond Jackson, are you going to use the quote of Brother Jackson, which pluralises the ministry application of Revelation 10:11, a prophetic verse which clearly and categorically gives us the Promised Ministry of the end time John, A REPEAT MINISTRY VERSE, to take away the Current Lead Ministry of John, when it is obvious that Brother Jackson was not given the revelation of that prophetic verse, which was why he made dual statements, counter-statements, concerning the ministry of John?! In his message titled, *The Brides Anointing*, Part 3, dated October 1995, Brother Jackson stated: ***“In the continuation of the***

writing of that 10th Chapter of Revelation, John was told to take the little book and eat it. For the purpose of this prophecy, John was taken by the Spirit all the way over in time to our day and hour; and I have to believe when that angelic being told him, Thou must prophesy again before many people, tongues, and nations, It was speaking of something that saints of our day and hour are going to do. John is dead, and has been for almost two thousand years; but that was definitely spoken for our day; and I believe the anointing that is moving around the earth now, is definitely to lift the Church up, to spiritualize and empower it, and to get it moving forward in such a spirit of unity, that as that hour approaches, THERE IS GOING TO BE MEN IN VARIOUS AREAS OF THE EARTH that God is going to deal with supernaturally, either by visions or by prophetic utterances; AND THEY WILL FULFILL THE COMMISSION GIVEN TO JOHN BY THE ANGEL. What I am saying now,

has no connection with the Thunders. The Thunders are for the entire Bride Church. It has to be related to something connected with the coming of Christ for His Church; but this thing of prophesying before many people, nations, and such like, TO ME, THAT IS HOW GOD, THROUGH THE CHURCH, WILL DEAL WITH CERTAIN INDIVIDUALS OUT HERE: because God is definitely going to leave a testimony with some people that are still here." In total contrast, his earlier message in the Contender dated 1977, titled, *The Chronology of Revelation*, Part 1, Page 4, Column 2, now gives us a counter-quote to the pluralisation of the end time ministry of John, for he firmly declared: "How foolish for some to say that we cannot know what was uttered by the Seven Thunders, John was in the spirit when he heard them, and even though John is dead, THE SPIRIT THAT WAS ON HIM IS NOT DEAD. When the time comes for the Bride to know what those Thunders uttered, GOD

WILL HAVE A HUMAN VESSEL HERE ON EARTH", (AT THE OPENING OF THE SEVENTH SEAL, A VESSEL) "THAT HE CAN COMMUNICATE WITH, IN THE SAME WAY THAT HE DID WITH JOHN (IN THE SPIRIT)"! That was precisely why Brother Jackson spoke consistently about a successive apostolic lead ministry, but he still did not tie it to John, because he just did not know there would be a John, which was why he spoke in duality! Yet, the second quote I have just given, is the right quote, for it is the one that applies to Revelation 10:11, regardless of any quotes people may use to the contrary! So, I ask you: Are you going to use the first quote of Brother Jackson to deny the clear provisions of the Holy Scripture recorded in Revelation 10:11, just as the Branham Movement do with the quotes of Brother Branham? And knowing that dual statements or counter-quotes, on an issue of Scripture, gives us A "FAN", for the prophetic "FAN" of Matthew 3:12, worked in a measure in the ministry of Brother

Jackson, therefore, are you just going to take his quote on Revelation 10:11, without bringing it back to the Word, without a true consideration of that prophetic verse of Scripture?! Moreover, just how can a plural number of men fulfil Revelation 10:11, which gives us A REPEAT MINISTRY COMMISSION, when it was only one man, Apostle John, who prophesied the first time, in the First Church Age, a repeat of which can only be fulfilled by one man? And since it was one man who prophesied the first time, how can the repeat be by several men, when it is written plainly and categorically, **“THOU” (J O H N) “ M U S T PROPHECY AGAIN”?** Are these plural men also going to bear the Plumb-line recorded in Revelation Chapter 11, verse 1, which is exclusive to the ministry of John, being an integral part of his end time ministry commission? Can plural men bear the Standard, the Plumb-line of Truth? Are these men also the ones to make the Jewish Connection, which, in the message on *The Seven Church Ages*, Brother Branham tied to **“THIS**

GREAT THING”, (A SINGULAR MINISTRY), **“THAT... WILL CARRY OVER TO REVELATION 11, and pick up those two witnesses, those two prophets, Moses and Elijah, turning the Gospel back to the Jews”**, being a Carry-Over Ministry, the Jewish Connector? May I remind you, that Brother Branham also gave a thus saith the Lord concerning this Jewish Connector, in his message, titled, *The Seventy Weeks Of Daniel*, Page 33, Paragraph 157, that he will be **“A PROPHET”!** Are you now going to pluralise the prophetic ministry of the Jewish Connector and make them Prophets?! Furthermore, how can the open scroll of redemption that was given to one man, John, under God's plain and direct instruction in verse 8, and was eaten by one man, end up in the mouths of plural men in the ministry, in its prophetic application? That is why we laid out a message in the Scribe Magazine to deal squarely with this issue, titled, *John: The Eating Of The Scroll*, with another message titled, *The Promise Of John*, which are available on our website for

free downloading, for anyone interested in knowing the truth. Moreover, if at this end time of harvest, an hour of the reproduction of original seeds, God moved on after the death of William Branham, who was Elijah, and He gave us a Successor Lead Ministry, Raymond Jackson, who was the Chief Apostle, thus clearly bringing us back to the hour of apostles, our apostolic fathers of faith, why will God not move on now after the death of Raymond Jackson, to give us a Successor Lead Ministry, a Lead Apostle, when the Bride of Jesus Christ is still here, and when we will have other Apostles in the Ephesian Ministry? Come on! That was why, Brother Jackson himself pointed forward in several messages in 2004, to the Apostolic Lead Ministry **“Voice of ONE MAN”**, whom he said, **“ALL the other men will GET ALIGNED WITH”**, a ministry which he also said, **“will be The THIRD PHASE of what He”** (God) **“is starting to do in restoring the Bride to originality”**, (beginning with Brother Branham). You will get these quotes in

his messages titled, *The Body Of Christ*, Part 3, Page 3, Column 5; *The Great Mystery*, Part 5, Page 7, Column 5; *The Great Mystery*, Part 2, Page 3, Columns 3-4. So, I ask you in all honesty: What will you also do with all these quotes? Are we going to have a plural number of apostles who make up the head of the ministry, without a lead apostle? Do you not know that one standard bearer goes, another comes, all by the Spirit of Christ, and all under the leadership of the Spirit of Christ?! Do you not know that there can be no vacuum in the leadership of God's people? Do you not also know that God does not leave Himself without a True Witness of His Truth? Therefore, I say to the Jackson Movement, who wilfully refuse to follow the apostolic leadership which Raymond Jackson pointed forward to, at a live Open Convention in April 2004, as well as in his messages in 2004, that it is infallibly written in Numbers Chapter 32, verse 23: "... **Be sure YOUR SIN WILL FIND YOU OUT**"! Coming back to what my brother wrote on page 10 of his book, having first laid out the Scriptures

he used for the plural ministry, Scriptures we read earlier, he declared: **"This is just to name a few of the Scriptures that deal with the ministry in the local assembly. NOT ONE TIME DOES IT SAY OBEY 'HIM'".** Brothers and sisters, there is a right way to look at something, otherwise, we will be looking at it the wrong way, and the Lord expects us to have understanding! In the first instance, the Church in Antioch, as revealed in Acts 13:1-2, was the First Christian Outpost when the Gospel found its way out of the land of Israel, making it a major outpost, and we must not forget this fact! Consequently, the local assembly in Antioch in Syria, became the base where the Lord raised up quite an array of men in the ministry, a base from which men were now sent out, giving us prophets and teachers, and even apostles, for it was from there that Saints Paul and Barnabas were also sent out, just as the Lord did with the Church in Jerusalem, from which various men were also sent out! With the Chief Apostolic Ministry of Saint Paul having now been set in motion, the Lord

used him to establish the Church in Ephesus, which became the Lighthouse for the Gentiles, exactly as the Church in Jerusalem was the Lighthouse for the Nation of Israel. Hence, in Ephesus, we see a plural ministry of men, including Apollos, Ephesus now being the Major Base for Gentile Christendom, the Lighthouse, and where men were sent out from, although to it, men also came, in order to have their candles lighted, and they carried the light to affect the whole of Asia Minor, for these assemblies played a vital role in God's plan of redemption, as grounds where God raised up men in the First Age of Christendom. Yes, a plurality of men were also planted in ALL Churches, which was inclusive of the deacons, plural **"elders"** that were ordained in every local assembly in that day, as recorded in Acts 14:23, along with the other Scriptures, men who made up part of the Original Ephesian Ministry. However, we must not forget that that was the Early Church, the Standard Church, and we are yet to be restored back to that same standard, even

though we are on the way, as a people following Jesus Christ in his progressive light of the Word! The absolute and undeniable truth, brothers and sisters, is that the Lord is yet to establish the Original Seed Ephesian Fivefold Ministry, and as such, expecting us to have what they had back then, with regards to the Original Order of Ministry in the local assemblies, when it is hard to even get men to stand for the Continuing Light of the Word of God, and even when they stand, getting them to stand faithfully, has been extremely difficult, and hence, expecting a plural ministry in every local assembly, is like putting the cart before the horse, and that shows a total lack of understanding! Because many saints who are following the Continuing Light of Jesus Christ around the globe, are even without a ministry as we speak, because **Truth has very few friends**, and as such, we have a scarcity of men who will stand for truth! And even of the few friends that truth has, friends who are standing for truth, many children of God are being scattered as we speak, left without a

local assembly, because of the unfaithfulness of some of these men! So, right now, Acts 14:23, does not apply, and cannot be applied in every local assembly, until God sets His men in place! That is why we wrote a book, titled, *How Far Are We Into The Fivefold Ministry?* It is a message we have had to also lay out in the Scribe Magazine, as an additional means of its going out. Brothers and sisters, you have to see where we are in time, in the establishment of the Fivefold Ministry! Otherwise, I will ask you: Before the Day of Pentecost, and even on the Day of Pentecost, apart from the 12 original apostles, which other fold of ministry do we see in the upper room? And which other fold of ministry could we apply? Absolutely None! Consequently, when God raises up His men, and puts them together, men who will certainly “see EYE to EYE”, faithful and original “watchmen” of the Elect Bride, we will also have plural men in the various assemblies, as the Lord ordains in His omniscient mind. I have

added this caveat (condition), only because we must know that apostles, prophets, evangelists, and teachers, will not necessarily be established in every local assembly, although some assemblies will, no doubt, have a few number of men occupying the various folds of ministry in their midst. And if you think that we will have them in every local assembly, that every local assembly will have men occupying all the Five Folds of Ministry in their midst, it is only because you have no clue to anything, for four offices of the Fivefold Ministry are roving ministries, although they will all still have their local assemblies, their home Church base. Saints, the only fold of ministry that every local assembly will certainly have, is that of pastors, the bishops, supported by deacons, although like I said, many assemblies will have a number of men who are occupying the various folds of ministry in their midst, because the establishment of men into the various folds of ministry, must be sufficient to do the work of perfecting a universal body of saints. As it stands today,

with regard to the saints following Jesus Christ in his Continuous Light around the globe, because of the scarcity of men to stand for truth, many assemblies have only one man or two men, the pastor and an assistant pastor, supported by deacons, and it will remain like this, until God moves and provides His men, who will occupy the Fivefold Ministry Offices, for only God can provide a faithful army of men, and only He can make the difference, for the kingdom is exclusively His. But as I said much earlier, the issue of a body of plural men overseeing a local assembly is one thing, *ORDER IN THE CHURCH*, is another thing entirely, particularly as we cannot manufacture men who will stand for truth! Just because Apostle Paul ordained plural elders in the various local assemblies in his day, does not mean that we have sufficient men to stand for truth as we speak, for that scenario to be applicable, because we simply do not have the men! We just have to see *THE PLOT*, the revealed Plot of the Ministry! Church, when I received the email from

Brother "X", this was my reply to him which should have resolved the issue:

"Dear Bro. X,

Thank you for your email. Concerning Church order, what exactly do you want me to talk about, for it is a wide topic? In other words: In what regards, or with what respect, are you seeking my opinion on this matter?

What do you think that a pastor is? What is the position of one who is the shepherd of a local assembly? And just how does a shepherd ministry become Nicolaitan, if he is ruling the local body strictly by the Scriptures? How does he become Nicolaitan if he is allowing the liberty of the Spirit in the lives of the entire body of saints? What has Korah, Dathan, and Abiram got to do with the position of a shepherd over each sheepfold, which is a local assembly? And what exactly did you expect to be asked to do in the meetings held in Georgia by Bro. Jordan? Is true body worship asking everybody that

comes into an assembly to say or do something? Is that how you see body worship? Is that how Church service was conducted in the Branham Tabernacle when Bro. Branham was here? Was that how Church service was also conducted in Faith Assembly when Bro. Jackson was also here? How is a shepherd to guard the gates of his sheepfold, if anybody and everybody that steps through the door of his assembly in the name of the ministry, is asked to say or do something? Do you not know as it is written in Amos 3:3, Two cannot walk together unless they agree on the strict basis of the Word of God?

As a man who has followed Bro Branham and Bro Jackson, surely you should know that Liberty of the Spirit is not allowing every man in the ministry, so-called, to preach or speak, without a united stand for the truth! That would be confusion and carnal! It does not even make any spiritual sense! And even when you have a body of ministry who are all

standing for the same thing, and who are attending a particular meeting, one of them will have to do the preaching, for all of them cannot preach at the one meeting, when it is not an all-day affair, but one lone service! This does not take away their calling, and neither does it nullify body ministry! The convener of that meeting, or the pastor of that local assembly, is responsible for who does the preaching, for that is his prerogative under God. Somebody has to preach, and somebody also has to lead the song service, and IF there are prophets around, then they will give their prophecy one after the other. This is not Nicolaitan, but Order in the Church, and is thus saith the Word in 1 Cor. 14!"

However, this issue was not resolved, and Brother "X" now sent further emails, along with his book, which I have already given the title of, and which I am addressing in this message. Brothers and sisters, having given you the material background as to why I am retaking this

message, let us now open up the issue of "... **every one ... hath A DOCTRINE**", laid out in 1 Corinthians Chapter 14, verse 26, for it gives us the second phase of Church service, which is the preaching of the Word of God. To me, this should be the easiest part of this verse, the one easiest to be understood, but unfortunately, that is not the case. However, I see exactly why I had to take this second part of the message in this way, which is a way I would not normally have taken it, because my brother is questioning a pastor's headship over a local assembly. The question therefore is this: How do we apply this verse of Scripture, 1 Corinthians 14:26? What is the Scripture saying? When we all come together, one hath a psalm, which gives us the song worship, and then it provides for the part ordained for the setting forth of "**doctrine**", which is a collective noun, standing for doctrines or teachings collective, declaring: "**every one of you hath ... A DOCTRINE**". The pertinent question now is

this: In interpreting this very verse of Scripture, are we going to say that "**Everyone hath a doctrine**", speaks of every preacher attending service on any given day? Are they ALL expected to preach, or teach, or say something? Is that what this verse means? And is that how we interpret this Scripture? Is that what happened on the Day of Pentecost? Did anyone else speak other than Saint Peter? Is every ministering brother attending a Church service expected to preach on that given day? Surely, if we interpret it literally, that it means that every minister in any given Church service is supposed to speak or preach, then, every member of the body of saints in that service is also supposed to sing a special, and they are all supposed to operate a gift of the Spirit as well, none excluded; because they are all spoken of in the same context, and in the same verse of Scripture, by the same Spirit of God, to the same body of God's people! And we all know, or should know, that that certainly cannot possibly be the case! Because if we are going to literalize one clause of this verse, we

must also literalize all the others, because as I said, they are all spoken of in the same context, and in the same verse, by the same ministry, as inspired by the same Spirit of God, to the same body of saints, and on the same subject matter of **ORDER IN THE CHURCH!** Are you listening to me? Just as everybody attending Church services cannot sing specials, and as every gifted person cannot also express their Spirit gifts in a lone given Church service, so likewise, every ministering brother attending a Church service cannot preach in that Church service! 1 Corinthians Chapter 14, verse 26, relates majorly to what individual persons are being led to do, whether by way of leading songs, or by way of giving a testimony, or by way of expressing the gifts of the Spirit, or by way of preaching, activities which the whole congregation cannot do, except partaking of the congregational songs! Church, in one lone service setting, somebody has to do the preaching, and that is what we see take place in the New Testament, not only on the Day of

Pentecost in Acts 2:38; but that is also what we see at the impromptu meeting the Lord engineered at the temple, when the man that was born crippled, was healed, as recorded in Acts 3:11-26, where only Peter preached! Did you get that? Now come with me to the local Church service that took place in Troas, as recorded in Acts Chapter 20, verses 7-12: ***“And upon the first day of the week”,*** (for it was even a Sunday service), ***“when the disciples came together to break bread, PAUL PREACHED UNTO THEM, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he”*** (Paul) ***“therefore was***

come up again, and had broken bread, and eaten, and TALKED A LONG WHILE, EVEN TILL BREAK OF DAY, so he departed.” What are you going to say to Saint Paul? He was the only man who preached, and he even preached all night, till daybreak, whilst all the other saints only listened! So, are you going to accuse Saint Paul of Clericalism, Nicolaitanism?! Are you going to accuse him of not allowing body worship? Come on! Verse 12 concludes the testimony of the meeting in Troas, stating: ***“And they brought the young man alive, and were not a little comforted.”*** Brothers and sisters, in a Church service, one lone service, only one preacher can preach, and only one preacher must preach! Because preaching and teaching to establish the children of God in the revealed Word, takes more than a fifteen-minute sermon, for this is not a stand-up comedy show! Nevertheless, we must also realise, that there is an extreme to everything, and as such, we need to strike a balance. Why do I say that? It is simply this: We cannot use the

scenario of the long service that Saint Paul held in Troas, to preach an endless sermon, wearing the people out with endless dribbles, all in the name of preaching! In other words, as much as we do not want to gag the Spirit of inspired preaching, the fact also remains, that there is only so much people can take in a given service, and the law of diminishing return will set in. Because you can overfeed the people, and you can also weary the people, by taking too long in delivering your sermon! But you may say to me: *“Brother Amos, you also take much time in preaching?”* That is true, but that is only because I am in the shoe of Brother Branham, for by the grace of God, I am carrying a Continuing Message, and it is hard to get it all out to the children of God, and as such, I take much time, trying to cover as much ground as possible, and struggling to get the children of God to see the truth, particularly when I am only visiting for a short while! But as a pastor, for instance, you have enough time on your hands, and enough days of the week, to break down the truth in

sizeable bites, for the edification of the flock of God. Consequently, you do not need to keep the people too long in every service, until you are closing at 4pm on a Sunday, when the service started at 10am! That is long and wearisome! Come on! One and a half hours is enough to take a message, or a maximum of Two hours, because you can continue in the next service, and in the next. Anything else will amount to wearying the people, and you will kill them spiritually, and they will go home totally weak and weary, with all their bones broken, from a Sunday service! That is not wise, and it is spiritually counter-productive! Also in a Mid-week service, which, at Bible Faith Tabernacle, is 6pm - 8pm, and particularly, when the saints come from far and wide, and they have to get back home at a reasonable time of the night, after a long day at work, you should know, that you cannot keep them forever, and as such, it only makes sense to preach between One-hour (60 minutes), to One hour ten minutes (70 minutes), maximum, to allow about 20 minutes for the Prayer

Line as well, before the saints leave for their homes, the first 30 minutes of service, having been taken over by the Prayer and Worship sessions! As I said, we do not want to gag the Spirit of inspired preaching, but it is also written: ***“And the Spirits of the prophets are subject to the prophets.”*** That is a rule that also binds the preaching of the Word, and it would be good for preachers to take heed, because you cannot preach endlessly under the guise of inspired preaching! You will kill the people! Coming back to our original line of thought, as I was saying, brothers and sisters, in a Church service, one lone service, only one preacher can preach. Yes, there are times we can have two or three services (meetings) in a day, and that opens up the door of opportunity for other men to preach, but these are two or three services! For instance, we hold a Bi-Annual Convention that runs for four days, in which meetings are held twice every day, one in the morning, and another in the evening, except on the opening day, when we only have an evening service.

And in these meetings, there is room for several men to preach, because we have seven services in total. However, saints of God, I am not speaking of such multi-meetings, but of one lone service, for that is what Apostle Paul is dealing with right here in this passage of Scripture, in 1 Corinthians 14:26. Saint Paul is addressing normal every day Church service, our gathering together as a Church body! Therefore, I have to ask: How many men can preach in that one lone service? It is one preacher, and it can only be one preacher, if we are serious about establishing the children of God in the Word of God, and we are not just playing a game of showing ourselves off to the congregation! Exactly! And as I must continue to reiterate (repeat), this has absolutely nothing to do with Acts 14:23! However, if and when we have a visiting ministering brother in our midst, the pastor-in-charge may invite the brother to preach, particularly if it has been pre-arranged, and if not, he may simply ask him to come over and greet the Church, but yet again, he

may not, for he is not under any obligation to invite him to the podium, although it is good to acknowledge and appreciate his presence, nonetheless. The preacher who is leading the Church service is at liberty, for he is not scripturally constrained to call a visiting brother to come and greet the Church from the pulpit, even though we sometimes do. But he does not have to, and there is no Bible asking anyone to do that, although it is good that he acknowledges his presence, and we try to do that, all out of respect. The pertinent (relevant) question we now want to address is this: Who brings the **“doctrine”** in a local body? That is determined by the pastor! Church, who or what is a pastor? I ask this question, because my brother is saying that it is **“Nicolaitan”**, for a pastor to be the head of the Church, for he asked: **“If the pastor is head of the Church, then is he not a Lord over Gods heritage?” “... where in the Bible is he made the head of the Church?”** My brother should know that that is a very carnal way of looking at things! I say that sincerely, humbly, and in

love, for there is nothing Nicolaitan about it! Let us look at it this way, Church. The meeting of the brethren in Georgia, one which was held in a certain place, on a specific date, and at a specific time of the day, had to have someone be responsible for making that arrangement, all under Christ! It is like the Church here: Somebody is responsible for this Church meeting! Yes, we have a Fivefold Ministry ordained for the Bride, made up of apostles, prophets, evangelists, pastors, and teachers; but God is yet to put this original ministry together, and as such, we are still waiting on the Lord for the establishment of these men, although we have men with a potential to be this and that, within that original class of ministry! But any meeting of the saints that takes place in a town or city where we have no local assembly, and no local ministry of truth, must have somebody responsible for setting it up! And speaking of a local assembly, it is a trite truth (elementary truth), to say that as it stands today, at this precise junction of time, every local assembly is headed by the

pastoral ministry, or by the brothers standing in the gap, until God puts his men together, whose establishment is not our responsibility, but solely God's responsibility, for it is God who gives the men!

Furthermore, since my brother is asking me for the Scriptures which state that the pastoral ministry is the head of the Local Church, I will give him Scriptures for it this morning. But he forgot though, that he acknowledged the headship of a pastor over the local assembly, on page 20 of his book under reference, paragraph 2, where he clearly stated: ***“Let me make this very plain and clear that we absolutely believe in “spiritual authority” in the local church. ESPECIALLY, THE OFFICE OF PASTOR, THE HIGHEST AUTHORITY IN THE LOCAL CHURCH, but as we have already stated and made clear – NOT A LORD OVER GOD’S HERITAGE – But being ensamples to the flock, 1 Peter 5:3.”*** Since he believes that the office of the Pastor is ***“the highest authority in the Local***

Church”, why is he now questioning the authority of a pastor over the Local Church? That is confusing, and it shows that my brother is himself confused, for he is questioning something he wrote, something he said he believes! Nevertheless, that statement is the truth, and I too believe it! Remember though, that we are not saying that the pastor is the Head of the Universal Bride Church, for the Ephesian Fivefold Ministry is that visible Head of the Universal Body of Christ, ALL under the Unseen Headship of our Lord Jesus Christ. However, speaking about a local assembly, the pastoral ministry constitutes the head of a local body of saints, along with the other ***“elders”*** established over that local body, which takes in the office of deacons. I repeat: When we say that the pastoral ministry is the head of the Church, please note that we are referring strictly to a local body, a Local Church Body! Period! In the Book of Romans Chapter 12, beginning from verse 4, the Bible declares: ***“For as we have many members in one body,***

and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; HE THAT RULETH”, (referring to the Pastoral Ministry, the Administrators of an assembly), ***“with diligence; he that sheweth mercy, with cheerfulness.”*** Again, in 1 Timothy Chapter 5, verse 17, the Holy Bible also states: ***“Let the ELDERS THAT RULE WELL”***, (again referring to Pastors, but now taking in the Deacons, for they are the elders having an administrative role over the local assemblies), ***“be counted worthy of double honour, especially they who labour in the word and doctrine”***, (making a distinction between the two

classes of elders set over the assemblies, which gives us the Pastoral ministry, who labour in the Word, AND the Deacons). This lets us see, brothers and sisters, that the pastoral ministry is spoken of by God in the Holy Scriptures, and we should all be able to see it, although it is spoken of in a descriptive way, being tied to its role, which is the rulership of local assemblies, the **“overseers”** of local assemblies: **“HE that ruleth...”**; **“ELDERS that rule well...”** Saints, you must see the pastoral ministry, for we are carrying a divine revelation of the Word of the cross, and not mere letters! We are not a people for whom everything has to be spelt out in black and white, before we see the truth, for we are the Bride of Christ, the Elect Lady, the most revealed group of saints on this planet, **“the wise”** people of this end time! In Titus Chapter 1, verse 5, it is further written: **“For this cause left I thee in Crete, that thou shouldest set in order the THINGS THAT ARE WANTING, and ORDAIN ELDERS in EVERY CITY, as I had**

appointed thee.” Now I ask: What were the things that were wanting in that day? We are looking at the pastors and the deacons of the various local assemblies of the saints that had already been established, where they had none, and this is because it is not the day that an assembly is established, that it immediately has ministers and deacons set over it! The ordination of these men in that day, gives us what the Holy Bible calls, **“Elders that RULE...”** **IN THIS CATEGORY OF “ELDERS THAT RULE”, WE HAVE THE MINISTRY IN CHARGE OF THE LOCAL ASSEMBLY, “HE THAT RULETH”!** This is the fold of ministry that holds the administration of the Local Church, and that gives us the men, the Pastors, who are the overseers of the assemblies, which takes in the Assistant Pastors, as well as the Associate Pastors, for they are ALL shepherds of the assembly, Co-Pastors, and that is why their ministry outreach is to the local assembly. In other words, they are local assembly overseers, and not the general overseers,

which the other roving ministries of the Ephesians constitute over the universal body. May I add, that it is for the sake of convenience of identifying the leadership position these men hold, within a local Church rulership structure, that we call them assistant pastor, and associate pastor, for in scriptural reality, they are pastors set over the local body, co-pastors, **“elders that rule”!** And if anyone wants to challenge that, then I will tell you straight, that you have no clue to anything, but you are just carrying the letter of the Word! For despite this truth of plural men, **“elders”**, that were set over each local assembly in that day, which obviously takes in deacons, in 96 AD., in his prophetic revelation, Jesus Christ asked John to write to Seven Churches, as recorded in Revelation Chapter 1, verse 4, stating: **“John to the Seven Churches which are in Asia...”** Now, in writing to these Seven Local Churches, which set a perfect type of the Seven Church Ages, Revelation Chapter 2, verse 1, categorically states: **“Unto THE ANGEL of the**

Church of Ephesus WRITE...” This address pattern was repeated to all the Seven Churches, in Chapters 2 and 3. Yes, we all know that the local “**angel**”, or the pastor to each Local Church, whom Saint John addressed in 96 AD., and to whom he gave a copy of the Book of Revelation, set a type of the star messenger to the corresponding Church Age. The material question, however, is this: IF there was no person who was the Pastor, the Head Pastor, “**The Angel**”, the Local Angel, over the other “**elders**” who were ordained over each local assembly, why would Jesus Christ be addressing a local office that was non-existent, if it was truly non-existent?! Come on! The addressee in each assembly should have been pluralised! It should have read: “**Unto the ANGELS of the Church of Ephesus write ...**” Therefore, you must see the implication of Jesus Christ addressing seven different men, placed over seven different assemblies, despite the fact that every local assembly where they were based, had plural elders! Consequently,

brothers and sisters, each addressee gives us nothing but The Pastor of that assembly, also called the Bishop of the Church in that First Age, and according to Church History, which Wikipedia gives us, “**the first Bishop of Ephesus was Apostle Timothy, student of Apostle Paul.**” The Encyclopaedia Britannica says the same thing, declaring: “**Tradition, probably based on New Testament inferences, made him first Bishop of Ephesus, where he was allegedly martyred under the Roman emperor Nerva. One legend asserts that he was clubbed to death by a mob for protesting against the orgiastic worship of the goddess Artemis.**” He was said to have died in 97 AD. Coming to the next Church in prophecy, Smyrna, the book of the *Ante-Nicene Fathers*, which gives us Church History, tells us that Saint Polycarp, a disciple of Saint John, was believed to be “**The “Angel of the Church in Smyrna,” to whom the Master says, “Be thou faithful unto death, and I will give thee a crown of life.**” Using another scriptural term

recorded in Church History, Wikipedia states: “**Polycarp occupies an important place in the history of the Early Christian Church. He is among the earliest Christians whose writing survived. Saint Jerome wrote that Polycarp was “a disciple of the Apostle John and by him ordained Bishop of Smyrna.”** The *Ante-Nicene Fathers*, in referring to Saint Ignatius, also called him: “**Ignatius, Bishop of Antioch**”, meaning, “**The Angel of Antioch**”, The Pastor. Brothers and sisters, it is in relation to this Pastor, this local “**angel**”, that we have Assistant Pastor, and Associate Pastor, which, although these are our own terms, nonetheless, they are words that convey the reality of what obtained in local assemblies in that day, just as it obtains in the present day, for they are co-pastors! It means in essence, for this is the implication, that we cannot have two or more pastors over an assembly, without having The Pastor, the Head Pastor, over a Local Body, in a Local Administration, the same way that we have a Lead

Apostle among the plural Apostles, established over the Universal Body! Period! You just have to be able to read between the lines, because some things are necessary scriptural inferences; some things are scripturally inferred! In other words, they are reasonable scriptural deductions; otherwise, I will ask you: What are you going to do with the local “angel” of Revelation 2:1, who received the prophetic revelation of Jesus Christ from the hand of Apostle John?! So, yes, despite the fact that we have a number of men ordained over the local assemblies, we still have the pastor, the bishop of the local assembly, and as such, we can address someone as the pastor of the assembly! But as I pointed out earlier, the New Testament referred to pastors, using their descriptive role, which is why, for instance, the term “elders” was used in Titus Chapter 1, verse 5, speaking with reference to pastors, in its narrow application, even though the term also takes in the Entire Folds of the Fivefold Ministry, as well as the office of Deacons, in the general or wider

application of the term! Did you get that? I will rephrase and say it this way: We all know, speaking generally, that “elder” means an older person, or a person with old age, or a person with a long standing, or a leader, a statesman. However, in its application to the ministry, it has a dual application, for it has a narrow application to the Local Church Ministry, and a general or wider application to ALL the men making up the Fivefold Ministry. Therefore, its application depends upon the context in which the term is used, and each verse must be considered closely, to determine the application of the term “elders”. It is very important, as such, that we realise, that with respect to the ministry, there is a narrow use of the term “elders”, and there is also a general use, or a general application of the term, a wider application. In one of the texts our brother used in his book under reference, Acts Chapter 14, verses 21-23, the Holy Bible records concerning Apostle Paul: **“And when they had preached the Gospel to that city, and had taught many, they**

returned again to Lystra, and to Iconium, and Antioch, Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.” (Now watch verse 23, for it states likewise): **“And when they had ordained them Elders in EVERY CHURCH”,** (WHO WERE PASTORS AND DEACONS), **“and had prayed with fasting, they commended them to the Lord, on whom they believed.”** Brothers and sisters, these passages of the Bible confirm, that the pastoral ministry is spoken of many times in terms of “elders”, in the immediate and narrow application of the term, and we must know that in such instances, we are looking at the Local Church Administrators, even though, as I must also continue to emphasise, the term “elders” also has a wider application, or a general application, because it applies to the Entire Folds of the Ephesian Fivefold Ministry, as other verses of Scripture bear out, an example of which is Acts 15:4, which

states: “... **the apostles and ELDERS**”, giving us the apostles, and the remaining Four Folds of the Ephesian Ministry, comprising of prophets, evangelists, pastors, and teachers. Again, in 1 Peter Chapter 5, Apostle Peter declares in verse 1: “**The ELDERS which are among you I exhort, who am also an elder...**” So, we see that “**elders**” here, speak of the Fivefold Ministry. How we look at something is what makes the difference, for there is a right way to look at something, and there is a wrong way to look at it. We just have to let the Spirit of God help us to know how to look at something, for that is the Spirit of Truth, otherwise, we will look at it carnally, even though we may be sincere about it. So, my brother, in response to page 10 of your book, where you declared, “**Not one time does it say obey him**”, I ask you in return: Why do you think Apostle Paul was not only inspired to write about “**Elders that rule**”, but he was also inspired to write about “**He that ruleth**”, which gives us the pastor?! (1 Tim. 5:17; Rom. 12:8). And since in the Book of

Hebrews Chapter 13, verse 17, we are seriously admonished, “**Obey them that have rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you**”, speaking of elders, are we not also to obey “**HE that ruleth**”, which gives us the “Him”, when the Scripture also gives us “**HE that ruleth**”? Think about it, for as I must continue to warn, there is a right way to look at something, and there is a wrong way!

Church, in order to bring out the crucial place of a pastor in a local setting, a local assembly, we want to go back in time to the Old Testament, and we will start by asking ourselves this material question: Who is a pastor? And what is the place of a pastor? A pastor simply put is a shepherd. And what is a shepherd? A shepherd is the head of a flock, a man in charge of a flock, which is an assembly. At least, scripturally speaking, we all know that we cannot have sheep without a shepherd. It simply means therefore,

that we cannot have a local body of saints without a pastor, a shepherd. I repeat: We cannot have a local body of saints, a group of believers, however small, without a pastor, a shepherd, for a shepherd is a pastor. Please come with me to the Book of Jeremiah Chapter 6, and look at verse 3. In this prophetic passage, I know that God was speaking concerning the children of Israel, but it is the thought of a shepherd that I just want to take out of it. Verse 2 states: “**I have likened the daughter of Zion to a comely and delicate woman.**” But look at what the Lord now says in verse 3A: “**The shepherds with their flocks shall come unto her...**” It is the thought of a shepherd we just want to take from this verse, for as I stated, we know that God was speaking concerning the children of Israel. Verse 3 says: “**The shepherds with their flocks**” (plural). Plural shepherds with plural flocks. A singular flock gives us a body of sheep, a corral of sheep, a number of sheep that make up a singular flock. So, when we have many flocks, it is like saying many

assemblies or many congregations, and every congregation will have a shepherd, **“he that ruleth”**. That is why that verse says: **“The shepherds with their flocks shall come unto her.”** As I stated before, I know it is a prophecy concerning natural Israel, but nevertheless, we are using the thought of a shepherd that it carries, particularly because we are spiritual Israel, and God deals with us on a parallel. Again, in Jeremiah Chapter 25, where God was speaking about the judgment He was going to bring, this verse also gives us the thought of a shepherd, as it records in verse 34: **“Howl, ye shepherds, and cry; and wallow yourselves in the ashes...”** (Watch what shepherds are now called): **“YE PRINCIPAL OF THE FLOCK: ...for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.”** Verse 35: **“And the shepherds shall have no way to flee, nor THE PRINCIPAL OF THE FLOCK to escape.”** Listen to verse 36: **“A voice of the cry of the shepherds, and**

an howling of THE PRINCIPAL OF THE FLOCK, shall be heard: for the Lord hath spoiled their pasture.” What was Prophet Jeremiah saying here? He took the shepherd of each flock as the principal of that flock, which simply means that he is the head of that flock, the one in charge of the flock. So, I ask you this morning, what is the principal of the flock? That is the pastor of the flock, for he is the head of that Church, the local bishop! In Numbers Chapter 27, it records from verse 15: **“And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, SET A MAN over THE CONGREGATION.”** Our brother, in effect, would have challenged Moses on this issue in that day, warning: *“Brother Moses, you are asking for a Nicolaitan spirit. How can you ask for that, when, aside of the Prophetic Ministry, there are many Priests and Levites on the ground in this Threefold Ministry? Do you forget that it is a Threefold Ministry that the Lord has set over His people? How can you make it one man? You are taking away the place of the*

other men in the ministry. That is Nicolaitan!” I say it like that but in love, and to make a serious point! I have to say it like that, because in that day, there were many Priests and Levites on ground, and yet Moses still asked that a man be set as a shepherd over the entire congregation of Israel, a request which did not take away the place of all the other men in the ministry, and neither did it take away their service or their input! As a matter of fact, there was a high priest on ground in that day, who was Eleazar, the son of Aaron! Yet, Moses still prayed, knowing the ways of God, the unchangeability (immutability) of God, declaring in verses 16-17: **“Let the Lord, the God of the spirits of all flesh, set A MAN over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as SHEEP WHICH HAVE NO SHEPHERD.”** He was asking for a shepherd, the principal of the flock, because the shepherd is

the principal of the flock! Now pay attention to the absolute, infallible, and unchangeable truth, which this verse sets forth. **It simply means that WE CANNOT HAVE SHEEP WITHOUT A SHEPHERD,** somebody who is in charge, under the invisible God, **BECAUSE THERE CAN BE NO VACUUM IN THE LEADERSHIP OF THE PEOPLE OF GOD!** Period! And although this Scripture in reality gives us a successive standard bearer, a lead ministry, a national shepherd, a man set over the Entire Nation of Israel in that day after Moses, and one who stepped right into the shoes of Moses, as a continuing lead ministry, nevertheless, it also establishes an absolute principle of truth, that you cannot have sheep without a shepherd, bringing it to a local level. I repeat: When we transpose this truth into a local assembly setting, it simply means that a local assembly must have a shepherd, for just as we cannot have sheep or a flock without a shepherd, speaking in relation to the universal body of Christ, which gives us a lead ministry, so also, we cannot

have sheep without a shepherd, in relation to a local body of saints, which gives us a pastor, who is the shepherd, ***“the principal of the flock”***, whom the New Testament refers to in Romans Chapter 12, verse 8, as: ***“HE THAT RULETH”!*** Period!

Brothers and sisters, the lack of local shepherds; the lack of pastors in the assemblies that were newly established in the First Church Age, along with the lack of deacons, was the reason Apostle Paul sent both Apostles Timothy and Titus, to set pastors in place over the body of saints, a truth we saw earlier, as recorded in Titus Chapter 1, verse 5, which records: ***“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ORDAIN ELDERS in every city, as I had appointed thee.”*** Please also note, that the men he referred to as ***“elders”*** in verse 5, in laying out the requirements for them from verse 6, and coming to verse 7, he now referred to them as ***“bishop”***, declaring: ***“For A BISHOP must be***

blameless, as THE STEWARD” (OR SERVANT) “OF GOD.” And in order to let us know precisely what position of ministry these bishops (or elders) occupied in the Fivefold Ministry in that day, in its narrow application, that is, in its immediate application to the things that were wanting in that day, 1 Timothy Chapter 3, brings it out clearly, stating from verse 1: ***“This is a true saying, If a man desire the office of A Bishop,”*** (which in this case was a pastor, men to be set over assemblies that lacked a shepherd in that day), ***“he desireth a good work. A BISHOP then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, APT TO TEACH; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity.”*** (Please note what Saint Paul now states, for it is the decisive factor, as it lets us know that they were indeed pastors, shepherds, in its immediate

application, its narrow application. Verse 5 plainly declares): ***“(For if a man know not how to rule his own house, how shall he take care of THE CHURCH OF GOD?)”*** This proves that the men were shepherds (pastors), for that was what was lacking, along with the office of deacons, and that was what he sent Saints Timothy and Titus to put in place, where it was wanting, because we cannot have sheep without a shepherd, a live shepherd! There were assemblies without pastors in that day, over which they only had a few brothers standing in the gap, which was also why he warned Timothy against partiality, and also not to lay hands of ordination on any man suddenly, but to let the Holy Spirit guide him! 1 Timothy Chapter 5, verses 21-22, says so! And as we saw earlier, it was also to Pastors, Seven Pastors or Seven Bishops, of the Seven Local Churches of Asia Minor, that Apostle John, in 97 AD., delivered the Book of Revelation to! Therefore, we must see from the Holy Scriptures, that a shepherd is the principal of the flock, which

simply means that he is the head of the flock, a local flock, a local assembly, all under Jesus Christ. We brought out a message in the Scribe Magazine, titled, ***THE UNSEEN HEADSHIP OF JESUS CHRIST***. It lays out the truth, that the present headship of Jesus Christ is an unseen one, being invisible, because he is not here in his body of flesh to be the visible physical head; he is up there in heaven, hidden from the human eye. Therefore, the unseen headship of Jesus our Lord, is being expressed on earth over the Universal Bride, through the Ministry head, the visible Ministry head, which he (Jesus Christ) has established over the general mystical body, and that gives us the Ephesian Fivefold Ministry of apostles, prophets, evangelists, pastors, and teachers. They constitute the Head of the Bride of Christ Universal, all under the headship of Jesus Christ, our True Head. Furthermore, saints, when we look at this headship, apostles have also been established as the head of the Fivefold Ministry, and as I must continue to emphasise, they are roving

ministries, even though they will all certainly have a local base, a local Church base, which is their home Church. The truth remains, however, that they are set over the universal body, and not just over a local body, and they will move from place to place, from region to region, or from nation to nation, as the Holy Spirit directs. Are you with me? Prophets are in the same shoe, for they are also roving ministries, sent to benefit the entire body of saints, as the Lord will also lead them. That is why in the Book of Acts, we see prophets roving from place to place, as the Spirit directed them, edifying the body of saints, like Prophet Agabus, who, when Apostle Paul was in Caesarea, came down to him from Judaea, and simply picked up Saint Paul's girdle, and gave the Word of the Lord: ***“Thus saith the Lord, whoever is the owner of this girdle, such and such will be done to him in Jerusalem. The Spirit says he should not go to Jerusalem.”*** (Acts 21:8-14). It means in essence, just as I said before, that the office of an apostle, and that of a prophet, is not what every local assembly

will have, although the gift of prophecy will be expressed in every local Church, before this thing is over. Every local assembly will not have an apostle, and neither will every local assembly have a prophet. They will not, which was also why in Acts Chapter 15, two prophets, Judas and Silas, were sent by the Apostles in Jerusalem to Antioch, with Saints Paul and Barnabas! Every local assembly will not even have an evangelist, for that is also a roving ministry! That is why in the New Testament Scriptures, we can count the number of evangelists that were mentioned on one hand: Philip the Evangelist and Stephen, even though the saints definitely had others, who went up and down the whole place holding revivals, as led by the Spirit of God. The same applies to Teachers, for we are not going to have teachers in every local assembly of the saints, except for the pastors, who are the shepherds. Brothers and sisters, these four ministries are roving ministries, even though every man in the ministry will have a home assembly, a home Church, the place

where they worship, which is their base, and to which they will return after their missionary trips, and where their families also reside. The truth is that each of them will have a local assembly where they worship, from whence they started out, because in our day, at this end time of restoration, for instance, God will not produce an apostle from the blues. He may be the pastor of a Church, or just one of the local ministers, before God puts him in the apostolic office, just like I am the pastor of this local Church, before God moved me into my apostolic office, and now we also have Brother Victor Cole-showers as our pastor, a co-pastor. Similarly, Brother Jackson was also the pastor of Faith Assembly, before God moved him into his apostolic office, and James Allen also became pastor, as well as Bud Thompson, both who were co-pastors. Come on! Brother Branham was the prophet, the Elijah to this age, but he was the pastor of the Branham Tabernacle, because he started that Church, before Brother Orman Neville later came on board as pastor, co-

pastor. So, several apostles, no doubt, will start out as pastors, because assemblies will be started by them. Moreover, as we saw in the Book of Acts, apostles established Churches under their ministries, as they took the Gospel everywhere, and Churches were planted as a result of the mass conversions that followed. As we all know, and as I stated earlier, it is not the day a Church is established, that a pastor will be set over it, and that was why Apostle Paul pastored the Ephesian Church that he established, for about three years, as Acts 20:31 confirms, before turning the leadership of that local assembly to Saint Timothy, as Church History confirms, making Timothy its first official pastor, till he died a martyr's death in 97 AD. That was also why, time having come and gone, Apostle Paul directed Apostles Timothy and Titus, as he was moved by the Spirit of the Lord, to go to all those Churches, and set in order things that were wanting in that day, ordaining ***“ELDERS in every city”***, ***PASTORS*** and ***DEACONS***, over God's people, and he gave

them a blueprint, and so, we see exactly how it was done. (1 Tim. 3:1-13). Remember, we are not talking of what goes on out there in the religious world, where every idiot gets up one day, simply because they desire the ministry, or maybe they have been looking for a job, and when after a long time they have failed to secure one, they then decide to become a pastor, or an evangelist; or one man, having failed his exams, and is thrown out of college, simply decides that the ministry is the easy way out, the avenue for his meal ticket. Are you listening to me? We are not talking about all those nonsensical ministries; we are talking about the ministry within the true body of Jesus Christ. That is not to suggest or say, that every apostle will start out as a pastor though, for that will not necessarily be the case. But nevertheless, every apostle will have a home Church base, for apostles will not drop down from heaven, and neither will prophets, evangelists, and teachers! As I must continue to reiterate (repeat), when we look at the ministries of an apostle, a prophet, an evangelist,

and that of a teacher, they are all roving ministries, and God will move them from place to place, to bring revival to the body of saints, and they will not be too many, and neither will they be too few: They will be just enough and well equipped, to do a splendid job! That was why, brothers and sisters, when the Lord led Philip the evangelist to Samaria, and he brought a great revival to that city, the Lord also directed him to go somewhere else, right in the middle of that revival, to meet a lone man, the Ethiopian Eunuch, as recorded in Acts Chapter 8. And because he was obedient to the leadership of the Spirit, the Spirit of God carried him from there, literally, giving him a divine ride, after he had baptised the Eunuch, and transported him to another place, and Philip just found himself in Azotus, and he continued preaching, as it is written in verse 39: “... **the Spirit of the Lord caught away Philip, that the eunuch saw him no more.**” And may I say that those days are coming back. If he needed a visa, God certainly just gave him one that day, for he did not need one, as God

breached the border control, neatly and supernaturally, and without leaving a trace! Halleluiah!

Church, one fold of ministry which every local body must have, and will have, is that of a pastor, a shepherd, and I say that in its collective application, because it takes in co-pastors, aside from the office of deacons, who are also elders. One ministry that is constant in every local assembly is that of a shepherd, the man who is the pastor of that assembly. And that is why the pastors are the feeders of the local body, and they will be doing a lot of teaching, in order to fulfil their role as the feeder of the local body of saints, as that is what their office demands! That is precisely why it is scripturally required that they must be “**apt to teach**”. (1 Tim. 3:2). So, I ask you, who makes the ministry head of a local body? We are looking at pastors, for they are responsible for the administration of the local body! They are the ministry head of the Local Church, under Jesus Christ, because Christ is not here physically for anyone to follow his headship, as his

headship is unseen; he is not physically here to administer a local assembly. So, the Lord Jesus has to have men that he is using, to express his headship over a local body of saints, men who are yoked to His leadership, and men who are subject to the absolute rulership of the Scriptures, because their leadership or rulership over an assembly, is strictly by the Scriptures, and according to the Scriptures, and not with their canary brains, and that gives us the rulers of the local assemblies, which are the Pastors, supported by the Deacons. Brothers and sisters, I am making a point, and that is that, when we look at the Fivefold Ministry, there is one fold of ministry that every local assembly will have, by the time the original ministry is set in place, and that gives us the pastors, **IF** at all they do not also have men occupying the other folds of ministry in their midst. Every God ordained local assembly will have at least a pastor. There will be apostles in the midst of some assemblies, and there will be prophets in some assemblies, and there will also be

evangelists as well as teachers in some Churches or assemblies, whilst in some other assemblies, you may have men that occupy a few, or even the entire folds of ministry. Are you with me? But the fact remains, that four of these ministry folds are roving ministries, and as such, God will move them from place to place, as the need arises, and as the Lord leads, for there will definitely be a sufficient number of these men to do the job, which will be a marvellous job! But one ministry that remains constant for a local body is that of a shepherd, and that is none other than the pastoral ministry, for the pastors are the shepherds. Hence in the Book of Jeremiah Chapter 3, what did the Master promise? The Lord promised in verse 15: **“And I will give you PASTORS according to mine heart, which shall feed you with knowledge and understanding.”** Can I hear Amen? Yes! This is the promise of the Lord. In its spiritual application, the Lord will give the elect Bride saints, faithful pastors, pastors after His heart, pastors who will feed God's children with the

knowledge and understanding of the truths of Jesus Christ of the Holy Bible that we have received, that they may be **“established in THE PRESENT TRUTH”**. The Lord gave this promise, because many pastors are not faithful in feeding the flock with the revealed truth, which alone has life giving power; they are most unfaithful. Hence, the Lord also stated in Jeremiah Chapter 10, starting from verse 20, for a background: **“My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.”** God is lamenting over the pastors that have wrought nothing but havoc upon the children of Israel; pastors who have failed to nurture the children of God with the Word of God. Verse 21 is where I am going, and it records: **“For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, AND ALL THEIR FLOCKS SHALL BE SCATTERED.”** All these Scriptures let us see that a shepherd is not only

a feeder and nourisher of the flock, he is also the keeper and defender of the flock, the local body. This puts pastors in charge of their local assemblies, for they are the head of the local assemblies. And somebody must be in charge, for you cannot have sheep without a shepherd. *“But Brother Amos, what if a pastor has an apostle or a prophet in this local assembly, is he set over them as well? How do you see it, Brother Amos? Does it mean that the pastor there is the head of that apostle?”* Now, listen very carefully. The pastoral ministry being the head of the local assemblies, does not set them over and above apostles and prophets, even if they have such calibre of ministers in their local assemblies. In the first place, the ministry and office of an apostle is one with a universal application or scope, for it goes beyond a local body of saints, just like that of a prophet, which is a roving ministry, and further like that of an evangelist, because we are speaking of the Gentile Bride, which is a universal body of people. However, all these folds of ministry must and

will have a home assembly, where they are based, and where they fellowship when they are not on a missionary trip, a place where their families reside. On the other hand, and in total contrast, a shepherd or pastor is established solely over his local flock, for he is sent just to his little flock. Brothers and sisters, the office of an apostle is obviously higher than that of a pastor; but the fact also remains, that every local assembly is under the leadership of the pastors set over it. This does not submit an apostle to the headship of pastors, but it just means that on local matters, on local issues, the pastors handle them, being the local administrators, for local issues are handled locally. If, however, the matter is beyond the ability of the pastors in charge, or if it is a matter that touches on doctrine which they do not fully grasp, then, they should turn the matter over to the ministries that are above them, for resolution, and they should come together to deal with it, allowing the apostles to settle the matter by the apostolic revelatory

authority they wield. Yet, a good number of apostles will be men who are already pastors over flocks. Nevertheless, on a local level, somebody has to take charge, and that is the pastoral ministry, particularly when roving ministries are away, for the pastors handle local issues. But when it comes to scriptural issues, and the revelation of God's Word, every shepherd will know to look to the apostle, because the pastors we are talking about are certified original seed ministers, who understand and bow to apostolic headship! However, the fact remains that somebody has to take charge of the local body! That is why I said, although you will find apostles who may not be pastors, more often than not, a lot of the apostles will already be shepherds, because God creates such platforms for them to grow in, and in which to learn and gain the necessary experience, and be tutored, in order to be able to serve in a higher calling, which is the apostolic calling, which is the highest calling in the Ephesian Fivefold Ministry. The apostles will already be men who are functioning

as shepherds over flocks. And even if they are not, they will be men who are already ministering somewhere, in order for the grace of God to blossom, for God to be able to put them in that position of leadership, where they become apostles: Because God is not going to place a man as an apostle, who has not been proven, and who has not shown himself worthy of leadership over the entire body of ministry! In situations where in a local body, God raised up men to step into the office of an apostle, as God did with Timothy and Titus, and with John Mark, Church, that does not take away from the place of the pastors, as the men responsible for that local body. It is just recognising that in a local assembly, the pastors are the ones in charge of the local assembly; but all local assembly leaders are subject to the rulership of apostles, and that is revelatory rulership, not administrative. However, the fact remains that local matters should be handled and will be handled locally, and that places local matters under the judgment of pastors, and as such, in local matters,

the pastors are at complete liberty, for they will do everything according to the apostolic revelation that we have received today, from the pages of the Holy Bible, because we have no authority over the flock, other than that which the Holy Bible gives to us. Therefore, no true shepherd is going to do anything outside the Word of God; he will not rule contrary to the Word, for he will be totally subject to the rulership of the Holy Scriptures, which is the Absolute of a true believer. MOREOVER, THEY WILL RECOGNISE THE OTHER MEN IN THE MINISTRY, WHO ARE BASED IN THEIR LOCAL ASSEMBLY, AND THEY WILL WORK TOGETHER AS ONE, IN NURTURING THE FLOCK, FOR THE MINISTRY IS ONE, AND THE BODY IS ONE. THEY WILL UTILISE THE GRACE THAT IS UPON THESE MEN, FOR THE BENEFIT, THE GROWTH, OF THE LOCAL BODY. Therefore, the issue is not even about who is greater, for we must all be ruled by the Scriptures, and we must all submit to one another; the question is about who takes charge

over a local body of people, at any point in time. Look at it this way, and this is just an example, and I give it, knowing that the natural sets a type of the spiritual. In all nations around the world, we not only have federal governments, we also have state governments, as well as local governments, for it is a three-tier government. What if the president of the nation visits his home state, are you saying that he will take over the work, or take over the authority of the state governor, or even that of the local government secretary or chairman, simply because he is their head? Of course not! Why not? It is simply because the governor is the man in charge of his state, not the president, and as such, the governor is at liberty to rule that state as the constitution allows him to! Period! Therefore, when the president visits, however long he stays, he understands the place of the governor over state matters, and he allows his leadership over the state to flow unhindered in that respect, because they all have their authority and place of application! And no doubt, the governor will

relate to the president with love and respect, and he will bring to his attention the needs of the state which he feels the president can help them with! The main point, however, is that the governor will be allowed to rule over his state, as the constitutions invests that authority in him, and the president will also give him encouragement and support where necessary, because it is all about the progress of the people! When a doctrinal matter developed in Antioch, as recorded in Acts Chapter 15, the matter was taken to the apostles, and the ministries (the elders), all came together to debate it. Please note that only the apostles spoke in that meeting, in determining issues of truth, for all other folds of ministry present, recognised the apostolic authority that they held on doctrinal issues, and so, they did not even try to say anything! And when Philip the evangelist was led by the Lord to carry out a revival in Samaria, he knew exactly where to stop, and to call for the apostles in Jerusalem, and Saint Peter, the Chief Apostle to the Jews, along with Apostle John, came, in

order that they might pray for them to receive the Holy Spirit, as recorded in Acts Chapter 8. Saint Philip did this, because the Early Church Ministry ALL understood and respected headship, for each man knew his place, being original pure seed ministry, the very kind of ministry which the Lord will reproduce at this evening time, for the elect Bride universal. Consequently, there will be no jostling in the original ministry of the true Bride. Apostles, prophets, and evangelists, who may be resident in any local assembly, will allow the pastors to do the work of shepherding their flock, and they will work together with them as one, for the body is one! But knowing that they are also on ground, before they take off again on missionary work, the pastors will only be too happy to utilise them to preach, as they feel led of God in their heart, knowing the level of grace that is invested in their ministries, for the edification of the Bride of Christ, a grace the local assembly also needs, and they will take advantage of their current availability. I say that, because the parish of these

roving ministries can only be regional or global, as the Holy Spirit determines and leads, for they certainly have their parish, which is a much wider one to that of shepherds, be it regional or global. As I said, the pastors will certainly involve them in matters affecting the local Church body, particularly where the local assembly can utilise the grace of God upon their lives, because the entire folds of ministry are there for the blessing of the entire body of saints, and their ministry services will certainly be utilised by the children of God, on various levels. I know that these things are outside the ambit of my message, titled, **ORDER IN THE CHURCH**, which is really the message we are taking, but we had to go down this route because of our brother's email, in order to help him, although it is also necessary that we all know who oversees a local assembly, and that is the local **"elders"**, giving us pastors and deacons. Period! Brothers and sisters, at this end of time, and in this ending move, it is crucial that we know how to look at the Ephesian Fivefold Ministry, particularly as it relates to a

Local Church Body, for we must know precisely who is in charge of a Local Assembly; we must know **“he that ruleth”**; **“elders that rule...”** (Rom. 12:8; 1 Tim. 5:17). I hope that is clear to everyone.

Continuing with our message, titled, *ORDER IN THE CHURCH*, and coming back to our central thought recorded in 1 Corinthians 14:26, which states, **“every one of you ... H A T H A DOCTRINE”**, which is the second phase of Church service, and which comes right after the song (worship) service, the material question now is this: Who determines the one who preaches? That is the issue! Now please hear me well, and this goes without saying, for it is a given, and it makes absolute common sense. Where you have a local meeting, the pastor in charge of that local Church body, the man who is the shepherd of that flock, is the one responsible for determining, under God, who does the preaching in any given service! And if there is no pastor, then, the brother standing in the gap over that local assembly,

pending the time that God will place a shepherd, is the one responsible! For example, if we are going to have a meeting on a Tuesday, a midweek service, as the shepherd of this Church, I determine under God, who will preach on the Tuesday. It does not make me anything, but the truth is that the preaching of the Word cannot be thrown in the air, and we say: *“Oh, well, let us pray about it, and see whom the Lord will use, or let us vote to see who preaches.”* So, when we pray, how do we know what the Spirit wants? Who determines it? In an assembly where there are three or more preachers, one brother may feel that he should do the preaching next Tuesday. The other brother may also feel it ought to be him, and yet, the third ministering brother may also feel moved in his heart, to take a message that has been pressing upon his heart on that day. So, I ask, who does the preaching, and how do we determine who the Spirit wants? Which of them is being led by God to preach, because they all individually feel led? Just how do we determine who preaches on Tuesday?

“Brother Amos, the Spirit will lead.” But how do we determine that?! Are we to hang in suspense? My! So, how do we determine that Spirit leadership? Through whom does He lead? And what is the basis for ascertaining it? Brothers and sisters, God does not lead His Church as if we are into gambling! This way is not a way of gambling, and neither is it one of carnal so-called leadership, for there is certainty to God and to His ways! God is a God of direction and purpose, and He is perfect in all His ways, and as such, He is not a plan-less God, for He has a divine plan! It is men that leave things to chance; God is not a God of chance! All His works are known to Him from the foundations of the world. Common sense will tell you, therefore, that someone has to be responsible for the local body, and whoever is responsible for that local body, whether as a shepherd, which is a pastor, or as a brother merely standing in the gap, is the person responsible for determining who preaches in that local assembly, all under God. Because he is the principal

of that flock, the man responsible for the overseership of that local body of saints! Period! That was why, when Brother Branham was laying out the Church Order, he declared in the C.O.D. book: **“The Holy Ghost has made me AN OVERSEER OF THE FLOCK, then it's my duty to tell you the Truth.** He said that, because he and Brother Neville were the ministers in charge of the Branham Tabernacle, the **“overseers”**, and even then, Brother Neville was the Assistant Pastor, whilst Brother Branham was The Pastor, as somebody had to be The Pastor! Hence Brother Branham added: **“And I'm very grateful to Brother Neville; he heeded to the Truth”** of the correction Brother Branham gave him. Therefore, whosoever is responsible for a local assembly, whether as pastor, or as a brother standing in the gap over that assembly, is the person responsible for determining who preaches in that local assembly, all under the headship of Jesus Christ. *“Oh, Brother Amos, that cannot be, for where are we putting body*

work?” What is body work? How do you apply that? Brothers and sisters, in every local assembly, it is the shepherd, or the brother standing in the gap over that Church, that determines who preaches, under the Spirit of Christ. *“Brother Amos, if in a meeting that has been pre-arranged, two or three other ministering brothers turn up, what do we do?”* They will sit and enjoy the service! Why must they have to preach? Why must they preach? *“Oh, we have to observe body worship, Brother Amos.”* So, in a singular service, must every minister preach or say something? Come on! Some things do not make sense! I do not care how many quotes of a man you carry: Every preacher cannot speak in one lone service! Somebody has to do the preaching, and as long as truth is established, and the saints are blessed, that is what matters, because it is not about individual men! But remember, this is even in a situation where ALL the men who are attending that particular meeting, are all believing the same thing, and are all standing for the same truth, following the

same light. Why do I say that? Come with me to the Book of Prophet Amos Chapter 3, which clearly stipulates in verse 3: **“Can two walk together, EXCEPT THEY BE AGREED?”** That is a simple and straightforward rhetorical question, that is, one that is more of a statement than a question, as he is firmly saying in essence, that TWO CANNOT WALK TOGETHER UNLESS THEY BE AGREED, and the agreement has to be on the strict basis of the Word of God! 2 Corinthians Chapter 6, also tells us in verse 15: **“And what concord”** (or agreement) **“hath Christ with Belial? or what part hath he that believeth with an infidel?”** What concord has truth with error? Absolutely none! Consequently, if you take the warning of Prophet Amos here, and marry it with the writings of Apostle Paul to the Corinthians here, it is absolutely certain, that two cannot walk together, except they be agreed on the strict basis of the revelation of the Holy Scriptures. What these verses of Scripture imply in essence, is that if

we are in the Church service, and a recognised ministering brother comes into the Church, let me tell you now, IF he is not following this revealed way, this continuing light of the Holy Bible, and we are not standing for the same truth, I will be a fool to ask him to come and preach! Inviting him will not be body worship, or body work, but utter foolishness! Because it is written: TWO CANNOT WALK TOGETHER EXCEPT THEY BE AGREED! By the time he comes with his own load of garbage, he will wreck everything you have built for years, and go home! Brothers and sisters, all it takes is just a few minutes, and in a few minutes, he can destroy what has taken thirty years to build! We must bear in mind that it is difficult to build, very difficult to build, but easy, very easy to destroy. That is why there is wisdom that must rule the pulpit, that unless the men are standing for the same truth, preaching the same thing, you do not invite them to preach, for this is not a game! If you do that, it will show that you are a fool, for you are opening the minds of your congregation to a

preacher whom you cannot determine what he is standing for, what he believes, and what he preaches! You will be a fool, and an unfaithful shepherd, to open the hearts of your congregation, to open the door of your assembly to a man who you do not know where he is coming from! You will be a fool to do that! I say that sternly, to show the seriousness of what we are dealing with, for this is not a game, and neither is it a political rally! That is why, if I do not know where you stand, this is one pulpit you will never smell, except you are a ministering brother who has professed over time to be standing for this truth, and you are not in my country, for me to be able to determine how sincere you are. Consequently, if you visit us in Nigeria, then I will put you on the spot, and bring you to the pulpit, to see what you have, and to see where you stand, that I may know exactly what spirit you are made of. And when you come here, and you show yourself unfaithful, you will never smell this pulpit again! That will be the first and last time you will stand on this pulpit! Because we do not play with the pulpit, for it is most

sacred! How do you bring a man to preach over your pulpit, exposing the hearts of God's sheep to one who may be a wolf?! Hence, you must be careful enough to first find out what the man believes! You must know where a man is standing, in order to open the pulpit to him, otherwise, you are opening the door of the hearts of the flock of God to a man you do not know, a man who may be a wolf in sheep's clothing, a potential "robber"! Then you show that you are unfaithful, "*an hireling*", one who does not care for the welfare of the flock, and I say that, because this is not a game! This is not "*Marco Polo*", a game where a person with closed eyes, seeks to catch other people in a swimming pool! That is why, brothers and sisters, IF I know where you stand, and I know that you are not standing for the Continuing Truth of the Holy Scriptures, you are welcome to this Church, for we will not shut you out. I can even acknowledge your presence out of courtesy. However, this pulpit is a place you will not come near, as there is absolutely nothing I will ask you to come here to say, let

alone preach, for it is too late in the day! That is not "**Nicolaitan**"! That is exercising spiritual sense, spiritual vigilance, for God expects me to be militant against all untruths, and against anything that has the potential of destabilizing the faith of the people of God! And if you do not like that, tough! I did not ask you to come: The door is open! You can go! It is not for nothing that we have been called unto separation! This is not a game, and I will not open the hearts of God's precious souls to potential wolves in sheep's clothing! Until I can determine this crucial fact, by keeping this pulpit, I am keeping your souls, for that is what I am doing in essence, as I am expected to guard the gate of the assembly! Please, do not play friendship or politics with the pulpit. It is not what you use to entertain people, for it is not for entertainment! This is about issues of life eternal, for it is about our eternal destiny, and as Jesus Christ seriously warned: "**Beware of the leaven of the Pharisees and of the Sadducees**", for "**A LITTLE LEAVEN LEAVENETH THE**

WHOLE LUMP." (Matt. 16: 11; Gal. 5:9). Brothers and sisters, I hope you clearly understand me this morning, for I am making a serious point. Two cannot walk together unless they agree, and the basis must be that we believe the same thing. Church, in the Branham Movement, every man in the ministry has his own say, every man has his own revelation, his private interpretation of the Scriptures, and every man is his own leader, and that is precisely why the Branham Movement is in utter confusion, mass confusion, as we speak! They know it all, and as such, you cannot tell them anything, which is why they are in an extremely sad state, an apostate state! And when they come, they want to speak; they expect to be allowed to speak. But what exactly do they want to say? What are they going to say to a people that know much more, and much better than them, people who are following the Continuing Light of Jesus Christ of the Holy Bible?! They want to speak to people who know the Holy Bible much more than themselves; they want to preach to a people, whose

rich and deep revelations, they themselves have no clue about! Just how do you feed the Elect Bride of Christ, without the light of the Bride? Come on! What exactly do you want to teach a people who know much more than you do? How do you preach to the eagles of God, who feed exclusively on the Fresh "**Carcase**" of the Word, a "**Carcase**" you know absolutely nothing about, for you have never smelt it, let alone tasted it yourself? Come on! Here comes an end time message preacher, say for instance, a man whom all he sees and believes, is the nonsensical teaching that says, "**seven thunders are seven virtues**". He steps into an assembly of saints following the Continuity light of the Word of God, and he wants to preach, or be allowed to say something. The question is, what exactly does he want to say? That is the point! And what is he going to preach? You think that we are going to accept all that Joseph Coleman junk?! You are wasting your time, because we have better things to do with our time! Yes, he is welcome to service, but there is

absolutely nothing he will be saying in Church, to the body of saints, and neither is there anything that he will be asked to do either. Period! The same applies to all these men, who, all they see is the prophet to this Age, for they will not acknowledge that God is doing anything through any other man, for as a pack of unbelievers, they blatantly declare that Brother Branham preached it all, when the message of the prophet itself plainly states otherwise, apart from the scriptural fact, that such a declaration is warped, being totally Anti-Word, and amounts to an open declaration of unbelief! The same applies to all these men who only want to acknowledge the chief apostle, Brother Raymond Jackson, for they are blatantly denying a current apostolic leadership, as if it ended with Brother Jackson, when the man himself pointed forward in many of his messages in 2004, and he even pointed forward to another lead ministry in an open Convention at Faith Assembly, on April 24th 2004! These pack of unbelievers! I ask you: Just how can you take away the

current leadership of God?! These men are only hypocrites and game players! Saints, the absolute fact remains, that you cannot ask a man you do not know, and whose stand you cannot determine, to preach to God's people. That will not make spiritual sense, for it amounts to a total lack of wisdom and understanding, and it is a mark of unfaithfulness to God, to His Word, and to the people of God, whose souls have been placed under your care! Full stop! In Acts 14:23, the ordination of elders, which in the main, although not entirely, but in the main, takes in the ordination of pastors and deacons, has absolutely nothing to do with the issue of who we are to allow to speak to the revealed eagles of God! The day is so far spent, and palpable darkness has engulfed Christendom, with evil and chaos on every hand, and we are now facing the imminent prospect of the introduction of the Pope of Rome, the Antichrist, as the head of the European Union! Therefore, we need to be careful, very careful; we need to guard the gate, for

God is counting on us to be faithful, in view of the onslaught of the enemy of our souls! The time does not allow for spiritual liberalism and compromise, but for total vigilance and firmness: it demands an unshakable, uncompromising, and militant stand, against ALL untruths, anything and everything that is contrary to the true revelation of the Holy Scriptures! And speaking about the Holy Scriptures, the Holy Bible, saints of God, I want to seriously advise, that you stay with the Old KJV (King James Version) of the Bible, particularly the Old Scofield KJV Bible, and NOT ALL OF THESE DOCTORED, WATERED DOWN, NEW VERSIONS, NEW TRANSLATIONS, instruments of confusion and divestment, which the devil has engineered to be created, such as the NIV (New International Version); the NKJV (New King James Version); the New Scofield; the NLT (New Living Translation), and ALL other so-called New Translations, which either adds to, takes away from, waters down, or twists, the original message of the Holy Bible,

for Satan is doing all he possibly can today, to water down the Holy Bible, in order to nullify its effectiveness! Let the eagles of God stay with the Old King James version of the Holy Bible, particularly the Old Scofield King James version of the Bible. That is a solemn warning, and solemn advice, for the days are evil; they are perilous times.

Church, let us zero in on the meeting in Georgia, and conclude our consideration of the second segment, or the second phase of Church service, which is the most sacred part of service, which is, ***“EVERY ONE OF YOU... HATH A DOCTRINE”***, which gives us the Preaching and Teaching of the Word of God. Brothers and sisters, the very fact that in that day, Brother Wilbur Jordan, Brother Bobby Dodson, and Brother Grear Milton, and the rest of the saints, did not know what Brother “X” was standing for, was enough basis for them not to call him to say or do anything. All they were obligated to do, was to greet him and appreciate his presence, making him feel welcome, and they did

just that! They were not under any obligation to do anything more, for as I stated earlier, the ordination of plural elders in Acts 14:23, had absolutely nothing to do with it! Therefore, it was not ***“Nicolaitan”*** not to invite a fellow ministering brother to say or do anything, when they did not know his stand on issues of truth, and we are talking about ***“The Present Truth”***! That is Amos 3:3, in perfect scriptural projection! Meetings are not set with the objective of entertaining ministers, and neither is it for making them feel happy. It is set with the sole objective of the edification of the general body, except it is strictly a meeting of ministering brethren, where ministerial issues become the main objective. Consequently, if I attend a meeting, indeed any meeting, I do not have to be asked to say or do anything. I just go and enjoy myself in service, and be blessed by other men, for I do not have to talk, because it is not about me, but about the body, and that is the truth! And in any set meeting, somebody has to lead the worship service, and somebody also has to

preach or teach! Speaking about that meeting, my brother asked me: ***“Where is the working of the Spirit?”*** You tell me! And what is ***“Nicolaitan”*** about that?! Somebody must lead the worship service, and they cannot call a stranger to do that! Somebody also must preach in one lone service, and you do not throw the pulpit open, and ask a brother you do not know, to come and say something, except, probably, to greet the Church; but even with regards to that, we must be very careful. Why do I give this warning? Listen closely to what I now say, for the Lord expects us to be wise. Many years ago, a visiting brother related a dream he had to me concerning ***“Bible Land”***, and because of its beautiful prophetic application to this Move, I wanted him to share the dream with the Church himself. So, I asked him during Church service, to come over to the pulpit to share his dream, and the brother came here to do absolute nonsense! He even asked another person to come and stand with him on the podium, and they carried on before the Church, in utter disregard

to why he was standing behind that pulpit in the first place! The brother took advantage of the privilege he was given, all because he was asked to give a simple testimony, and he turned the whole thing into a circus, a show! Saints, I regretted doing it, and I said to myself, I will never do that again! Saints, sometimes when you ask a person to give a simple little testimony, that is when they want to do their own little preaching, leaving you just perplexed about their attitude, and what can you do in such situations, but simply look on, and let them finish their stage performance, their showmanship, because that is what it becomes. On another occasion, I asked ministering brothers to step up on the podium, and to simply introduce themselves to the congregation, that is, to tell us their names, and greet the Church, and they turned it into something else; all because people never keep to the script; they never follow instructions, but take liberty for licence! If men in the ministry do not know how to follow simple instructions, just how can they teach

their own congregation to follow instructions? Think about it! The point I am making is this: We must be careful who we put behind the pulpit, for as I stated earlier, and it is the honest truth, if a pastor is not careful, what has taken him many years to build, can be destroyed in just one meeting, by allowing a wrong vessel in his pulpit. That is the point! That is precisely why we must guard the gate, and the pulpit is the gate to the heart of the people; it is the gate to an assembly, any assembly! At other times, it is the fact that men just do not know how to put things in proper perspective! Moreover, what a good number of these men think about, is self, for it is all about them, and not about the body. However, Everything in Church service is about the body; otherwise, we can all stay home and sing and pray individually. But in here, when we come together, it is about the body, because the good of the body supersedes individual desires, because it is not about individual desires, but about the general body. My brother accused Brother Jordan

who preached, and Brother Dodson who led the song (worship) service, of being lords over God's heritage, just because they did not ask him to preach, or to say something. Come on! But if he had preached, or if he had been allowed to say something, then I suppose, they would not have been Nicolaitan! I do not say that to be mean or rude; I say that to make a serious point, and to jolt my brother, because my brother should see something! The real question is this: What is it to be "**Nicolaitan**"? What does it mean to be Nicolaitan? To be Nicolaitan is to rule people contrary to the Holy Scriptures; or to make oneself a lord over God's heritage, that is, to be dictatorial, oppressive, tyrannical, controlling; or to give oneself a ministry platform that the Lord has not given, making oneself more than what one truly is; or to take away the liberty of the people, ruling them with fear. That is what it means to be "**Nicolaitan**", for 2 Corinthians Chapter 3, verse 17, plainly declares: "**...where the Spirit of the Lord is, THERE IS LIBERTY**"! Nevertheless, I

must also add, however, that liberty has definite spiritual parameters, for it is not liberty to do what we like, and what we think; it is liberty strictly within the confines of truth, which is the Word of God! That gives us the borders of liberty, true liberty! Look at how Apostle Paul ended his teaching on *ORDER IN THE CHURCH*, as recorded in 1 Corinthians Chapter 14. Let us go there, although I am still coming to consider the operation of the Gifts of the Spirit in just a few minutes, and we will close with it. In 1 Corinthians Chapter 14, verse 40, it is written: ***“Let all things be done decently and IN ORDER.”*** This plainly tells us that there is an order of service, an order of doing things in the Church, a decent order, and Saint Paul had already established this order in the First Church Age, declaring in verse 26: ***“How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.”*** As we have already brought out, *“ONE HATH A PSALM”*, does not

mean that everybody is going to sing specials, for it is the gifted ones who sing specials. That is, of course, when the whole congregation have also been given the opportunity to sing congregational songs, so that everybody may be part of the service. And ***“ONE HATH A DOCTRINE”***, does not also mean that every preacher present in a gathering, is going to say something in one lone service! It does not mean that, which is precisely why Brother Branham never did that in any of his services, despite whatever quote any man may see in *The Seven Church Ages*, and neither did Brother Jackson! For instance, we have a meeting this morning: Let us say for the sake of illustration, that in this service, we have an apostle, we have a prophet, we have an evangelist, we have a teacher, and we also have a pastor, five men occupying the various offices of the Ephesian Fivefold Ministry. Now I ask you: In this one Church service, how many can preach? How many will bring ***“a doctrine”***, in order to fulfil what Apostle Paul laid down here? Come on!

What has Acts 14:23, got to do with the Order of Church service, except to confirm that the local ministry are the ones in charge of the local assembly? To make this issue plain, brothers and sisters, let us take a look at the Day of Pentecost once again. Apostles Peter, James, and John, were there on the Day of Pentecost, along with all the other apostles, twelve in number. The relevant question is this: How many preached on that day, even though they were all in charge of the local assembly in Jerusalem, as the only fold of ministry on ground? How many brought ***“a doctrine”***? Come on! In Acts Chapter 2, on the Day of Pentecost, when the faith of the saints was challenged, for it was being ridiculed, how many men got up to preach, or to say something, in order to fulfil the Ministry BODY WORK? Only Saint Peter spoke, preaching his inaugural sermon, and every other man in the ministry supported him, by standing with his message of truth! And in supporting him, it was the truth they were supporting, for it was about the truth, and the will of the

Master, our Lord Jesus Christ, who made Apostle Peter the spokesman! Exactly! May I remind you that the apostles are the inspired writers of the entire New Testament, including 1 Corinthians 14:26, that is under consideration! And speaking about the Ministry Body Work, I did not see Apostles John, James, Philip, Andrew, Thomas, or Matthew, say: *“Brother Peter, you are being Nicolaitan, by not also allowing us to say something to the people. This should be a ministry body work. You are making it a one man show. You have to allow for the working of the Spirit. Therefore, sit down now, and let us also have something to say to the people, for that is how the working of the Spirit operates! You have rejected the Spirit leadership today.”* No, it was not so! No man in the ministry in that day said any such thing! Rather, ALL rejoiced at the outcome of that inaugural sermon which Saint Peter gave, for three thousand souls were converted to the Lord in that day, because it is not about the men, but

about the Body of Christ, and the will of the Master, our Lord and Saviour Jesus Christ! Exactly! The bitter truth, and one that is scripturally unquestionable, is that on the Day of Pentecost, which was a most important and prophetically significant occasion, only one man in the ministry spoke! Only Apostle Peter spoke! Yet, this did not take away anything from the ministries of James, John, and Matthew, and neither did it take away from the ministries of Bartholomew, Andrew, and Thomas, and the rest of the apostles! Come on! In a lone meeting, brothers and sisters, someone must preach, for someone must bring the doctrine. Period! It is a different thing though, if we have a set of meetings in a day, say three meetings, where someone preaches in the morning session, and another person preaches in the afternoon session, whilst someone else also preaches in the evening session. Are you with me? And yet again, it all depends on how God leads, and what the meeting is about, for one person can preach in all

three sessions! There is no hard and fast rule concerning these things, for God is sovereign, which is why there is liberty of the Spirit! Come on!

So, it was wrong of my brother to accuse the saints in Georgia of being Nicolaitan, just because they did not ask him to say or do anything, for he did not have to say or do anything! Otherwise, I will have to ask him sincerity: What exactly was it that he wanted to say that they missed? What exactly did they miss?! And how can he say that they have not allowed the Lord Jesus in their midst, when they have not rejected the Word of God?! How can he say to a people standing for the Continuing revelation of Jesus Christ of the Holy Bible, that they have not received Jesus Christ in their midst, when Jesus Christ is revealed in his Word, which Word they are standing firmly for?! Come on! How do you say such a thing to a people who have been basking in the pool of light that you are yet to come fully into?! What have they missed by not allowing you to speak, when they are following the revelatory

standard which the Lord Jesus has established, through the end time ministries of Elijah, Paul, and John?! You do not even know the light they are following, and moreover, you are just coming in from the cold, speaking of the Continuing Light of the Word of God, and as such, you have a lot of catching up to do, for there are a lot of things you are yet to understand, and yet, you say that they have not allowed for body work! But body worship does not mean that everybody has to speak in one lone service, because there is opportunity to serve tomorrow, and the day after that, and the day following! Moreover, next week is there, and we also have next month, as well as next year. How can you judge everything based on one singular service?! That is very myopic; that is being narrow minded! I say that humbly and with respect, but firmly, in order to make a serious point! Honestly, I do not know how things go in Georgia, but I will tell you this one thing: I do not care how many ministering brothers come into this local assembly today, in this Sunday morning

service, only one person will preach, and that will be it, for only one man will bring the doctrine, fulfilling the requirement of the Holy Scriptures, as it applies to **“Every one of you... HATH A DOCTRINE”**. Other men have other days lying ahead to also be a blessing to the body of saints. Similarly, I also do not care how many ministering brothers come on Tuesday, it is only one person that will preach or teach on Tuesday as well. And if I may ask for the sake of emphasis, who determines that? Who determines who preaches on that Tuesday, or on any other day in this local assembly? I determine that, all under Christ, as the shepherd of this local Church body! That is not Nicolaitan; that is common sense, because somebody has to set things in order; somebody has to be responsible; somebody has to be in charge of the local body! **There has to be a PRINCIPAL of the Flock!** That does not take away the headship of our Lord Jesus Christ. That is how the unseen headship of Jesus Christ is expressed over a local body of saints! I am not

talking of the universal body, but of a local body! It is the pastor, who is the shepherd, who is the principal of a local body! This does not set him over apostles or prophets, but brothers and sisters, he is the one in charge of that local body, all according to truth, as long as he does things in the light of God's Word, and he is not binding the people with unnecessary burdens, and he is not taking away the liberty of the saints to live their private lives as they please, so long as they live for God, in the light of His Word! His headship over the local body, is subject to the revelatory control of the apostles, because a pastor's headship over the local body is administrative. He takes care of, and feeds the flock, he visits, counsels, and encourages his people, meaning, he takes the time to go to their homes, to find out how they are doing, and what the situation of things are for them, and he prays with them and for them, bearing their burdens; but when there are revelatory issues, he refers them to the apostolic head. Period! Shepherds are not

established to control the lives of the people, for that makes them lords, and not servants, and that is what is Nicolaitan, for it is to conquer the laity, binding and ruling them with fear! That is why I always tell you, if you want to travel, or you want to do any trade or business, you do not need to tell me, for I do not need to know that you are travelling, or what business dealings you have, because that is your personal business. Moreover, I will not be expecting you to be calling me from wherever you are, as you go about your personal business, for God takes care of His people, and as it is written, ***“The just shall live by faith”!*** Just believe God, pray to Him, and go on your journey with faith in your heart! It is my place, however, to pray for you on all your endeavours, and concerning your needs, particularly concerning your walk with the Lord, without having to mind your business! Exactly! So, I do not have to know your business, in order to pray for you, as that would be controlling. It is just for me to pray for you, that God will bless you, because I love

you, as a precious soul that God has put in my care; Not that I am to know your business. That is your own personal business, and that is why we are individuals, and everybody has his own individual life to live, his private life, which must be respected, even though together we make up a body, a spiritual body. So, being a pastor does not set me over your personal private life, for you are at liberty to conduct your business as you deem fit, and to live your private life as you will, so long as you live right. That is all that matters! If you are travelling, believe God for your safety, and for his blessing: Because He said, *“I will bless your going out and your coming in, and I will be with you”*, and we know that we serve a living God, who does not fail. As it is written: *“The Lord is our shepherd, and we shall not want for protection.”* You have to believe God, and go by faith! But if you have a problem, and you want to share it with me, you are at total liberty. However, I will not fight you for not telling me that you are travelling, or for not telling me that you struck a business deal, for

that has nothing to do with me or my ministry. Those are your private affairs, and saints, no man in the ministry should want to control these things, for these are issues that make men ***“lords over God's heritage”***; because we are not supposed to be controlling the people of God like that! The control we have over the children of God, is limited by the Holy Scriptures, and hence, it is revelatory, to motivate you to love the Lord, and to live right. But your personal affairs are your personal affairs, and I do not need to know those things, although you are at liberty to share them with me, if you so desire; but that is your prerogative, your choice. You can travel for one week; God knows why you travelled. You do not need to take permission from me, and you have no explanations for me either. I am not your Lord, and you will not make me your Lord either! You are at liberty, because it is about you, and not about me. You are also at liberty to share the Word of God in the privacy of your home, for that is your private fellowship, and as such, I cannot forbid you from touching the Word!

You are at total liberty to ask a brother whom you know is well grounded in the Continuity Message, which is the true revelation of the Word of God, to come to your home to explain the truth to you and your loved ones, and only an Antichrist will forbid that! It will take a Roman Catholic spirit to forbid that brother from opening the Word of God to that family! Brothers and sisters, I am saying all that to say this: As long as men in the ministry are not setting themselves as lords, controlling the people, ruling their individual personal lives, setting themselves over the provisions of the Word of God, ruling contrary to the Word, you cannot bring in the Nicolaitan spirit. Period! Yes, I know, there are men in the ministry, pastors, who will tell you even what colour to paint your house, what car you are to buy, and who you can befriend, who you can visit, and when; there are some pastors like that, lords over God's heritage! You have to tell them what kind of car you are going to buy, because you are expected to take permission from them before you can spend your hard-earned money! There

are pastors that you have to tell, before you can help another brother, for they determine who you help, with what is solely yours! That is control, and it is Nicolaitan! That is being a lord over God's heritage! However, Church, determining who preaches on a Tuesday, or on a Thursday, or on this coming Sunday, is not being a lord. Somebody has to determine these things, under God, for they are issues that cannot be left to chance! Then when we come on Tuesday, we are all looking at one another, wondering, *"Who is going to preach? Who carries the doctrine today?"* Then a brother says, *"We are waiting on the Lord."* No, you are not waiting on the Lord; you are just being downright carnal! In the Branham Tabernacle, whenever Brother Branham was around, he usually preached, and only one person brought the doctrine in a set service! But if he did not want to preach, Brother Neville preached, otherwise, they simply invited somebody else to do the preaching. The main point, is that it was not left to chance, and neither was it opened to

everybody in the ministry who was visiting! Brothers and sisters, they were expecting Brother Branham to preach on one particular Sunday service. Prior to that day, the Lord had dealt with Brother Jackson ahead in a prophecy, declaring a message which amounts to this: ***"At a time and in a day when you are not expecting, you will be called to account for the truth I have put in your heart."*** This made him begin to study and pray, to get himself ready for such a day. Lo and behold, Brother Branham was around in Jeffersonville, and everybody ran to the Tabernacle that Sunday morning, to listen to him, as he would soon be gone again on missionary trips. On that fateful service day, for one reason or the other, something happened that morning, which made it impossible for Brother Branham to attend service. A note to this effect was sent to Brother Neville, whilst he was standing behind the pulpit, and he said: *"Brother Branham will not be able to attend service this morning."* Consequently, somebody had to preach, for

somebody had to bring the **“doctrine”!** Brother Neville did not say, *“Church, let us bow our heads and pray, so that the Lord can reveal who will preach this morning. If anyone in the ministry feels led to preach, let him please step over to the podium.”* Once he received that information, Brother Neville just looked around the hall, which had a lot of ministering brethren in attendance, and when he saw Brother Jackson, the Lord must have tugged at his heart, and he said, *“I feel led this morning to call Brother Jackson to bring us the Word of the Lord.”* And that was God, for he did that under the leadership of God! And after Brother Jackson had finished his message, no other minister was asked to put in his *“two cents”!* That did not make Brother Neville Nicolaitan! Somebody had to be called to preach, and somebody had to determine who would preach, ALL under Christ, and he did that, as the pastor-in-charge of that meeting! Come on! That was the day Brother Jackson took the message on *The Image Of Daniel*, spelling out in clear scriptural terms, why, whilst

the three Hebrews children were ordered to worship the image which King Nebuchadnezzar had set up, Daniel was not asked to bow to the image, because the image was Daniel's image! And what a beautiful message that was! What a highly revealed message it was, and that incident happened exactly as God had foretold Brother Jackson! When Brother Jackson finished his message, they did not say, *“Well, there are some other preachers here this morning. Please can you come up and say something”*, in order to exercise the body work, as Brother “X” is looking at it. They did not do that! Right after the message, they called the prayer line, and the Church was dismissed thereafter. End of story! And may I add, that when in Colossians Chapter 2, verse 5, Apostle Paul declared, **“For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding YOUR ORDER, and the stedfastness of your faith in Christ”**, we must understand, that the word **“order”**, as used in this verse of Scripture, relates to the conduct of the saints

in Colosse, their manner of life; it relates to their good Christian conduct. Saint Paul was urging them to live an exemplary life, as a body of true believers, people standing firmly and faithfully for the truth, and walking in the light of that truth. Verses 6-8 confirms this fact, where he continued to urge them to hold firmly to the truth, declaring: **“As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him”** (who is Jesus Christ), **“and stablished in the Faith”**, (grounded and kept from being spoilt), **“as ye have been taught, abounding t h e r e i n w i t h thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.”** And although they worshipped in the light of the scriptural order that was laid down for the Early Church by the Apostles, **ORDER IN THE CHURCH**, as expressed in 1 Corinthians 14:26, yet, this verse in Colossians Chapter 2, verse 5, is not really dealing with the issue

of Church Order. And talking about **ORDER IN THE CHURCH**, brothers and sisters, when 1 Corinthians 14:26, states, when ye ALL come together, "**ONE HATH A PSALM**", gives us the song worship service, the first segment of the service; "**O N E H A T H A DOCTRINE**", gives us the preaching of the Word for the day, in that particular service, a phase which gives us the second segment of Church service. May I also add, that you cannot apply 1 Corinthians 14:29, a Scripture which says, "**Let the prophets speak two or three**", in this very phase of service, this second phase of service, which relates to "**one hath a doctrine**", because this segment of Church service, is not its place, although it has its place of application, which we will also show. The essential point, brothers and sisters, is that it is not every ministering brother that will say something in a service, because every minister of the Gospel will have his day, and his place, and with this stated, we conclude with the second segment of service. So, I say to Brother "X", I

sincerely hope that this has been helpful, as it is our aim to always be a blessing to God's people.

We will now go to the third and final segment of Church service, which 1 Corinthians Chapter 14, also gives to us, as it is written in verse 26: "**How is it then, brethren? when ye come together, Every one of you... HATH A TONGUE, HATH A REVELATION, HATH AN INTERPRETATION. Let all things be done unto edifying.**" Brothers and sisters, this is where we close our message, for we will close with this third segment of the service: **THIRD, A GIFT SERVICE.** Brothers and sisters, the "**t o n g u e**", the "**revelation**", and the "**interpretation**", ALL relate to operations of the Spirit of God, for essentially, we are looking at the Gifts of the Spirit in expression in the Church service; we are looking at the operation of the Gifts of the Holy Spirit. To see the divine scriptural order for the operation of the Gifts of the Spirit, brothers and sisters, we will move to verse 27, and it records: "**If any man speak in an**

unknown tongue..." Remember, we are not talking of Counterfeit Gifts, but of the Genuine Gifts of God, because every Genuine Tongue has its Counterfeit, just as every other Gift of the Spirit of God has its Counterfeit which Satan gives. In this passage of Scripture, Apostle Paul is speaking about the True Church, with the True Spirit, and of the True Gifts of the Spirit of God in operation. Verse 27: "**If any man speak in an unknown tongue**", (it could be the tongue of men, one which is not understood by the speaker of the tongue, and it could be the tongue of angels), "**let it be by two, or at the most by three, and that by course; and let one interpret.**" Hold it there! What is Saint Paul saying here? He is saying that you cannot have more than two or three messages in tongues at the most, going forth one after the other, before an interpretation is given. For example, let us say that as I finish my message, the anointing falls upon a sister, and she gives a message in tongues. Nobody knows what she is saying, and hence, we need its

interpretation. Then the anointing falls upon a brother, and he also gives a second message in tongues, and still there is no interpretation. Then the anointing again falls upon another sister, and she gives a third message in tongues. Apostle Paul is simply saying that the giving forth of tongues cannot go beyond this point, for now an interpretation must go forth, if it has not already gone forth, after the first or second message in tongues. Now there must be an interpreter! In other words, messages in tongues cannot be more than a maximum of three, that is, it cannot be given by more than a maximum of three persons, one after the other, after which there must be an interpretation, because anything more than that, nullifies the Scripture! It means in essence, that you do not necessarily have to expect that after one tongue has gone forth, there must of necessity be an interpretation immediately after, because there could be a second tongue, or maximum, there could be a third message in tongues going forth, before we have

an interpretation. Why is this allowed? Why is this so? Listen to me saints, the reason takes us back to the very essence of Gifts, the purpose of Gifts, which is for the edification of the body of saints. Look at what Apostle Paul says in Ephesians Chapter 4, verse 16: ***“From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”*** So, the body is compacted together, fitly joined together; it is compacted and impacted, for it grows, ***“by that which EVERY JOINT SUPPLIETH, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”*** Hold it right there! This passage gives us the working of the body, that the whole body is built, and grows, by that which every individual part or member supplies. And with regards to this body work, the various member input, the different member functions,

Saint Paul is saying the same thing he said in 1 Corinthians Chapter 14, verse 26: ***“How is it then, brethren? when ye come together, EVERY ONE of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation”***, speaking about the different operations of the body. And what are all these functions for? They are for the edifying or the building up of the body, as it relates to the song service, or as it relates to the preaching of the Word, or as it relates to the operation of the Gifts of the Spirit, the body work expressed in the operation of the Gifts. They give us the working of the body, or the body ministry, as there is something for the various parts of the body to do, or to supply! However, and please take note, the body ministry, or the body work, does not mean that in a particular meeting, and on one set day, that every member of the body will supply something, outside of the congregational things, like congregational songs. Church, please do not go by the letter of the Word, as that would be carnal! Yes, the Bible says that ***“EVERY joint***

supplieth"; but it is not in one day that the whole (entire) body will supply! Saints, this Scripture does not imply that every member of the body will do something on that day, in one lone setting, in one lone Church service, even though there is something which every individual member of the body of Christ Universal will supply to the general body, because there is no member of the body of Christ that will be fruitless! The supply of a body part could be hundredfold, sixtyfold, or thirtyfold, but one thing is basic: The body of Christ, being a living organism, is fruitful; it is not dead, and neither is it fruitless! As such, there is something you will supply. Now listen to this: When we come to the preaching gifts laid out in Ephesians 4, not every member of the body of Christ will be in the ministry as a preacher. Furthermore, not every member of the body of Christ is endowed with the ability to sing. However, every member of the body of Christ will have at least one Gift of the Spirit. And if they are to be able to express the Gifts of the Spirit, which everyone is

ordained to have, then, there must be enough room to accommodate the saints in expressing their Gifts. Hence, in the operation of the Gifts of the Spirit, the Lord allows more than just one tongue to go forth, although it is pegged to a maximum of three, before an interpretation is required of necessity. This is to allow as many saints as possible to express their Gifts, in any given Spirit session, without making the operation of the Gift of Tongues boring and wearisome, by the expression of too many Gifts. I hope that is clear. That is why the Word of God declares, that concerning the giving forth of messages in tongues, let it be by two, or at most, let it be by three, for it is to allow people's gifts to be expressed in the body, so that by the working of the Spirit of God in Gifts, a number of saints can supply something to the body. As I stated much earlier in this message, by the time it is all over, there is no member of the Universal Body of Christ that will be without a Gift of the Spirit, at the least. For the Church of God is an embodiment of Gifts; it is packed with Gifts,

because the Church of God is a living organism, not an organisation, but a living organism, which simply means that it is a living body! And if every member has a Spirit Gift, you can only imagine where you have two hundred saints or more, in one service! Can you imagine how power packed that will be?! It will be a mobile power house, and that is coming, **FOR THAT IS WHAT THE TRUE CHURCH IS: SHE IS MARK 16:17 IN ACTION!** Consequently, God allows two or three messages to be given in tongues, before there must of necessity be an interpretation, so that every member of the body can have an opportunity to express their Gifts, over the days and weeks, and so, edify the body, For God does not want any person to monopolise the use of Gifts of Tongues, or that of Prophecy, or of any other Gift. Hence, room is given to a number of gifted ones in the service to express their Gift of Tongues, because God does not want the monopolisation of Gifts; He does not want us to be selfish, but to be considerate. Furthermore, may I warn, that you cannot give an endless message

in tongues, as that would be a carnal message, speaking in tongues for the next two or three minutes! Come on! True messages in tongues are short, and not time consuming, boring out and wearing down the people of God, for the Spirit of God is not expressed like a cheap and common commodity, as they are things divine, and are therefore, to be cherished and revered! This is a very crucial point that must be noted by all gifted brethren. In addition, the timing for the giving forth of the tongue must be right, although we are still going to deal with this issue later.

Moving on, in 1 Corinthians Chapter 14, verse 27, it states: ***“If any man speak in an unknown tongue, let it be by two, or at the most by three, and that BY COURSE”***, (meaning that the tongues should be given one after the other, by course, decently, and not given together at the same time, creating a babel, which is confusion); ***“and let one interpret”*** (the tongue). If you are already filled with the Holy Spirit, you can ask for the gift of interpretation of tongues, and God may give it to you.

However, there are people in the body that have that gift of interpretation of tongues in their lives, as their gift, and they will be able to interpret tongues. We have seen that in expression here in this local body time and time again, over the years, even though right now, there seems to be a slowdown in the operation of this gift. But we do not need to push anything, and we do not need to force anything, for God is the one in charge of all these things, and He does things as He wants, and everything accomplishes His purpose, for He is the Lord: He makes things beautiful in His time. The most important thing is to be in tune with God, by staying in the light of the Holy Scriptures, because God is revealed in His Word, and live for Him, living right. Let us therefore uphold God's truth, and walk humbly and reverently before Him in the light, and be faithful, and God will do the rest. Verse 28 records: ***“But if there be no interpreter”*** (of tongues), ***“let him keep silence in the Church; and let him speak to himself, and to God.”*** Amen. Why? Because if

you speak in tongues without an interpretation, then you have not edified anybody but yourself. So, why have you spoken in tongues in open Church, when there is no interpretation? Your message in tongues has not edified anyone, as no one knows what you have said! Not even you know what you have said, although spiritually, you are edified, being the one anointed, but the Church is not edified! We are a body, and as a body coming together, we want to edify the body. In effect, God is saying that we need to do things for the edification of the body, when we come together, for that is the objective of our coming together, for it is to receive edification. Therefore, if you speak in tongues, there should be an interpreter; otherwise, you are to keep silent, and speak tongues to yourself in private. But let me say this, just as I always warn, for I need to sound the warning again today, as I slowly approach the end of my message. You can take the truth for the need of an interpretation into an extreme, because there is a balance to everything. Why do I say that? A

brother or a sister may have what I call a coronation experience, a coronation day, when God, for the first time, decides to visit him with His Spirit, and all of a sudden, the anointing falls on him, and he just cannot control himself, being overpowered by this experience, and he simply bursts out in tongues uncontrollably, and then you are waiting for the interpretation. You will wait forever, because such a burst of tongue, is really not one for interpretation, being an exception; because it is a sovereign move of God, anointing His seed, giving him a personal divine touch, an introduction into the supernatural! It is like the birth of a new baby, one which comes with a loud cry, for he cries out uncontrollably. So, in an instance like that, you cannot expect an interpretation, because it is really someone's coronation day. How many understand what I am saying? That is a totally isolated event, but we also need to know these things, so that we do not take things into extremes, for there are isolated

occasions, when God will move out of the norm. Additionally, sometimes, the spiritual state of a local body can also affect the working of the Spirit. For instance, out of fear, people sometimes hold an interpretation, either because they are new in an assembly, or because the particular assembly is opposed to the moving of the Spirit, or because people are resentful. A lot of factors sometimes hinder the functioning of these gifts, because, at the end of the day, we have to understand, that God is using human beings who have a fallen nature to express these gifts, and not holy angels. Hence, at times, the spiritual condition of a local body can affect the moving of the Spirit. Let me give you an example to buttress this point. Early in October 2002, I was holding a meeting in the Church in East Chicago, in the United States. This was when the issue of Tim McKay was adversely affecting the body of saints, because he was given to travelling in the ministry accompanied by sisters, an action which generated a great deal of negative controversy, and

he would not be corrected. It was a Saturday night, 5th October, 2002, and I had preached to the saints, and the Lord had blessed the service. However, I was very down in the spirit; my heart was very heavy, and my wife tried to encourage me. We prayed that night to God in our room for mercy and divine intervention, that He might be gracious to me, and lift the burden. The following day which was the Sunday morning, during the morning service, all of a sudden, there was a message that went forth in tongues. Sister Melisa Remmers, the daughter of the late David Brumley, who was the anchor man over the assembly in that day, spoke forth, giving a message in tongues, and there was quiet. Unknown to us, Sister Corina Glass, had the interpretation of that message, but because she was right in the centre of the controversy that was going on in that day with regards to Tim McKay, she did not want to give the interpretation. So, I had to implore the brethren, saying to the Church: ***“Somebody obey the Lord. Obey the Lord, somebody.”*** This helped

her to loosen up, and then she gave the interpretation of the message, one which surprisingly, the Lord had for me, in order to encourage my heart, the Holy Spirit declaring: ***“My Son, I have sent you across many waters. I sent you to this place; a place where you would see my people. A place where you would understand what I have given unto thee to share with many peoples. I say unto thee, be not discouraged or dismayed. I have a hand upon thee. I am guiding thee. I am directing thee. I know when thou are down in spirit. I see the heaviness upon thy heart from day to day. But I say unto thee, the Lord thy God shall lift thee up to a height no man shall understand. I know thou hast felt deserted at times. I know thou feels thou is in the pit from day to day. But I say, as Job said, though I raise my eyes in hell, My God is with me. And I say unto thee my son, I love you with a true and great love. And I am with you. I am going to lead you. You shall become great in my***

sight. People shall know that I the Lord thy God had directed thee, from beginning to end. In this life, but for you my son, there shall be no end. For I am the God of Eternity, and I am going to bring you to the place in me, in eternity. And you shall rest forevermore in the bosom of my love, Saith the Lord.” If I had not made the appeal, she probably would not have given the interpretation, because of what was going on within the Jackson Movement in that day, being one of the sisters who followed Tim McKay all over the United States and Canada, and who had appointed herself as the guardian of his ministry. This just goes to prove, that sometimes, conditions affect the operation of these gifts, for we are all men, and God does not use people outside of their will; it is the devil that coerces and forces people; God does not do that. I know there are situations when God can override our will for His own purpose, but that is not an everyday scenario, and it is certainly not an event in every service. Remember, brothers and sisters, that

we are speaking about the workings of the Spirit within the body, a working which is with the exercise of our will. Are you listening to me? So yes, in isolated cases, God can take you over, and use you, in spite of your will; but that happens to fulfil something specific in the will of the Master, a divine purpose. However, in most cases, 99.9% of the time, it is with your will. So, if there is a condition that is affecting the person who is supposed to interpret a tongue, the interpretation might not come, and yet, God has sent the interpretation. That is the truth! I am saying this to make a point, because you cannot take a truth into extremes. But in general, for it is a general rule, if there is a message in tongues, there must also be an interpretation of that tongue, otherwise, as the Scriptures say, ***“IF there be no interpreter, let him keep silence in the Church...”*** And if God gives a gift of tongues, He will also give somebody the gift of interpretation, for our God is a God of balance. That is why Apostle Paul implores us, that we should also pray for the gift of interpretation, if we have

the gift of tongues, that we may edify the body. Now we come to an issue I referred to earlier, which I put off till we got to this part of the service. Verse 29: **“Let the prophets speak two or three...”** Saints, these are people, either with the gift of prophecy upon their lives, or prophets, persons holding the ministry office of a prophet. Do not forget, that whilst speaking under a prophetic anointing, the prophesier is also considered a prophet, and we are talking about a person who only bears the gift of prophecy. That is why verse 32 clearly states: **“And the spirits of the prophets are subject to THE PROPHETS”**, because they are considered prophets, whilst speaking under the prophetic anointing. Coming back to verse 29, the Holy Bible instructs: **“Let the prophets speak two or three, and let the other judge.”** As I said before, this verse takes in persons with the gifts of prophecy, as well as prophets, who are occupying an office within the Ephesian Fivefold Ministry. To these two categories of people, Apostle Paul writes: **“Let**

the prophets speak TWO or THREE, and let the other judge.” Why did he say that? It is in order to give room for people having the gift of prophecy to exercise their gifts, including those occupying the office of a prophet, for we are still looking at the working of the body in the Church service. It just goes to confirm the truth, that if for instance, we have ten people with the gift of prophecy, all ten of them will not function in one service, for that is not how it works! That is precisely why God placed a cap on it, because there is only so many gifts of the Spirit that we can exercise in one meeting! There is only so many people that can function in one meeting, because there are other days for the other people to also be a blessing! Exactly! As I said before, all these provisions have been made, because God does not want anybody monopolizing the operation of the gifts of the Spirit. Therefore, as a prophet is giving forth his prophecy, the Lord expects the other person who is also with the prophetic anointing to be in the spirit, and to judge that

prophecy; he is to follow it in the spirit, censoring the things that are being spoken.

Brothers and sisters, now watch verse 30 closely, and it provides: **“If any thing be REVEALED to another that sitteth by, let the first hold his peace.”** What is that? Now we are looking strictly at the order of prophets, and not just people with the gift of prophecy, but prophets who hold the prophetic office. As the moving of the Spirit is going on, and people are prophesying, a prophet is right there in service, but in another realm, because God is showing him things in the spirit. Now, he is asked to hold that revelation, for he is to **“hold his peace”**, till the prophesier finishes, so that he can also give his prophetic revelation at the appropriate time, for the sake of decency and orderliness. Verse 30 says: **“If any thing be revealed to another that sitteth by”**, (WHO IS A PROPHET), **“let the first hold his peace.”** Why? He explains it, declaring in verse 31: **“For ye may all prophesy ONE BY ONE”**, (one after the other,

decently and in total orderliness), ***“that all may learn, and all may be comforted.”*** It means that they are to hold that anointing until the right moment to give their message, for it is to be given one after the other, decently, and not together all at the same time, and that is stated for people to avoid speaking in confusion, creating rowdiness and a babel, which is chaos, in the operation of the Gifts of the Spirit. Brothers and sisters, you must see from these provisions of the Holy Bible, that there is ***ORDER IN THE CHURCH***, an order that was established by the apostolic ministry, right there in the First Church Age, an Age which set the standard for this Seventh Age of Gentile Christendom! That is why, brothers and sisters, whilst I am preaching today, God can release an anointing upon a sister or a brother to prophesy, but they will have to hold that unction until I am through with my message; otherwise, they will throw my message in the air, and out of joint, and wreck my labour. Therefore, they must hold that anointing till the right

moment, before they give it, because there is room for them to prophesy in the service; but the timing must be right. As we speak today, we know that these gifts are not yet fully invested and fully expressed in the body, because we are not there yet. Nevertheless, we will get there, for we are coming to that place when we will have a full divine service, and so, it is important that we understand these things, for there is order to the service of God, a divine order which has been laid out in the Holy Scriptures, from way back in the Early Church. Saints, what we are laying out today in this message, gives us a full divine service, a time when all the Gifts of the Spirit are here, fully invested and fully expressed in the body. That is the plateau where we are going, as the Bride of Jesus Christ, the Body of Christ being a living organism, a body expressing the fullness of the Spirit of Jesus Christ, being a complete embodiment of the Spirit of Christ. That is where God is bringing us to, in the final analysis. So, what exactly are we saying? I am making a point, and that is

that, with regards to the operation of the Gifts of the Spirit, there is a right moment to express it in service, without becoming rowdy and chaotic. Therefore, the Bible says that if a prophet has a revelation, he is to hold it, till the appropriate time. And when is the appropriate time? During the worship (song) service, is a very good time to express the prophetic gift, for it can be expressed, either when a song is about to be taken, or immediately it dies down, but before another song is taken. It has to be so, because you cannot be prophesying whilst the congregation is singing, as we will not hear your prophecy, and as such, you will be speaking to the air, and you will not edify anyone. Again, the prophetic gift can be expressed when the song leader is handing over to the preacher, for that is also a good moment to express the gift of the Spirit, as the handing over is your cue. Furthermore, just before the preacher starts his message, and he asks that we bow our heads in prayer, is a good time to give your prophecy, or message in tongues. It can

also be expressed right after he finishes his message, as he asks that we bow our heads in prayer, which means that he is through: that moment before the prayer is offered, is a good time to give your prophecy, or message in tongues. These are appropriate moments or times when a gifted person can come on with his prophetic utterance. As it is written in verse 40: **“Let all things be done DECENTLY and IN ORDER.”** Decency and Orderliness are the underlying fundamental principles, that guard the operation of the gifts of the Spirit, because any other way, creates nothing but confusion and chaos, and that is not of God. That is precisely why verse 31 provides: **“For ye may ALL prophesy ONE BY ONE, that ALL may learn, and ALL may be comforted”**, the gifts being expressed decently, and according to the divine scriptural order of God. This proves undoubtedly, that there is a right moment AND a right order, for the expression of the gifts of the Spirit. That is why in verse 32, Apostle Paul declares plainly and categorically: **“AND THE**

SPIRITS OF THE PROPHETS ARE SUBJECT TO THE PROPHETS.” What is Paul saying? It is simply that God will not anoint you, so much so, that you cannot hold that anointing till the right moment, before giving the message! In other words, the Spirit of God by which a prophet speaks, is subject to the prophet himself, who, under anointing, is now referred to as a prophet; he is given to control that anointing. This is to avoid disorderliness and confusion in the service, for as it is clearly written in verse 33: **“FOR GOD IS NOT THE AUTHOR OF CONFUSION, but of peace, as in ALL Churches of the saints.”** Absolutely! That is why, if someone is already giving a message in tongues, and then another brother gets up, and he is also speaking in tongues, I will first warn, by declaring: **“The spirits of the prophets are subject to the prophets.”** However, if the person who is speaking out of order does not desist and keep quiet, holding his anointing, I will be forced to order that that second person keep quiet; because that only

creates confusion! For how many are going to speak in tongues at the same time, when we are not mad people? When somebody is already giving forth a message in tongues, why will you not hold your peace, and let him or her finish, before you also give yours, when there is room for you to also give your message? But you say: *“Brother Amos, the Spirit was moving me.”* It is not the Spirit of God moving you, because the Spirit of God does not take over your will, as to make you create confusion in Church, in your carnal bid to be heard! Hence it is categorically and unambiguously (clearly) written: **“The spirits of the prophets are subject to the prophets”!** The Spirit by which a prophet prophesies, is subject to the prophet himself! The Spirit of prophecy; the Spirit by which you prophesy, the Spirit of God that prophesies through you, is subject to your will, because God will not use you outside of the exercise of your will, because you are not a robot! He uses you with the full exercise of your will, and is subject to your leadership, so that you

can control that anointing, to enable you to determine the right moment to give it, without creating a babel, which is confusion! Therefore, there is a divine wisdom that must rule you, to know the right time to give forth a prophecy or a message in tongues. But as I always say, we cannot take anything into extremes, as a highly revealed class of people. Brothers and sisters, God can decide to move today in a sovereign way that beats our imagination, and a brother might not be able to help the anointing that suddenly falls upon him; and right whilst I am preaching, he may burst forth with a prophetic message. However, we must also note that this is an isolated event, not the norm, but an isolated event, being an exception, which God does in order to serve a certain divine purpose, and we must understand it as such. Hence, I will not look at it as if the person is out of order, because our God, who is sovereign, is at liberty to do things that sometime runs out of the due order, in order to accomplish a set divine purpose. Such isolated events cannot be

looked upon as being out of order, because God is sovereign, and His ways are past finding out! But as I must also continue to warn, it will not be an everyday scenario, and it will not be a common scenario either, because everything has its place! Consequently, I will not expect anyone under the anointing to prophecy, or to give a message in tongues whilst the preaching and teaching of the Word is going forth, BECAUSE THE WORD OF GOD MUST TAKE PRECEDENCE OVER EVERY GIFT AND SPIRIT MANIFESTATION! Exactly! Therefore, the truth remains, that ***“the spirits of the prophets are subject to the prophets”*** themselves! Why? Because if that was not the case, when the anointing suddenly comes on you, you will throw everything out of order with your anointing, prophesying when it is totally inconvenient, being totally out of order, creating confusion, throwing a spanner in the works! This person here is speaking in tongues; that person over there is speaking in tongues; whilst this other person on the far side is

also prophesying there: In all this confusion, who will hear anything? And who will be edified in such a chaotic situation? Nobody! Why not? Because it is nothing but confusion, as they are all speaking at the same time! When three or four people speak at the same time, how many of them can we hear? That is Babel! Only one person is expected to speak at a time, and the others will have to hold their anointing till that message stops, before a second person gives forth his message; but it cannot be more than three at most, and the interpretation must then follow. That is why Apostle Paul says that the Spirit of the prophet is subject to the prophet, and that is very true, for you have the ability to control the anointing. It is God's discretionary grace upon a person He anoints, to control the anointing. He gives you that discretionary grace to be able to hold His anointing, till the time is right, before you give it, because as it is written in verse 33: ***“For God is not the author of confusion, but of peace, as in ALL Churches of the saints.”*** Amen! Another crucial point is this: If you are

giving forth a prophecy or a message in tongues, YOU MUST SPEAK OUT CLEARLY AND AUDIBLY, AND NOT RUSH IT, so we can hear you, so we can be edified, otherwise, the operation of your prophetic gift will have no value to the body of saints, because we just cannot hear you. Brothers and sisters, there is certainly *ORDER IN THE CHURCH*, and we have just laid out this order, scripturally, as it was delivered to us by the holy apostles of Jesus Christ. Apostle Paul sealed it in verse 37, declaring: ***“If any man think himself to be a prophet, or spiritual, let him acknowledge that THE THINGS THAT I WRITE UNTO YOU ARE THE COMMANDMENTS OF THE LORD”*** (JESUS CHRIST). That is precisely why I said, that we do not need the C.O.D., *CHURCH ORDER*, because there is already ***ORDER IN THE CHURCH***, A DIVINE SCRIPTURAL ORDER. Period! Brother Branham understood this truth, which was why he tried to withdraw the audio tapes of the C.O.D., before he passed away, instructing Brother Billy Paul Branham to recall them, but

unfortunately, the C.O.D. was resurrected after his death, and they have used it to cage the Moving of the Spirit of God. I will add, that they have only done that to their own hurt, for they are the ones who will remain devoid of the Spirit of God, as the True Bride keeps marching on in the Continuing Light of Jesus Christ of the Holy Scriptures.

Before I end my message, I will say this to my dear Brother “X”. In the Branham Tabernacle in the days of Brother Branham, the Elijah-Prophet and Star Messenger to this Age, the order I laid out above was exactly how things were done, ever before *CHURCH ORDER* was introduced. In any particular Church service, only one man spoke; only one man brought the doctrine. The order of service I laid out above, was also precisely how Church services were conducted at Faith Assembly, in the days of Brother Jackson, the Chief Apostle to this Age. And in any lone service, only one man spoke, for only one man brought the doctrine. By the grace of God, I have

been there many times with my wife, and I can tell you categorically with first-hand information, that this was how services were conducted, for it was how it was done, because it is according to the Holy Scriptures. And that is also how we conduct our Church services here, at Bible Faith Tabernacle. The only difference though, which is really not a difference, but more like an extension, is this: Whereas everything started with a short prayer before the song service was held, followed by the preaching of the Word, and then the prayer line, a period of time which allowed the gifts of the Spirit to be expressed, and the service closed with prayer, in our case, we have extended the opening prayer, and made a separate phase of service with it, as the beginning segment of our Church services. We have done this only for this crucial, life-saving reason: Because we are living at the very end of the Laodicean Age, the Seventh and Final Church Age, and because the spirit of this Age, which is the spirit of worldliness, materialism, covetousness, pleasure,

entertainment, slothfulness, lukewarmness, and prayerlessness, is extremely strong and overpowering, and it is taking over the lives of the saints, we therefore found it most imperative, "**For The Present Distress**", to extend the opening prayer session, thereby building prayer into the order of service, as an active, separate, and integral part of the Church services, as Jesus Christ seriously admonished us to do in Luke Chapter 21, verses 34-36: "**And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. WATCH YE THEREFORE, AND PRAY ALWAYS, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.**" The bitter truth is, when we come to Church and we do not pray, do not tell me that we are praying

at home! If we come to an atmosphere where we have likeminded saints, iron sharpening iron, an atmosphere where the Spirit of the Lord is present to help us pray, and we do not pray, please, do not tell me that at home, we are given to prayer, when we are barraged with our daily activities, and bogged down by the trials and pressures of everyday life! Do not tell me that we are praying! Brothers and sisters, although at Bible Faith Tabernacle, we have a two-day waiting on the Lord service, with fasting and prayer, every first Saturday and Sunday of the month, but because I could see the lack in the general body of saints, a serious lack at that, and knowing how extremely evil the hour we are living in is, I knew that we had to do something to stem the tide of lukewarmness and prayerlessness, among the body of saints around the globe. The fact is that, in Church services, we can talk about prayer; but the pathetic truth remains that we do not pray in the Church, that is, in the Church services! When I look at the Book of Acts, the saints often came together

to pray, and how they prayed! Therefore, in order to help the universal body of saints, I was moved in my heart to take the *ORDER IN THE CHURCH*, as we received it from William Branham and Raymond Jackson, which is solidly Bible based, because it is based squarely on 1 Corinthians Chapter 14, verse 26, and add a segment of prayers to it, simply by extending the opening prayer session, because we are enjoined by the Holy Scriptures to pray without ceasing, and because in times like these, we really need God! Are you with me? All I have shared this morning is based on 1 Corinthians Chapter 14, verse 26, because it gives us the full order of divine service: Firstly, a worship service; secondly, the ministration of the Word of God; and thirdly, the expression of the gifts of the Spirit, a third segment when we also take the prayer line for personal needs, or for people needing a touch from God, whether it is for healing, or for deliverance, or for the infilling of the Holy Ghost, and then we close the service with prayer. Are you listening to me?

However, seeing that there is a serious need in the general body, having gone round the world, for we do not pray as we ought, even though we come to Church, I was moved in my heart to build prayer into the Church services, as a separate, active, and integral part of the service, simply by extending the opening prayer session. It is a fact, brothers and sisters, that you can talk about prayer and not pray! You can preach about prayer and not pray! You can do everything but pray! And as the Church of God, we need to pray, particularly as the days are extremely evil! We do not need to talk about prayer, we just need to pray! We do not need to preach about prayer, we just need to pray! And there is only one way to pray, and that is simply by praying; it is by leading the people to pray! Period! So, I took prayer, which Jesus Christ our Lord enjoins us to do ceaselessly, particularly because perilous times are here, and built it into the order of service, by extending the opening prayer session, which is why we now start the

Church service with prayer, as a matter of course, giving it a time slot of between ten to fifteen minutes, as the beginning segment of the service. We also use a brother to lead the Church in prayer, calling out prayer points which we all pray over, and then the next prayer point, and the next, getting all of us to pray. And it will do well for the pastors who are following this Continuity Light of God to pray, and to also get their people to pray, by adopting this service format; otherwise, if the ministry does not lead the people in prayer, the people will just not pray. Full stop! And a Church that does not pray, is a playing Church; it is a sleeping Church! It will therefore be good for men in the ministry to take heed, and take advantage of this opportunity, for it is only wise to do so, knowing the shortness of time, and its extreme evilness. Brothers and sisters, I could easily have said, let us start the service with the song worship service, and then go into prayers. But there is a danger in that, one which I have seen over and over again, for I have been there. If we start with

worship service, people get caught up in the spirit of singing, until they do more singing than they do praying. Once the singing starts, because everybody loves to sing, and everybody is caught up in that singing euphoria, then they will be battling to get out of that mode, into the mode of prayer, because the flesh finds it hard to pray, unless we tame it! Jesus Christ expressed this thought in Matthew Chapter 26, where the Bible records in verses 40-41: ***“And he” (Jesus) “cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: THE SPIRIT INDEED IS WILLING, BUT THE FLESH IS WEAK.”*** And scripturally speaking, we are supposed to be having prayer meetings as well. So, I have been there, for I have done this, and done that. Which is why I said, that with regards to the prayer session, we are not going to sing at all; we are just going to pray. End of story! Because there is no way to get the Church to pray, other than to make

them pray! That is it! So, if you see the wisdom in that, you will do well to employ it diligently, as a man in the ministry, if you truly seek the spiritual growth of your flock, as **“the principal of the flock”**. I expect every ministering brother who is standing for the Continuing Light of Christ to see what I am saying, where I am coming from, and the divine objective. I expect them to see the importance of prayer in the Church, and make prayer a part and parcel of the Order of their Church services. May I say this because of the opposition: What I have built into the Order of the Church Service, does not nullify or offend the Order Saint Paul established for us in **“The Scripture of TRUTH”**. As a matter of fact, it augments it, for it helps the body of God's people who come together in service, to pray, since we start all things with prayer anyway, and because the Word of God earnestly implores us to pray ceaselessly! Furthermore, the more we pray, the better we get at praying, the easier it gets, and the more prayerful we become! Brothers and sisters, as the saying goes, practice

makes perfect! The more you are given to something, the easier it becomes for you to do it. May I also warn, that in fulfilling this obligation to pray, as the first segment of service, it is not about calling out a series of requests, and then asking one brother to pray about these things, on behalf of the whole Church! That will not help the Church body to pray, apart from the obvious fact that that is defeatist! Just as we have congregational hymns, and everyone joins in, so likewise, we should have congregational prayer, where everyone joins in the praying, making an open confession of their needs to God, with faith in their hearts! The whole body of saints should be encouraged to pray in the Church services, so that the Church is given to prayer, for the Church of God should be a praying body of people! Come on! May I also add, that it is not reading a prayer book, like the Catholic priests do, and it is not a silent endeavour either, as these spiritually cold and dead Denominational Churches do, but it is the pouring out of our hearts to

God, in earnest and sincere supplication, for prayer is the heart talking to God! Praying aloud in service should be encouraged, for we are a spiritual body, a living body, making intercessions and supplications to our God! Speaking about Jesus Christ, Luke Chapter 22, verse 44, records: **“And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground”**, for it was a serious travail, because what he was to face was very serious, and hence, he cried out to God! The Bible states of him in Hebrews Chapter 5, verse 7: **“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, AND WAS HEARD IN THAT HE FEARED”**; IN THAT HE KNEW THE EXTREME CRUELTY, THE GREAT TORTURE, AND THE EXCRUCIATING PAIN THAT HE WOULD HAVE TO ENDURE, HE CRIED PASSIONATELY TO GOD,

WHO ALONE COULD HELP HIM TO BEAR THAT CROSS, AND GOD HEARD HIM! I have laid this out, brothers and sisters, to help us to know that we do not have to be afraid or ashamed of crying out in prayer, in the service, if our heart bleeds, for that is the essence of our gathering together in the first place: It is that we might be edified spiritually! One more thing: In leading prayers, whoever leads should make very short prayer points, and not long sermons, not taking more time in laying out the prayer points, than in the actual time of prayer. Did you hear me? You can take all the time which we should be spending in prayer, in raising the prayer points, and that is most unwise, and very defeatist, for it defeats the objective of getting the Church to pray! Therefore, the prayer points should be very short, and to the point, and not endless one, loaded with a million points, taking up all the valuable limited time slot for prayer. Saints of God, as a Church Body, we MUST be given to prayer, for as we read, the Lord Jesus, the sinless one, the

Son of God, prayed so hard, till the sweat of his body was like drops of blood, because he knew he needed God's grace and divine empowerment! And if we can see our own shortcomings as mortals, as sinners saved by grace, and see how evil the time is, and the great and glorious image standard that is set before us, a spiritual image we must attain, as the Elect Bride of Jesus Christ, we should be given to praying earnestly to God for grace to overcome, to be the people God wants us to be, a great light in an extremely dark and vast universe! Consequently, a short prayer session, a prayer segment, has been built into the Order of Church Service, EVERY CHURCH SERVICE, for as Apostle Paul declared in 1 Corinthians 7, verse 26: ***"I suppose therefore that THIS IS GOOD FOR THE PRESENT DISTRESS."*** This therefore makes the order of service to be this: FIRST a prayer session; Next a song worship service; THEN a preaching session; and FINALLY, a gift service, and the Church concludes with an

ending prayer. **THIS IS ORDER IN THE CHURCH.**

Saints, in closing, I find it most needful to re-emphasise this crucial point: The spirit of Laodicea is extremely strong, and we want to break the yoke of worldliness, of slothfulness, of lukewarmness, and of prayerlessness, in our lives, and be a people who are on fire for the Lord, and are fortified with the helmet and the breastplate of prayer, powered by the very rich divine revelation that we have of the Lord, from the pages of the Holy Bible. May God raise prayer warriors around the globe among His people, and may God move His people to pray, for we need a revival! Brothers and sisters, we can do everything except pray. We can talk about praying, and we can preach about praying, and still not pray. The only way to do it, is by leading the people to pray, for you can only pray by praying. Full stop! Hence, as the beginning **ORDER IN THE CHURCH,** we now have a prayer segment, to make us call on God, before we enter into the song worship service,

which in turn, lays a solid footing for the preaching of the Word of God, and then the prayer line is opened, to allow the Holy Spirit to meet with the needs of the children of God, and to confirm His Word, and then we close with prayer. As Apostle Paul urged us in 1 Thessalonians 5:17, I urge you all: **“PRAY WITHOUT CEASING”**. Saints of God, I lay before you *ORDER IN THE CHURCH, A SCRIPTURAL ORDER*. Shall we bow our heads in prayer. (Brother Amos prayed).

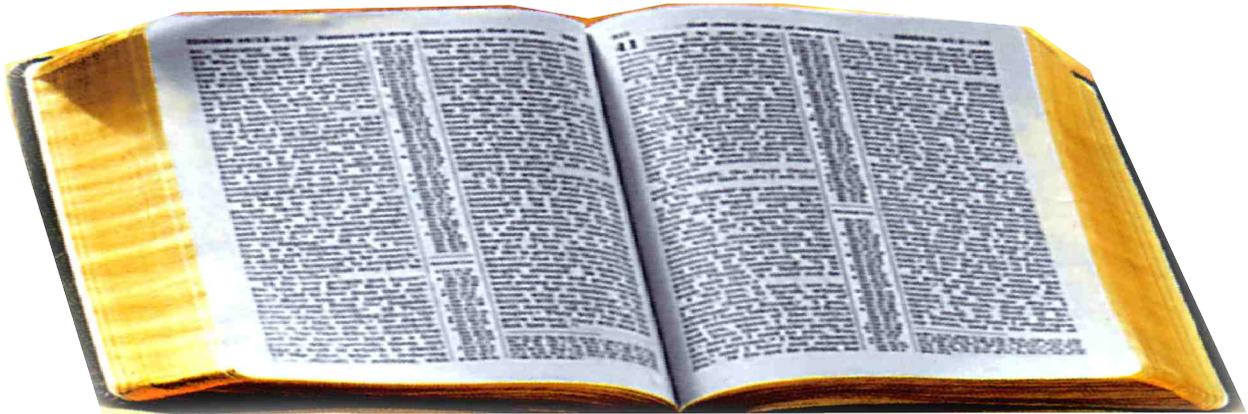
The Lord bless you.

A POINT OF NOTE TO MINISTERING BRETHREN:

Please note that this message on *ORDER IN THE CHURCH*, is not a message to be taught, as it does not require that. It is a message to be appropriated by the ministry, to help them to know exactly how to conduct Church services, so that around the globe, there is not only uniformity of service, but also orderliness of service, for the Body of Christ is One. This way, any brother and sister can travel around the globe for Church meetings, in sister assemblies, and

know precisely how the order will be, and also be able to fit in perfectly in any such service, being familiar with the order of service. However, it is also good to let those in the music department, the song leaders, the singers, and the musicians, as well as brothers who lead prayer sessions, read this message, particularly as it relates to their ministry, in order to help their ministry, that they may be a great blessing to the body of saints. May God bless you all, and may God bless your ministries. Shalom!

– Brother Amos.



Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

2 Thess. 2:15

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74. The Lead Thunder, And The Chronology Of Revelation 10 - Parts 1-3 (July 2014)
75. Revisiting Armageddon - Parts 1 & 2 (August 2014)
76. Why It Had To Be Fishers - Parts 1 - 3 (September 2014)
77. God In The Laodicean Age: The Year 2005 (Knowing The Objective Of God) - Parts 3 & 4 (Oct 2014)
78. See The Bigger Picture - Parts 1 & 2 (December 2014)
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82. Luke 17:30 - Parts 1 & 2 (March 2015)
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85. Perilous Times Are Here!!! - Parts 3 & 4 (July 2015)
86. The Mysterious Birthing Of The Ministry (August 2015)
87. The Day Of The Lord (September 2015)
88. The Four Blood Moons And The Shemitah Cycle (Special Edition) - Parts 1 - 3 (October 2015)
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90. The Dual Application Of Malachi 4:6B, Promise of Elijah - Part 1 (January 2016)
91. The Dual Application Of Malachi 4:6B, Promise of Elijah - Part 2 (February 2016)
92. The Dual Application Of Malachi 4:6B, Promise of Elijah - Part 3 (March 2016)
93. The Dual Application Of Malachi 4:6B, Promise of Elijah - Part 4 (April 2016)
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95. The Sun And The Gospel Movement (July 2016)
96. The Book Of Life - Part 1 (August 2016)
97. The Book Of Life - Part 2 (September 2016)
98. The way of Every Lighthouse (October 2016)
99. How Far Are We Into The Five Fold Ministry? (October 2016)
100. Just Before The Crossing Over (October 2016)
101. The Fan, And The Ending Ministry - Part 1 (December 2016)
102. The Fan, And The Ending Ministry - Part 2 (January 2017)
103. If We Sin Wilfully (February 2017)
104. The Times Of The Gentiles - Parts 1 & 2 (March 2017)
105. Remember Lot's Wife - Parts 1 & 2 (April 2017)
106. The Seven Mountains of Revelation 17 - Parts 1 - 3 (June 2017)
107. Dispensational Messengers, Lead Ministries: In Defence Of William Branham - Parts 1 - 3 (July 2017)
108. The Acts Of The Apostles: "Writing" The Last Chapter - Parts 1 - 3 (August 2017)
109. The Elect Lady, And Her Royal Robe - Parts 1 & 2 (September 2017)
110. Manifestations And Gifts Of The Spirit - Parts 1 & 2 (October 2017)
111. There Was No Room For Truth In The Inn (December 2017)
112. The Place Of Prophecy, And Its Judgement - Parts 1 - 3 (January 2018)
113. The Place Of Prophecy, And Its Judgement - Parts 4 & 5 (February 2018)
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115. The Great Separation - Parts 1 - 3 (April 2018)
116. The Martyrdom Of Saints - Parts 1 & 2 (June 2018)
117. The Seventy Weeks Of Daniel - Parts 1 & 2 (July 2018)
118. Divine Standard For Men In The Ministry - Parts 1 & 2 (August 2018)
119. Order In The Church - Parts 1 & 2 (September 2018)

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22. The Walking Voice, Parts 1 & 2 (October 2007).
23. The Man That Was Caught Up, Parts 1 & 2 (December 2007).
24. Genesis: The Creation Of The Universe (January 2008).
25. Genesis: The Eden Of Angels (February 2008).
26. Genesis: The Eden Of Man (March 2008).
27. Genesis: Cain And Abel (April 2008).
28. Genesis: The Mark Of Cain (June 2008).
29. Genesis: The Mixing Of Seeds (July 2008).
30. Genesis: The Travails Of Ham (August 2008).
31. Why Continuity?, Parts 1 - 5 (September 2008 - February 2009).
32. The Promise Of John - Parts 1 & 2 (March - April 2009).
33. The Spirit Of John - (June 2009).
34. John: The Angel's Feet Placing (July 2009).
35. John: The Eating Of The Scroll (August 2009).
36. John: Completing The Voice Of The Seventh Angel (September 2009).
37. John: The Foundation And The Plumbline (October 2009).
38. John: They Confessed And Denied Not (December 2009).
39. The Unseen Headship Of Jesus Christ (January 2010).
40. The Beautiful Bride - Part 1 (February 2010)
41. John, Angels, And Prophecy; *Special Edition* (March 2010).
42. The Beautiful Bride - Parts 2 & 3 (June 2010)
43. The Beautiful Bride - Parts 4 & 5 (August 2010)
44. The Beautiful Bride - Part 6 (September 2010)
45. Demonology: The New Face Of The Contender; *Special Edition* (October 2010).
46. The Beautiful Bride - Parts 7 - 9 (December 2010 - February 2011).
47. Latter Rain (March 2011).
48. Joel's Army (April 2011).
49. An Unholy And Profane Sign (June 2011)
50. A Religion On Its Last Trail - Part 1 - 4 (July - October 2011).
51. He Preached To Spirits In Prison: Who Are They? Part 1 & 2 (Dec. 2011 - Jan. 2012)
52. After Two Days (February 2012)
53. Who Are The Foolish Virgins? (March 2012)
54. Ham Is In The Covenant (April 2012)
55. The Hour Of Gold - Part 1 - 2 (June - July 2012)
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60. The White Throne Judgment (January 2013)
61. The Seventh Seal (February 2013)
62. The Threefold Mystery of The Seventh Seal (March 2013)
63. Sin Lieth At The Door (April 2013)
64. The Present Day Identity Of The Serpent (June 2013)
65. Doors In Door (July 2013)
66. Ezekiel 38 And 39 Battle - A Revisit (August 2013)
67. The Apostolic Ministry: Timothy And Titus. (September 2013)
68. The Application of Types And Shadows (Principles Of Types And Shadows) - Parts 1 & 2 (Oct. - Dec. 2013)
69. The Application of Types And Shadows (The Wilderness Experience) - Part 3 (January 2014)
70. The Application of Types And Shadows (Who Is This Melchizedek?) - Parts 4 & 5 (Feb. - Mar. 2014)
71. The Seven Spirits Before The Throne (April 2014)
72. God In The Laodicean Age: The Year 2005 - Parts 1 & 2 (June 2014)
73. The Input Of Ham (July 2014)

Announcement

Our Convention dates for 2018 are as follows:

November Convention: 15th - 18th, 2018.

NOTE: Our email address has changed.

All are welcome to the meetings. If you need more information, or if you have any questions or any comments, please feel free to contact us. All correspondence should be addressed to:

pastorbft@yahoo.com

For those who prefer to write, our postal address is at the bottom of this page. We look forward to hearing from you.

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1. The Foundation Of The Five Fold Ministry, Parts 1&2 (January 2007).
2. The Foundation Of The Five Fold Ministry, Part 3: The Uniqueness Of The Ministry (January 2007).
3. The Foundation Of The Five Fold Ministry, Parts 4&5: Testing For Faithfulness (January 2007).
4. Locating God: The Visitation Of God, Parts 1&2 (February 2007).
5. Affinity With Evil (February 2007).
6. Where Are We? (February 2007).
7. The Way Forward (February 2007).
8. The Plot, Parts 1 - 4 (March 2007).
9. The Seven Thunders In Relation To The Five Fold Ministry, Parts 1&2 (March 2007).
10. The Jewish Connection, Parts 1 & 2 (April 2007).
11. The Third Pull (June 2007).
12. The Third Pull, And The Three Steps Into The Rapture (June 2007).
13. The Angel Of The Seventh Seal (June 2007).
14. They Came To Present Themselves, Parts 1&2 (July 2007).
15. The Invitation (July 2007).
16. The Promise To The Overcomer, Parts 1-3 (July 2007).
17. The Manifestation Of The Sons Of God (July 2007).
18. A Woman Rises In America (July 2007).
19. The Prophetic Ministry Of William Branham, Parts 1-4 (August 2007).
20. The Three Scribes (September 2007).
21. Ministerial Irresponsibility (September 2007).

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*Stand by the Rock of revealed Truth.
It makes the difference!
Matt. 16:15-18*

The Scribe, except in the Convention months of May and November, is a monthly publication by Bible Faith Tabernacle, 30 Bajulaye Compound, Off Bajulaye Road, P. O. Box 3463 Shomolu, Lagos, Nigeria. It contains an edited version of a message preached by Bro. Amos Omoboriowo, and is **distributed free of charge** on request.
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