

The Higher Liberty



By Brother Gregory *HHC*

His Holy Church

Dedicated to the service of the Lord.

The adversary of God has twisted words to deceive mankind from the beginning of our dominion on this planet. For his own selfish purposes, the adversaries of God have attempted to alter the *world* we live in by altering our perspective of the ways of God and tempted us to depart from the ways of God.

The private interpretation of the Biblical text passed down to us from the early Church has been a Gordian knot that has bound the minds of men into personal prisons by the formation of damnable heresies that have crept into the modern doctrines of Christianity.

God, Christ and men are the same yesterday and today. If we will not learn from the errors and wisdom of the past we will repeat them. God granted man dominion on the earth, not over each other.

He desires us to be free souls under Him. He wants us to remain in His presence and to go under no other. Abraham, Moses and the prophets came to set the captives free. Christ came to do the same in Spirit and in Truth that we might be saved.

We are to seek the Kingdom of God, the right to be ruled by God, and have no other *ruling judge* before God. We are to tend to the *weightier matters of law, justice, mercy and faith by the perfect law of liberty through faith, hope and charity.*

But we keep making covenants, contracts and agreements which brings us back into the entanglements of the world. We covet our neighbor's goods and lack the faith and love of Christ.

We should repent, and seek the Kingdom of God and His righteousness.

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Romans 13

What was Paul attempting to say in his Epistle to the Romans? In the King James version of the Bible chapter 13 begins:

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.”

A common interpretation of this verse appears in *The Living Bible*, “Obey the government, for God is the one who has put it there. There is no government anywhere that God has not placed in power. So those who refuse to obey the laws of the land are refusing to obey God, and punishment will follow...” (Romans 13:1-3).

You cannot blame all governments on God anymore than you can blame sin on God. The first thing God did was give man the right to choose, and the responsibility of suffering the consequences.

While it is not right to sin we have the right to choose to sin. Cain chose to go out of the presence of God and create the first city state. What he did was wrong, but he had the right to make that choice. The nature of the government we create is a product of what we are and our souls are formed in the character of the government we choose to serve.

Governments are created by men, not by God. God allows men the power, right, or liberty to create government, but not with impunity. There are many forms of government that are in opposition to God. Man must go out of the presence of God, rejecting Him to create those governments.

They are formed in the image and the character of Satan, who is the adversary of God.¹ Even those governments may serve God’s purpose by punishing the wicked who form them. God even forbids man from making covenants with those governments or bowing down or serving them.²

1 Matthew 4:8 “Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee...”

2 Exodus 34:12 “Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:” also Exodus 23:32 and Exodus 34:15 “Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and

Social Contracts

Social contracts make use of at least two legal concepts or structures. One can be called a *trust* and the other is a *corporation*.

Governments cannot exist unless men create them. Man may vest something of ourselves into the forming of that government. As God formed man and breathed life into him, so also may men form and breathe life into governments.

Or we may also give something of value to men we trust for a particular purpose, whereby the government becomes a trust. If what we give is given entirely it may be called a sacred purpose trust. Or government may make use of both *trust* and *corporation*.

The most common form of government used throughout history is not the centralized governments of control and top down authority so commonly seen today. A diversified and voluntary network of people bound by a common faith, mutual hope, and practiced charity has often formed successful governments throughout history. In fact, “our modern reliance on government to make law and establish order is not the historical norm.”³

Voluntary governments like that of Israel before the rise of the kings depended on the people freely choosing to give a share of their wealth in sacrifice or what was called Corban [קרבן]⁴ to fulfill the needs of society. That which was given in the form of substance and service sustained the government of the people, with the offerings by the people, for the sake of a free people.

If Jesus talks about an “unrighteous Mammon”⁵ is there a righteous mammon? The Aramaic word for entrusted wealth is called *Ma’amon*.⁶ That which was freely given was righteous.

do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;”

3 *The Enterprise of Law: Justice without the State* by Dr. Bruce L. Benson.

4 **Qorban.** offering 68, oblation 12, offered 1, sacrifice 1. offering, oblation

5 Lk 16:9 “... Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?”

6 “Mammon, an Aramaic word mamon meaning ‘wealth’ ... derived from Ma’amon, something entrusted to safe keeping.” Encyclopedia Britannica.

Higher Power

God gave man the right to choose. He has delivered man from bondage and warned him about going under authority of others.

It is essential to the plan and purpose of Satan, the adversary, to deceive people. He does this by telling us part of the truth while deluding us to believe a lie. The cunning use of sophistry and his ability to tempt us to act selfishly in our own interest has been his recorded modus operandi.

Our modern misunderstanding of Romans 13 seems to hinge on one word of the text, *powers*. *Dunamis*, *dunamai*, *didomi*, *arche*, *ischus*, *ischuros*, *kratos* and *energes* are all translated in the New Testament as ‘*power*’, but have decidedly different meanings than the word that appears in Romans 13.

The original Greek word is *exousia*. It is from two Greek words. *Ex* meaning ‘of’ or ‘from’, while *ousia* means ‘what one has, i.e. property, possessions, estate’. *Exousia* is defined: “power of choice, liberty of doing as one pleases.”⁷ Is Paul telling us to go under government authority or to remain at liberty?

What would happen if we translated *exousia* in Romans 13 into the English word “liberty” as we see in Corinthians 8:9?

“Let every soul be subject unto the higher **liberty**. For there is no **liberty** but of God: the **liberties** that be are ordained of God. Whosoever therefore resisteth (opposes) the liberty, resisteth (opposes) the ordinance of God: and they that resist (sets one’s self against) shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the **liberty**? Do that which is good, and thou shalt have praise of the same.” Romans 13:1-3

Can this be true? Could so many people have been a part of such a bold deception? The word *exousia* is translated “*right*” in Hebrews 13:10 and Revelation 22:14, and it is translated as “liberty” in 1 Corinthians 8:9.⁸

7 Hebrew & Greek Lexicons, J.B. Smith, Herald Press, Scottdale, PA.

8 “But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.” 1Corinthians 8:9

Terms of the Times

To claim that Paul is actually saying that we should be at *liberty* to obey God rather than be *subject* to the will of other men is a bold accusation against the doctrines of modern Christendom. Has the Church been steadily deceived, by either negligence or design, arrogance or ignorance?

A theme throughout the Bible has been to set men free so we should be willing to examine how the word *exousia* was used by the Greeks and the authors of those sacred texts in the days of Christ. Although the use of words changes over time the Greek *Glossary of Aristotelian Terms* states that *exousia* means “right”.⁹ Aristotle actually exemplifies *exousia*’s use in the statement, “The right (*exousia*) to do anything one wishes...”¹⁰

The rights or privileges of governments are ordained of men. That ordination of power into the hands of governments almost always occurs when the people *reject* God¹¹ and choose to go away from His ways¹² and out of His *presence*.¹³

Since we are endowed by our Creator with certain inalienable

9 <http://plato.stanford.edu/entries/aristotle-politics/>

10 *Lawmakers and Ordinary People in Aristotle*, by Paul Bullen (1996) <http://paul.bullen.com/BullenLawmakers.html> (VI. 4.1318b38-1319a4)

11 1 Samuel 8:7 “And the LORD said ... they have rejected me, that I should not reign over them.” 1 Samuel 10:19 “And ye have this day rejected your God, who himself saved you out ... but set a king over us ...” 1 Samuel 15:23. To Saul “... thou hast rejected the word of the LORD, he hath also rejected thee from [being] king.” Luke 7:30 “But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.” Luke 20:17 “... The stone which the builders rejected, the same is become the head of the corner?”

12 Joshua 24:15 “... choose you this day whom ye will serve; whether the gods ... the LORD.” Judges 5:8 “They chose new gods;...” Ju 10:14 “Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.” Jeremiah 11:12 “Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods .. they shall not save them at all in the time of their trouble.” 1 Samuel 8:18 “And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.”

13 Genesis 3:8 “... Adam and his wife hid themselves from the presence of the LORD...” Ge 4:16 “Cain went out from the presence of the LORD...”

rights it makes sense to say our original right to choose is ordained of God. Since man is a creation of God and governments are a creation of men the power maintained by those governments is based on the consent or actions of men, not upon any appointment by God.

In Plato's notes the "Greek words for freedom (are) *eleutheros* (liberal/Free), *exousia* (Freedom/Power to do something), ..."14

While Plato and Aristotle's definition of the word *exousia* was from a classical Greek period, their opinion was still in conformity with the second century A.D. Cynic philosopher, Enomaos.

Aldo Brancacci examines the definition of 'freedom' in his *Liberta e fato in Enamao di Gadara*. In Bryn Mawr's *Classical Review* we see, "Brancacci notices that the term used by Enomaos to refer to human freedom is not the typical Cynic one (*eleutheria*), but *exousia*, which expresses 'the new concept of freedom in opposition to the already defunct and unhelpful *eleutheria*'."15

Enomaos', sometimes written Oenomaos', writings were preserved by Eusebius. For at least five centuries the word *exousia* consistently referenced human liberty and freedom. Are we supposed to believe that Paul is telling us to give up our freedom and liberty and become subject once again? Or have we already?

God sent Abraham, Moses, Joshua, Samson, Gideon and a host of others to set us free in truth. We were to be free souls under God, created by God and have no other gods before Him.

Are we supposed to believe that Jesus was only going to set us free spiritually and leave us in physical bondage? It seems a slave mentality to believe that we can only be "free at last, free at last"16 when we are dead.

"If the Son therefore shall make you free, ye shall be free indeed."
John 8:36

It is our prayer that the truth of this will become self evident.

14 uiowa.edu/~lsa/bkh/lla/plato

15 *Bryn Mawr Classical Review* 2001.08.19 On this issue, see S. Bobzien, *Determinism and Freedom in Stoic Philosophy*, Oxford 1998, chap. 6 .
<http://ccat.sas.upenn.edu/bmcr/2001/2001-08-19.html>

16 From a Negro spiritual "Free at Last" originally sung by slaves at funerals.

Koine Debate

There is little meaningful debate among modern theologians on the matter of Romans 13. Typical comments might be those of Professor Ardel Caneday of New Testament Studies & Biblical Theology at Northwestern College, in Saint Paul, Minnesota.

Ardel attempted to discredit Tim Case¹⁷ who quoted extensively from one of our early articles on Romans 13 in his own article *A Peccancy*, which was published by Lew Rockwell.¹⁸

Ardel states that Case commits “fallacy” by giving the etymology of the word. At the same time Ardel seems to disregard Aristotle and Plato with a vague reference to Koine Greek. He even ignores Brancacci’s detailed explanation of the use of *exousia* in the 2nd century, by the cynic Oenomaus.

Koine Greek developed as the world of the Greeks and Romans went from free Republics to a dictatorial empire. Those governments of men made instruments of war, took the first fruits of the people, and even their sons and daughters for their own purposes. Those governments brought about famine, wars, and pestilence that killed off millions of people. A fact of history that will continue to repeat itself under the error of the modern Pharisaical scholars of our day.

It is true that languages change over time, but God does not. He wants us to be free souls under His authority, not slaves or human resources working under the Pharaohs and Nimrods of the world.

Most scholars are entrenched in the presumption that they already have the answer and could not be in error or under a *strong delusion*. Their interpretation of the Gospel may not be gospel just because they went to school somewhere or learned what other professors had to say. Saul who became Paul went to the best school with the most respected scholar as his teacher¹⁹ but he did not know Christ.

17 A Discredited Case: A Matter of Word Fallacy, Friday, June 12, 2009 <http://bibliatheologica.blogspot.com/2009/06/discredited-case-matter-of-word-fallacy.html>

18 A Peccancy by Tim Case lewrockwell.com/case/case35.1.html

19 Acts 22:3 “ I am verily a man [which am] a Jew, born in Tarsus, [a city] in Cilicia, yet brought up in this city at the feet of Gamaliel, [and] taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.”

Usage of Scholars

“And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed [it] unto thee, but my Father which is in heaven.” Matthew 16:17

There were many scholars among those who crucified Christ. Satan has always deluded the scholars first. It makes his job so much easier. The educated Saul did not know Christ nor the Gospel of the Kingdom and even persecuted Christ’s followers. Paul, through revelation, eventually counted all he had known before Christ as little more than dung.²⁰

Concerning Ardel’s comments on the meaning of Romans 13 he also suggests that Case “appeals to one of the word’s lesser used meanings in the New Testament to render that unlikely meaning the meaning of the word in Romans 13.”

We must ask, lesser used by whom? Joseph Thayer’s first definition of the Greek word *exousia*²¹ is the “power of choice, liberty of doing as one pleases”. It is not until the fourth definition that we see anything like “the power of rule or government”. The truth is most modern scholars choose not to use the primary meaning of the word *exousia* because it would be an indictment of the condition of the modern Church and the state to which it has brought the people it was meant to serve.

Ardel Caneday goes on to suggest that Case “fails to show that the New Testament regularly employs **ἐξουσία** to refer to ruling authorities, as it clearly does in Romans 13.”

The Greek word *exousia* [ἐξουσία] appears over 90 times in the biblical text. At least 12 times it is speaking of an individual’s,

20 Philippians 3:8 “Yea doubtless, and I count all things [but] loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them [but] dung...”

21 The New Testament Greek Lexicon based on Thayer’s and Smith’s Bible Dictionary plus others; this is keyed to the large Kittel and the "Theological Dictionary of the New Testament." Define the word *exousia*:

1. power of choice, liberty of doing as one pleases
2. physical and mental power
3. the power of authority (influence) and of right (privilege)
4. the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)

personal right or liberty. Over 50 times *exousia* is found in verses speaking of the “power” of God and Jesus the Christ, the *anointed King*²², who appointed ambassadors and was proclaimed king by thousands of people including Pontius Pilate.

“And Pilate wrote a title, and put [it] on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS... in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.”
John 19:19

More than a dozen times the word *exousia* is specifying a jurisdictional right to judge or a conflict of law between man’s government or the adversary of God, and the Kingdom of God.²³ If people are insistent upon using the fourth definition of *exousia* “the power of rule or government”, they should be willing to apply it to Christ’s government and its jurisdictional right as one form of government. Jesus was ruled the King of Judea by Pilate.

Jesus as Christ was the anointed King of Judea, the remnant of Israel. Those who proclaimed Christ were able to live, worship and serve God, unless the people, like the Pharisees, rejected Christ and chose to go under the authority or power of another. Christ sealed that Roman proclamation, nailed to the cross, in His own blood.

“Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,” Colossians 2:20

In Matthew 8:9 and Luke 7:8 *exousia* is used concerning an officer’s right to direct his men. That *power* comes from the contract his soldiers signed when they became *members* under his authority. The modern Church has removed the Kingdom from the “Gospel of the Kingdom” and brought the people back into bondage.

22 See Appendix 1 Exousia

23 Luke 12:32 “Fear not, little flock; for it is your Father’s good pleasure to give you the Kingdom.” Luke 22:29 “And I appoint unto you a Kingdom, as my Father hath appointed unto me;”

No King but Caesar

If we are to understand the fullness of the Gospel we should know that it is first the “Gospel of the Kingdom”.

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom...” Matthew 4:23

Modern preachers, and the scholars who have seduced them, have removed the *Kingdom* from the Gospels and turned the hearts of the people to *impure religion*. It is time that voices from the wilderness again call for repentance and a making straight the way of the Lord.

The Pharisees were scholars and the majority of the Pharisees voted to kill Christ,²⁴ their rightful King.²⁵ They chose to have no king but Caesar.²⁶ But thank Heaven, the truth is not dependent upon democracies or scholars.

The *modern Christian*, with a watered down gospel of misguided leaders, have arranged a *world*²⁷ system, a mystery Babylon, where their ministers teach the people to sing in their churches, praising Christ as King, but send the people to pray for their daily bread and benefits to men of the *world* who call themselves benefactors but exercise authority one over the other²⁸ the rest of the week. This is all provided at the expense of their neighbor.

24 Mark 15:13 “And they cried out again, Crucify him.” [Luke 23:21]

25 John 19:6 “... Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.”

26 John 19:15 “... Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.”

27 In the New Testament *kosmos* [κοσμος] is most often translated *world* and defined as “an apt and harmonious arrangement or constitution, order, government” See “A Kingdom not of this world” p.22, The Higher Liberty.

28 Matthew 20:25 “But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you...”

Mark 10:42 “But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you ...”

Luke 22:25 “And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so:...”

The people do take a bite out of their neighbor, devouring one another.²⁹ They wave their hands on Sunday and give lip service to God but the rest of the week they covet their neighbor's goods through their schemes of government.

From the beginning we were told to *make no covenant with the inhabitants where we go, nor with their gods* or we would have to *bow down and serve* them. Even Jesus told us to not swear at all and to only pray to our Father in heaven for our daily bread.

Applying to Pharaoh for their daily bread brought the Israelites into bondage. God led the people out of that bondage and told them never to return that way. God even told the people if they chose a ruler they were to write in their constitution³⁰ that he could never do anything that would return them to the bondage of Egypt.³¹

Common sense would require us to ask why Paul would be telling the people to remain in an Egyptian style government rather than be free with Christ. Remember Christ was King, born King³², preached a Kingdom, told us to do the same³³, and was hailed as King³⁴ as He came to take the Kingdom³⁵ away from those who ruled over the

29 "...this [city is] the caldron, and we [be] the flesh... prophesy against them, prophesy, O son of man...This [city] shall not be your caldron, neither shall ye be the flesh in the midst thereof..." Eze 11:3-11

30 Deuteronomy 17:18 "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of [that which is] before the priests the Levites:"

31 Deuteronomy 17:16 "... nor cause the people to return to Egypt,... Ye shall henceforth return no more that way.... he shall write him a copy of this law in a book ... and he shall read therein all the days of his life:"

32 Matthew 2:2 "Where is he that is born King of the Jews?..."

John 18:37 "... Thou sayest that I am a king. To this end was I born..."

33 Matthew 10:7 "And as ye go, preach, saying, The kingdom of heaven is at hand." Luke 9:60 "Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God."

34 Matthew 21:9 "... the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David... Hosanna in the highest."

Mark 11:10 "Blessed [be] the Kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest."

John 12:13 "Took branches of palm trees... and cried, Hosanna: Blessed [is] the King of Israel that cometh in the name of the Lord."

35 Matthew 21:43 "Therefore say I unto you, The Kingdom of God shall be

people.³⁶ Those rulers had taken away their liberties, put heavy burdens on them, and through their system of social security³⁷ had made the *word of God to none effect*.³⁸

Since, freeing people in Spirit and truth and living by faith has always been the mission of the prophets of God, it seems clear that Paul was saying that we should remain subject to *liberty* and the *right to choose* endowed by God. Paul understood the *perfect law of liberty*,³⁹ to oppose liberty is to oppose the will of God for men.

Yet, many ministers and the people have difficulty seeing the simple and specific meaning of the word *exousia* in the context of the Bible. This is because it overthrows many of the preconceived notions, doctrines, and even some errant theology which they have become so comfortable with over the years.

If we may use the word ‘right’ or ‘liberty’ in Romans 13 Christians and especially their ministers will have to begin to examine the Gospel in a new light of understanding and accept the truth that they have been under a *strong delusion* about the “Gospel of the Kingdom” and the message of Christ.

We may agree that governments sometimes possess the right to make choices for persons that in a more natural state would belong exclusively to the individual free man. But, governments are not granted the right to choose for others by God, rather by the men who create those governments. In order to obtain that right to rule over men governments would have to rely on some operation of preexisting law. That fundamental law is often called *natural law*.

taken from you, and given to a nation bringing forth the fruits thereof.”

36 Matthew 23:4 “For they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers.”

Luke 11:46 “And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.”

37 Corban of the Pharisees hisholychurch.info/sermon/corban.php

38 Mark 7:13 “Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.”

39 James 1:25 “But whoso looketh into the perfect law of liberty, and continueth [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

Republics

“Are men the property of the state?

Or are they free souls under God?

This same battle continues throughout the world.”⁴⁰

“Some scholars regard the ancient confederation of Hebrew tribes that endured in Palestine from the 15th century BC until a monarchy was established about 1020 BC as an embryonic republic. That would make the ancient Israelite commonwealth the earliest republic in history and one of the oldest democracies; except for slaves and women, all members of the community had a voice in the selection of their administrators and were eligible for political office.”⁴¹

Those who held office were the elders of each Family and they exercised the power of the state autonomously within the sacred nature of the divine union of Husband and Wife. No new laws were made but the law was administered through the courts of the congregations with the congregations of Levites administering the appeals through the cities of refuge.

The Levites administered charity and mercy, but they had no *exercising authority* over the choices of the people, nor their liberty. They only had control over what they were given in sacrifice.⁴²

The leaders were chosen by ten in congregations, bound together by love and charity. There was no power to take the first fruits of their labor, draft their sons and daughters, nor compel taxes. The people remained free souls under God. They remained at liberty as long as they loved God and one another.

The people held the power of the state individually and independently from the administration of government.

“Republic. A commonwealth; that form of government in which the administration of affairs is open to all the citizens. In another sense, it signifies the state, independently of its government.” Black’s Law Dictionary 3rd Ed. p1536.

40 Cecil B. DeMille in “The Ten Commandments.”

41 “Republic,” Microsoft ® Encarta. © 1994 Ms. Corp. and F & W Corp.

42 See “The Sophistry of Sacrifice” published by His Church

A Pure Republic

“The United States shall guarantee to every State in this Union a Republican Form of Government...”⁴³

“The term republic, *res publica*, signifies the state independently of its form of government.”⁴⁴

A pure Republic allows the people the power of choice. They may retain their right to choose or waive it for what they believe is profitable or for gain. People change and governments change. It has been said, “All roads lead to Rome”, but if we turn around all roads lead to the Kingdom of God. It is all about which direction you choose to go, which path you choose to take.

“Because strait [is] the gate, and narrow [is] the way, which leadeth unto life, and few there be that find it.” Matthew 7:14

The United States is a *democracy within the original republic* and it has changed as its citizenry changes. Relationships have been altered by choice and consent. The dreams and desires of the people may become a nightmare of despair before those who slumber awake.

The term republic in its pure form comes from the words *Libera Res Publica*, Free from Things Public.

“Tacitus repeatedly contrasts the *res publica* under the emperors with the pre-Augustus *libera res publica*; and in the Germania 37, encountering the disasters which Germans inflicted upon the *res publica Romanorum*, he distinguishes between the old *res publica*, which he calls the *populus Romanus*, and the new *res publica*, which he calls “Caesar”. The old *res publica* hardly had the mixed constitution which dreamers assigned it and which actually never can exist, but it was something greater and majestic which lives on as a glorious memory in a mean age.”⁴⁵

History will repeat itself if we will not learn from it. If you are not free from things public then you have subscribed to a republic fashioned after the precepts of Caesar rather than a free society.

43 Constitution of the United States, Section 4.

44 Bouvier’s Law Dictionary Vol.1. page 13 (1870).

45 The Ruling Power: A Study Of The Roman Empire In The Second Century After Christ Through The Roman Oration Of Aelius Aristides, James H. Oliver, Kessinger Publishing, July 25, 2006. ISBN-13: 978-1428659315.

Democracy

Somewhere along the way, some people began to believe that we collectively had the right to decide what was good and evil, not only for ourselves, but for our neighbor, as well. We called it democracy.

In early America, the success and prosperity of the people was, no doubt in part, due to the fact that “The churches in New England were so many nurseries of freemen, training them in the principles of self-government and accustoming them to the feeling of independence. In these petty organizations were developed, in practice, the principles of individual and national freedom. Each church was a republic in embryo. The fiction became a fact, the abstraction a reality...”⁴⁶

Americans have moved from a virtuous self reliant republic to covetous “democracy in a republic.”⁴⁷ This process are done more by contract, application, and participation than by vote.

The people have become a nation of consumers, who willing bite their neighbor for personal security. People have fallen in love with the benefits offered by democracy.

James Madison, 1787, stated in the Federalist Paper #10 that “Democracy is the most vile form of government ... democracies have ever been spectacles of turbulence and contention: have ever been found incompatible with personal security or the rights of property: and have in general been as short in their lives as they have been violent in their deaths.” Fisher Ames, an author of the First Amendment, said, “A democracy is a volcano which conceals the fiery materials of its own destruction. These will produce an eruption and carry desolation in their way.” In 1815 John Adams: “Democracy... while it lasts is more bloody than either [aristocracy or monarchy]. Remember, democracy never lasts long. It soon wastes, exhausts, and murders itself. There is never a democracy that did not commit suicide.” John Marshall, longest serving Chief Justice of the

46 *Lives of Issac Heath and John Bowles, Elders of the Church and of John Eliot, Jr.*, preacher in the mid 1600’, written by J, Wingate Thorton. 1850

47 April 3, 1918, the American creed was read in Congress, “I believe in the United States of America as a government... whose just powers are derived from the consent of the governed: a democracy in a republic.”

Supreme Court, “Between a balanced Republic and a democracy, the difference is like that between order and chaos.” Even Alexander Hamilton said “Real Liberty is never found in despotism or in the extremes of Democracy.” Benjamin Franklin warned emphatically that “When the people find they can vote themselves money, that will herald the end of the republic.” He understood that a “Democracy is two wolves and a lamb voting on what to have for lunch. Liberty is a well-armed lamb contesting the vote!”

Long before these men voiced their objections Plato postulated “Dictatorship naturally arises out of democracy...” And long after Adams, Ralph Waldo Emerson said “Democracy is morose, and runs to anarchy.” Winston Churchill wrote that: “Socialism is a philosophy of failure, the creed of ignorance, and the gospel of envy, its inherent virtue is the equal sharing of misery.” He went on to say that “The best argument against democracy is a five-minute conversation with the average voter.”

More recently historian and Congressman Ron Paul said “Our country’s founders cherished liberty, not democracy.” I did find that Karl Marx, who was an advocate of communism, claimed “Democracy is the road to socialism.”

“It is difficult to understand, how any one who has read the proceedings of the Federal Convention can believe that it was the intention of that body to establish a democratic government.”⁴⁸

“Accustomed to trampling on the rights of others you have lost the genius of your own independence and become the fit subjects of the first cunning tyrant who rises among you.”⁴⁹

“Under a democratic government, the citizens exercise the powers of sovereignty; and those powers will be first abused, and afterwards lost, if they are committed to an unwieldy multitude.”⁵⁰ “Thou shalt not follow a multitude to [do] evil; neither shalt thou speak in a cause to decline after many to wrest [judgment].” Exodus 23:2

“A simple democracy is the devil’s own government.”⁵¹

48 *The Spirit of American Government*, Professor J. Allen Smith.

49 Abraham Lincoln, September 11, 1858.

50 Edward Gibbon, *The Decline and Fall of the Roman Empire*, 1776.

51 Benjamin Rush, John Joachim Zubly, pastor and delegate to Congress, in a

Deception

Caesar was right, mankind is governed by names and their definitions. This was the definition of democracy in 1928:

“DEMOCRACY: A government of the masses. Authority derived through mass meeting or any form of direct expression. Results in mobocracy. Attitude toward property is communistic - negating property rights. Attitude toward law is that the will of the majority shall regulate, whether it is based upon deliberation or governed by passion, prejudice, and impulse, without restraint or regard for consequences. Results in demagogism, license, agitation, discontent, anarchy.”⁵²

By June 1952, the following definition was altering the understanding and attitude of the American nation:

“Meaning of democracy: Because the United States is a democracy, the majority of the people decide how our government will be organized and run - and that includes the Army, Navy and Air Force. The people do this by electing representatives, and these men and women carry out the wishes of the people.”⁵³

Changing definitions deceives the people. “The multitude of those who err is no protection for error.”⁵⁴

“If you establish a democracy, you must in due time reap the fruits of a democracy... with great increase of the public expenditure. You will in due season have wars entered into from passion and not from reason; and you will in due season submit to peace ignominiously sought and ignominiously obtained, which will diminish your authority and perhaps endanger your independence. You will in due season find your property is less valuable, and your freedom less complete.”⁵⁵

Ben Franklin advised that “A nation of well informed men who have been taught to know and prize the rights which God has given them cannot be enslaved. It is in the region of ignorance that tyranny

1788 letter to David Ramsay. William Elder, Questions of the Day, (Baird publisher, 1871) p.175. Also attributed to Jefferson & Jedidiah Morse.

52 1928 U.S. Army Training Manual

53 Army Field Manual Soldier's Guide, 1952.

54 Multitudo errantium non parit errori patrocium. 11Coke, 73.

55 Benjamin Disraeli(1804-1881), British Prime Minister

begins.” Those rights depend upon us valuing our neighbors’ rights as much as we value our own, which is virtue.

Nothing is beyond re-examination. In a constitutional republic, you might have some safeguards but Patrick Henry argued against the Constitution of the United States because he saw that “When evil men take office, the whole gang will be in collusion! They will keep the people in utter ignorance and steal their liberty by ambushade!” Do we understand those flaws, and are we prepared to guard against them? It was not the Constitution⁵⁶ that made this nation great, but the noble individuals who rose up every day, worked in the fields and factories, cared for their families, and provided for the honest needs of their community.

James Russell Lowell said “Democracy gives every man the right to be his own oppressor” and he *begins* the process by oppressing his neighbor.⁵⁷ “Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are of the gift of God?⁵⁸ That they are not to be violated but with His wrath?”⁵⁹

Democracy has no inherent right to the rights of others. We relinquish right by consent for mutual benefits. “I often wonder whether we do not rest our hopes too much upon constitutions, upon laws and courts. These are false hopes, believe me; these are false hopes. Liberty lies in the hearts of men and women;⁶⁰ when it dies there, no Constitution, no law, no court can save it.”⁶¹

56 Covenants, Constitutions, and Contracts

<http://www.hisholychurch.info/study/covenants/ccc.php>

57 Ex. 23:9 “Also thou shalt not oppress a stranger... seeing ye were strangers in the land of Egypt.” Lev. 25:17 “Ye shall not therefore oppress one another; but thou shalt fear thy God: for I [am] the LORD your God.”

58 Psalms 119:45 “And I will walk at liberty: for I seek thy precepts.”

59 Thomas Jefferson: Notes on Virginia Q.XVIII, 1782. ME 2:227

60 James 1:25 “But whoso looketh into the perfect law of liberty, and continueth [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

61 Judge Learned Hand , Spirit of Liberty 189

Church and State

True Christians existed in an extensive network of faith throughout Europe and even the far east for centuries after Christ while apostasy courted a dying breed of despots and tyrants. Their names, history, and blood were stamped or poured out during years of sanguineous Church reform and inquisitions.

Groups seeking to be genuine Christians were to be found in every century, from the Montanists, Novatians to the Vaudois, Waldenses, or Albigenses about the thirteenth century. Their doctrines were varied but their common ground was in resistance to the doctrines and tyranny which marked them for persecution. While their heresies will be debated until the end of time, there can be no doubt as to the heresy of those who held their feet to the fire and the sword to their throat.

Moses, and Abraham before him, had set up systems of self government that could be called truly republican in nature.

There was no king⁶² to *exercise authority* and the Family was the supreme institution of God. Those Families eventually owned the beneficial interest of their labor and the land they occupied.⁶³ They banded together in congregations bound only by faith, hope, and charity under the perfect law of liberty. They were free.

Their laws were administrated through a network of tens, hundreds and thousands. Since there was no king the “state” remained in the hands of the people. As a free people there was no body to make new laws, sign treaties, compel conscription, or impose taxes. Both Abraham and Moses, according to the direction of God, provided an additional element to this free government.

Abraham had his altars,⁶⁴ and Moses called out the Levites to be the first born of the nation. This system did not affect the autonomy of the people nor the power of the first born in each family. The

62 Judges 17:6 “In those days [there was] no king in Israel ...”

63 Leviticus 25:10 “And ye shall ... proclaim liberty throughout [all] the land unto all the inhabitants thereof:... and ye shall return every man unto his possession, and ye shall return every man unto his family.”

64 The Sophistry and the Sacrifice, His Church Publishing.

Levites belonged to God as His bond servants.⁶⁵ Their purpose was at least two fold. First it was to establish a local and national system of charity that would bind the people together in common faith and trust; and, second it was to give them a standing amongst the nations without diminishing individual rights.

That is the purpose of a pure republic. The resources to maintain the welfare of society were freely given to the ministers of that society. They were completely given to the Levites of choice, who used them to care for the widows, orphans, and needy of society in a form of “pure religion” as living altars.

Each congregation chose a titular leader. They in turn chose their titular leaders. This repeated pattern linked a nation through a system of mutual caring and love. This takes a virtuous commitment and spiritual awakening. This is the Kingdom of God.

This union was consummated by marriage between the families but to maintain broad union of families outside the local congregations national feasts were instituted to bring families together. These marital unions amongst villages and tribes continually strengthened the national bonds of community from all corners of the Kingdom with the feasts playing a practical part.

Such systems only work amongst people of virtue who tend to the *weightier matters of law, justice, mercy, and faith*.⁶⁶ It requires a people who love their neighbor as they love themselves.⁶⁷

But God was not enough and the *voice of the people* cried out for a ruler. They gave up some of their liberty and power of choice. They gave *power* to rulers who were no longer titular. This rejection of God brought the people of the Republic under the authority of the monarch and others they elected to rule. [see 1 Samuel 8:]

65 Numbers 3:12 “And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;”

66 Matthew 23:23 “Woe unto you, scribes and Pharisees, hypocrites! for ye ... have omitted the weightier [matters] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”

67 Leviticus 19:18 “... thou shalt love thy neighbour as thyself: I [am] the LORD.” Matthew 5:43, 19:19, 22:39 “...Thou shalt love thy neighbour as thyself.” Mark 12:31, 12:33, Luke 10:27, Ro. 13:9, 10, Gal. 5:14, Ja. 2:8

Separation of Church and State

The people retained their rights, and the power of the state. A group was *called out* from the people to become separate, the Levites. Belonging to God they were to have no personal estate.⁶⁸ With a mission and a purpose, they became the *Church in the wilderness*,

The apostles were also *called out* to be bond servants of God by the appointment of Christ, to feed His sheep in faith, hope and charity, under the law of liberty. They were to be in but not of the world and not like those other governments who exercised authority.

They were *one form of government* who lived and preached Christ. They often did *contrary to the decrees of Caesar* because they had *another King, one Jesus*. As ambassadors of His government they were able to go through the gates “of the world” and were recognized by the governments “of the world” through Pilate’s decree on the cross.

A new form of Christianity began. Emperor Constantine became the *bishop of bishops*. His church began courting the courts of kings. Men *exercising authority* were accepting the privileges offered by those princes of power they sought to please. Those princes paid well for their blessings and benedictions. This marriage of Church and state feigned an appearance of legitimacy and godliness.

After centuries of book and heretic burnings some survivors began to seek answers as to what Christ and the early Church had really been doing. At the beginning of the sixteenth century “Republican churches were formed, and by their chosen representatives were united into a synod.”⁶⁹

But the temptations endured by Christ came upon men who had despised the authoritarian Church. They took pride in their *knowledge*⁷⁰ and *private interpretation*⁷¹ of the scriptures, and began

68 Numbers 8:14 “Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine”.

69 Republics: or, Popular government an appointment of God By Rev. John Crowell D.D. PART III. The Republics of Modern Times. Chapter I. The Reawakening of the nations. P. 129

70 1 Corinthians 8:1 “Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.”

71 2 Peter 1:20 “Knowing this first, that no prophecy of the scripture is of any private interpretation.”

creating divers doctrines. By the exercise of a new doctrinal authority the people were divided into sectarian denominations.

All doctrine of the Church should be measured against a *love of God*, who is law, justice, mercy, and faith, a giver of life and forgiver of sins, and also our equal *love for one another*, as Christ loved us.

Do we sacrifice ourselves and our pride in humility? Are we good Samaritans or a condescending, sanctimonious religious sect devoid of the charity and forgiveness of Christ? Are we true benefactors or do we pray to *men who call themselves benefactors but exercise authority one over the other* and divided from Christ?

“If ye love me, keep my commandments.” John 14:15 ⁷²

We should forgive, and not oppress our neighbor. We should live by charity and not covet our neighbor’s goods through the power of social democracies or worse. We should not say “Lord, Lord” in our churches and then pray to the “fathers” upon the earth.⁷³

“We have now shown from the New Testament that, in the plurality and equality of their chosen officers, as well as by their constitution, the primitive Christian churches were republics.”⁷⁴

Men have abandoned the precepts of liberty in the Church and in the State and chosen to take from their neighbor, exercise authority but call themselves free when they love not freedom or its charitable benefaction as much as they love the benefits of sin.

“... through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.” 2 Peter 2:3

72 John 14:23 “...If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

John 15:10 If ye keep my commandments, ye shall abide in my love...”

1 John 5:2, 3 “By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God...”

73 Matthew 7:21 “Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father...”

Matthew 7:22,23 “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? ... And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” [See Matthew 23:9]

74 Republics: or, Popular government an appointment of God By Rev. John Crowell D.D. Chapter 2, The Republics Organized, P. 87

A Kingdom not of this world

“Jesus answered, My Kingdom is not of this world...” John 18:36

There are numerous words translated into *world* in the New Testament: *aeon*, *oikoumen*, *ge* and *erets*. The word ‘world’ in John 18:36 is translated from the word ‘*kosmos*’. It came from the word *κομιζο* meaning “to care for, take care of, provide for” or “carry off what is one’s own,” which is what governments of men like Cain, Nimrod, Pharaoh, and Caesar often did.

The Greek word *kosmos* had the sense of an orderly arrangement. The Greeks produced other forms, such as the Homeric *kosmeo*, used in reference to the act of “marshaling troops.”⁷⁵ From the Greek and Roman point of view, the “... word *kosmos* ... meant originally the discipline of an army, and next the ordered constitution of a state.”⁷⁶ It is defined in Strong’s Concordance as an “orderly arrangement” and in another Greek concordance as “*an apt and harmonious arrangement or constitution, order, government.*”⁷⁷

Jesus was telling Pilate, sitting in the judgment seat, “My Kingdom is not a part of your *constitution, order, or government* and you have no jurisdiction to judge Me or My Kingdom.” And Pilate agreeing, washed his hands of the matter.

Jesus had been saying *His Kingdom was at hand*, we were to *preach it was at hand*, He was going to *take it from the Pharisees and give it to another who would bear fruit*. He *appointed* the Kingdom to *His little flock*.

“...Where is he that is born King of the Jews?...” Matt. 2:2

Herod knew, the Magi, angels, and shepherds knew it. When Jesus entered Jerusalem thousands of people hailed him as the *highest son of David*, the Messiah, the King, the Anointed. Jesus said that it was for this cause that he came into the world and even the Procurator of Rome defended Him as the King, and officially proclaimed it so on the epigraph nailed to the cross. The only ones who do not seem to get it is the modern Christians who have no king except the modern Caesar, who *calls himself a benefactor but exercises authority one over the other, contrary to the decrees of Jesus*. [see Matthew 20:25, Mark 10:42, Luke 22:25].

75 Online Etymology Dictionary, © 2001 Douglas Harper

76 John Burnet’s Early Greek Philosophy: Section A: Introduction

77 Strong’s #2889 Online Bible Concordance, Winterbourne, Ontario.

Rulers

In Romans 13:3 we see the Greek word *archon* translated *ruler*. It appears as *ruler* 22 times, *prince* 11 times, as *chief* twice, and as *magistrate* and *chief ruler*. The same term is used when Christ appointed “*a Kingdom*”⁷⁸ to the apostles and instructed them not to be like “the *princes of the Gentiles*” who *exercise authority and dominion* over the people.⁷⁹

The apostles were actually appointed *princes* of the Kingdom of God, which they and Jesus said was at hand. The word *apostle* is the Greek word for *ambassador*. They were not like government “benefactors” that *exercised authority one over the other*. They were the one form of government which professed liberty through voluntary charity in support of their government, and were not “of the world”.

The Bible has always been a book about government, and man’s relationship to it – and to God. Jesus came to take the Kingdom from the those who had been leading the people into bondage, and redeem them again – not unlike what Moses did in Egypt. He even told those who were ruling the people in Judea at the time what His plan was:

“...The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” Matthew 21:43

The ministers of the Church appointed by the Christ were benefactors in service to the people, but they were required to seek righteousness. Christians were not allowed to covet their neighbors goods or elect men to exercise power and control for their personal enrichment or benefit.

Their ministers were leaders of a government that exercised charity, not force. They provided a table of freewill offerings, not

78 Luke 22:29 “And I appoint unto you a kingdom, as my Father hath appointed unto me;”

79 Matthew 20:25 “But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.”

Mark 10:42 “... they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.”

Luke 22:25 “... The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.”

compelled contributions taken from members by force or the threat of violence. That table of charitable benefits through faith and love saved them during the decline and despotism of the Roman Empire.

“We have an altar, whereof they have no right to eat which serve the tabernacle.” Hebrews 13:10

Does the world have altars whereof we should have no right to eat? Can we eat the meat of our neighbor when blood is still in it? Can we covet our neighbor’s goods and feign righteousness.

If the temple was to be made of living stones, were the ancient altars also to be made of living stones? Was there a practical purpose and plan?⁸⁰ Have the forces of evil sought to deceive us?⁸¹

The answers are simple, but often contrary to what we have been taught. We must become like little children, seeing with new eyes, letting go of the lies and delusions passed down from age to age. Without humility there can be no new knowledge.

To understand how Christ, His apostles, and His Church were turning the world upside down, it may be required to turn some modern religious beliefs upside down, or throw them out altogether. Have certain men crept in unawares denying the Kingship of the Christ?⁸²

Like Moses, Jesus Christ came to free the people. Yes Christ came to give us a more complete freedom. He did not come to give us less. God did not send Moses to free the people, only to have Christ appoint a Church that brought them back into the bondage of the “world” and the “elements of that world”.

We need to look at what Christ called the weightier matters. We need to repent and set our neighbor free from our own covetous hearts. We need to step up and out in faith and take back the responsibilities God gave every man and woman.

We need to come together in His true name of faith, hope and love. It is time to wake up and repent.

80 *The Sacrifice and the Sophistry* by Brother Gregory HHC

81 *Thy Kingdom Comes* Brother Gregory HHC 2002.

82 “...certain men crept in unawares ... ungodly men... and denying the only Lord God, and our Lord Jesus Christ.” Jude 1:4

The Natural Law

The Law of Nature or **Natural Law** is defined as, “The divine will, or the dictate of right reason, showing the moral deformity or moral necessity that there is in any act, according to its suitableness or un-suitableness to a reasonable nature. Sometimes used of the law of human reason, in contradistinction to the revealed law, and sometimes of both, in contradistinction to positive law.”⁸³

“In respect to the ground of the authority of law, it is divided as natural law, or the law of nature or of God, and positive law.”

Positive Law is, “Law actually ordained or established, under human sanctions, as distinguished from the law of nature or natural law, which comprises those considerations of justice, right, and universal expediency that are announced by the voice of reason or of revelation...”⁸⁴

Positive law is dependent upon human sanctions, as distinguished from the law of nature or natural law. Natural law is not dependent upon or connected to the administration of the legislature or the opinions of men. Our opinions may conform to it but never alter it.

“Law governs men and reason the law.”⁸⁵

The laws created by men are real and binding if they are established according to right reason. That does not mean that the laws created by men have to be reasonable. It means their condition is binding due to the presence of the reasonable elements of Natural Law. The elements that bind man under human law or legal systems would include reasonable evidence of consent through actions or oaths, affirmation, application, or participation.

“The laws of nature are most perfect and immutable; but the condition of human law is an unending succession, and there is nothing in it which can continue perpetually.

Human laws are born, live, and die.”⁸⁶

83 1.3 Bouvier, Inst. n. 3064; Greanleaf, Ev. É 44.

84 Bouvier’s. Law Dictionary

85 Chief Justice Melville Fuller (February 11, 1833 – July 4, 1910)

86 *Leges naturæ perfectissimæ sunt et immutaviles; humani vero juris conditio semper in infinitum decurrit, et nihil est in eo quod perpetuo stare possit. Leges humanæ nascuntur, vivunt, moriuntur.*7 Coke, 25.

These Cometh of Evil?

Oaths, Affirmations and Unsworn declarations under penalty of perjury⁸⁷ are all more than Yes for Yes and No for No.

There is little distinction between an oath and a declaration in the effect of the law. One subjects themselves to the power and the rulers of the courts, the laws that are made for them.

Many Christians think it is okay to take oaths or make affirmations before courts and governments. Jesus expressed a different opinion in the New Testament:

“Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.” (Matthew 5:33-37)

Taking oaths or swearing allegiance, service or obedience was a great controversy between Christians and the other nations and led to their persecution from the earliest history of the Church. For centuries Christians would not take oaths but modern Christians think it is okay now and even encouraged. Why?

“But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and [your] nay, nay; lest ye fall into condemnation.” James 5:12

To not swear at all created suspicion and persecution but was the earliest policy of the Church after Christ.

“And with regard to our not swearing at all, and always speaking the truth, He enjoined as follows: ‘Swear not at all; but let your yea be yea, and your nay, nay; for whatsoever is more than these cometh of evil.’ And that we ought to worship God alone, He thus persuaded us: ‘The greatest commandment is, Thou shalt worship the Lord thy God, and Him only shall thou serve, with all thy heart, and with all thy strength...’”⁸⁸

87 “like force and effect” USC Title 28, Part V, Chapter 115, Sec. 1746.-

88 Justin Martyr, First apology of Justin, A.D.165

Oaths under the authority of governments that are created by men are not established by Christ or the Father. It is by your own consent and the words coming out of your own mouth that entangles you back into the bondage of the world.⁸⁹

Those governments of men require that you “absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince,” and that you “will bear true faith and allegiance to the same” You will not only be required to “bear arms” and “perform noncombatant service in the armed forces” but you “will perform work of national importance under civilian direction” and that you “take this obligation freely without any mental reservation”⁹⁰

Taking an “affirmation in lieu of oath” makes no difference in the outcome, binding or effect. In Bouvier’s Law Dictionary an Oath is defined as “one form of attestation as commonly called an affirmation.” Even the definition of swear includes an “affirmation with an appeal to God or to someone or something held sacred for confirmation”

There is no more difference between taking an oath or affirmation than there is in committing adultery or have an affair. Both of these activities are the same just as an affirmation is the same as an oath.

Christians used to be persecuted for refusing to take oaths, affirmations of allegiance in obedience to Christ but now churches preach their own brand of Christianity that is an adversary to the teachings of Christ. They by their own private doctrines and customs have delivered the people into bondage. By their customs they make the law of God to no effect.

We were told from the beginning and Christ restated, “Thou shalt not bear false witness against thy neighbour.”⁹¹ The oath and affirmations of government are recorded to bind you under the authority of men. What you bind on earth is bound in heaven and you shall be held to your word.

89 Matthew 15:11 “Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.”

90 Naturalization Oath of Allegiance to the United States of America

91 Ex. 20:16, De. 5:20, Mt. 19:18, Mk. 10:19, Lk. 18:20, Ro. 13:9.

The Rule of Right

While the fundamental rule of law which we have no right to be ignorant of is built into creation itself and cannot be escaped, the laws of men must be heralded, proclaimed and published by men to all the world. Both bind, by nature or by consent.

“Law, as distinguished from equity, denotes the doctrine and the procedure of the common law of England and America, from which equity is a departure. In respect to the ground of the authority of law, it is divided as natural law, or the law of nature or of God, and positive law.”⁹²

God living in the hearts and minds of good men is the fountainhead of justice and mercy for all of society who seek God’s rule. Men who seek to rule over other men or be ruled by men grant power where it was not meant to be. Such unnatural power vested in the hands of one or a few men will corrupt the goodliest of souls, like Saul and David and a plethora of kings, rulers, and leaders since the beginning of history.

The story of man has revealed a history of an ebb and flow of liberty between the diligent societies willing to sacrifice themselves and love one another and those civil societies willing to covet their neighbor’s goods to provide and guarantee their own personal comfort and security.

In Gibbon’s *Decline and Fall of the Roman Empire*, he praised “the union and discipline of the Christian republic.” He also pointed out that “it gradually formed an independent and increasing state in the heart of the Roman Empire.”⁹³

One of the best kept secrets of our time is the form and structure of the early church. What was the early Church doing to warrant such praise? What was this Kingdom of God that *turned the world upside down*? Why were they accused of robbing the temple at Ephesus? If Christians were told to *Obey the government, for God has put it there and there is no government that God has not placed in power*, then why were Christians persecuted by governments? There is a fundamental misconception about the nature and purpose of the early Church.

92 Bouvier’s Law Dictionary vol II.

93 Rousseau and Revolution, Will et Ariel Durant p.801. fn 83 Heiseler, 85.

One form of Government

Why were the apostles accused of saying that there is another king, one Jesus?⁹⁴

The Church was a government, established by Christ, for His purposes according to the precepts of God. The natural state of man is the image of God and the natural state of God's government for men is a community of men serving God by freely serving one another. It would be composed of men in possession of their endowed rights exercising the power of choice. It would be a community under the authority of God rather than men.⁹⁵

Even today the definition of the Church is:

“In its most general sense, the religious society founded and established by Jesus Christ, to receive, preserve, and propagate his doctrines and ordinances.”

“A body or community of Christians, united under one form of government by the profession of one faith, and the observance of the same rituals and ceremonies.”⁹⁶

While this definition of the Church may be accurate our understanding of it can be greatly altered by altering our understanding of “His doctrines and ordinances.” To change our understanding of the gospel, it is only necessary to change our understanding of words used in it and their context in history.

If God said that he desired the people to be free of the bondage of Egypt and to never return there again then the purpose of Christ can be no less. Our opinion of the purpose of the Church established by Christ has been altered over the years by the teachings and interpretations of men until the Church gives the appearance of a form of godliness, but denies the power of the Gospel of the Kingdom of God and the truth that Christ's sacrifice set men free in Spirit and in truth.

“If the Son therefore shall make you free, ye shall be free indeed.”

John 8:36

94 Acts 17:6, 7

95 Galatians 4:8 “Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.”

96 Black's Law Dictionary 3rd ed. Page 325. also 4th, 5th, 6th Ed.

And ye shall know the truth,

and the truth shall make you free. John 8:32

Republics may take many forms and may have different types of governments within their general condition of recognized and individual freedom. In one sense a republic signifies⁹⁷ the state of the people existing independently of their form of government.⁹⁸ In such republics the leaders are not rulers because they are titular⁹⁹ in nature.

“Natural law was the first defense of colonial liberty...Some colonists went so far to claim that they were granted by the ‘King of Kings’ and therefore ‘no earthly Potentate can take them away.’”¹⁰⁰

This idea of the government being separate¹⁰¹ from the people is not unique or foreign to the Church. Israel was originally a republic¹⁰² dependent on free will offerings and the voluntary participation of its citizens in service of its nation and society. Its leaders or government ministers were kept separate from the people.¹⁰³ The people’s contribution to government and their participation in it was always by freewill choice.

97 “The term republic, *res publica*, signifies the state independently of its form of government.” Bouvier’s Law Dictionary Vol.1. page 13 (1870).

98 “Republic... it signifies the state, independently of its government.” Republic. Black’s Dictionary 3rd Ed. p1536.

99 “A state or nation in which the supreme power rests in all the citizens... A state or nation with a president as its titular head; distinguished from monarchy.” Webster’s New Dictionary unabridged 2nd Ed. 1965.

100 *Origins of the American Revolution*, By John C. Miller. Published by Stanford University Press, 1959. And *The Other Side of the Question: or A Defence of the Liberties of North America. In answer to a ... Friendly address to all reasonable Americans, on the subject of our political confusions. By a Citizen*, New York, 1774, J. Rivington, 16. Bulletin of the New York Public Library. By New York Public Library.

101 “Holiness then denotes the separateness, or otherness, of God from all his creation. The Hebrew word for holy, *qados*, in its fundamental meaning contains the note of that which is separate or apart.” Easton Illus. Dictionary

102 “Some scholars regard the ancient confederation of Hebrew tribes that endured in Palestine from the 15th century BC until a monarchy was established about 1020 BC as an embryonic republic. That would make the ancient Israelite commonwealth the earliest republic in history...”

“Republic” Microsoft® Encarta. © 1994 Ms. Corp. and F & W Corp.

103 Nu. 8:14 “Thus shalt thou separate the Levites... Levites shall be mine.”

Their ministers did not stand between God and the people as some teach today. They were doing something unique and essential for a healthy society. They stood between the “gods of the world” and a free people living in liberty under God.

They did this by supplying the services and benefits of government without *exercising authority* one over the other, as God and Christ has said from the beginning.

But the adversary works his sorcery through the servants of subversion. Promising liberty from their responsibilities through sloth he brings in servitude.¹⁰⁴ Turning minds and hearts through the sophistry of scholars, the promises of politicians, and the apostasy of the modern church the *voice of the people* is tempted to reject God again and return to the tribute and bondage of rulers.

Instead of living by the perfect law of liberty through charity the *voice of the people* elect “*men who call themselves benefactors*” of the people but “who exercise authority one over the other”, contrary to the decrees of Jesus.

The Kingdom of God only binds men together by faith, hope, and charity. Jesus Christ and the apostles, like Gideon,¹⁰⁵ would not rule over the people. Moses led the people out of bondage into a system of government where there were no kings who could exercise authority one over the other, no government to make laws and cause the people to bow down and serve them.

God uses such governments to punish the people who reject and turn from Him to set up men as gods through sloth or consent. The Ministers of God’s government are not like Cain, Nimrod, Pharaoh, or Caesar, but are to be titular leaders of a *peculiar people*.

104 2 Peter 2:19 “While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.”

105 “And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.” Judges 8:23

The Natural Error

The temptations of Jesus are the temptation of every man who is tempted to rule over others for his own profit or to bow down to the will of others for his own gain. But we should also not act arrogantly, slothfully, or foolishly in a way that will tempt God.

Stoicism had been founded in the 3rd century BC. The Stoics, like the fictional Spock from Vulcan, considered emotions destructive to logical and good judgment. They also sought “moral and intellectual perfection.” Stoics were concerned with human freedom in accord with nature. The conflict often arose in the debate over what was natural and moral, which led to the persecution of Christians by stoic emperors like Marcus Aurelius.

Some men have the misconceived notion that it is natural and moral to rule over other men. They imagine it moral to impose their theory of moral perfection, their will, on others. Marcus Aurelius, the stoic president of the Empire, led what historians have called the Golden Age of Rome.

“The only wealth which you will keep forever is the wealth you have given away.”¹⁰⁶

Emperor Antoninus Pius and his successor Marcus Aurelius were considered the more benevolent reigning Emperors of Rome. Apologist Justin the Martyr wrote Antoninus explaining the virtues and polity of Christians as a self-governing people. Although several Emperors had chosen to leave the Christians alone, and Marcus had been tutored by Antoninus, he was never able to trust Christians, and had one of the worst records of their official persecution.

Celsus, a Platonist, writing during the term of Marcus Aurelius, “opposed the ‘sectarian’ tendencies at work in the Christian movement because he saw in Christianity a ‘privatizing’ of religion, the transferal of religious values from the public sphere to a private association.”¹⁰⁷ Like the modern Church, Celsus chose to place the responsibility and obligations of religion on men who call themselves benefactors but exercise authority one over the other. This is not what the Bible calls *pure religion*.

106 Marcus Aurelius, Emperor of the Roman Empire

107 Christians as the Romans Saw Them, by Robert Wilken page 125

Vigellius Saturninus, proconsul of Africa in 180 CE, addressed the seeming antisocial behavior of the Scillitan martyrs with the statement, “We too are religious, and our religion is simple, and we swear by the Genius of our lord the emperor, and we apply for his benefits, as you also ought to do.” The true Christians like Speratus would not apply to that Emperor for their daily bread and social security, but claimed Christ as “Lord, the King of kings” and ruler of all nations. As a Christian, he relied upon the Genius of God the Father working through the freewill offerings given in congregations of the Church by faith, hope, and charity.

“Augustus [the first Emperor] was sensible that mankind is governed by names; nor was he deceived in his expectation, that the senate and people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom.”¹⁰⁸ Claiming to desire freedom, he edged inexorably toward tyranny.

Social welfare reform and duty were noble ideas, but what was Marcus Aurelius’ error? Why did he persecute Christians? Religion was part of the conflict, but how? Was that conflict “governed by names” or by the precepts of “pure religion”?

Marcus believed that it was natural for the government to compel the contributions of the people to provide for the welfare of society. Moses, John the Baptist, and Jesus did not. Marcus Aurelius knew the natural law required the consent of the people at one point or another. The Bible tells us to *consent not*.

Like most governments today he called himself a benefactor but exercised authority in the collection of contributions of the people. Unlike Christ he did not believe in the individual right to choose. Christ preached another form of government.

“Look back over the past, with its changing empires that rose and fell, and you can foresee the future, too.” Marcus Aurelius

If you wish to conquer a people, addict their hearts to the love of benefits and their minds to vain knowledge, then they will fight to maintain their slavery and crucify any who might set them free.

108 Chapter 3, *Decline and Fall of the Roman Empire*, Edward Gibbon.

Consent thou Not.

One way to create government is to invest your own *right to choose* into the hands of government by consent.¹⁰⁹ That “form of government” may consist of a single man or body of men. A portion of your *right to choose* or liberty is waived and that power of choice is granted to others. Once you are bound by contract or oath, the leaders may force the sacrifices of the people.¹¹⁰

The leaders of these types of governments become rulers and will be able to take the first fruits of your labor, make his instruments of war and take your sons and daughters and much more.¹¹¹ This power to compel your offerings is his by your consent. This contribution may be by virtue of legal title to property or even to the people’s labor. That sacrifice is similar to the corvee system of statutory labor of Egypt¹¹² and Corban of the Pharisees that *made the word of God to none effect* according to Jesus.¹¹³

To lawfully give up your God given right to choose, your freedom, your liberty, it must be done by consent. We know that “All men are created equal, that they are endowed by their Creator with certain unalienable Rights... That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed.”¹¹⁴ “All government without the consent of the governed is the very definition of slavery!”¹¹⁵ Therefore “What is mine cannot be taken away without consent.”¹¹⁶

109 Deuteronomy 13:8 “Thou shalt not consent unto him [the gods of the people which are round about you], nor hearken unto him...”

Proverbs 1:10 “ My son, if sinners entice thee, consent thou not.”

110 “...I forced ... a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment ... now thy Kingdom shall not continue:...” 1 Samuel 13:12-14

111 1 Samuel Chapter 8:

112 Chapter 4. of the book The Covenants of the gods, Employ vs Enslave
<http://www.hisholychurch.info/study/gods/cog4eve.php>

113 The Corban of the Pharisees hisholychurch.net/sermon/corban.php

Mark 7:13 “Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye” [Matthew 15:6]

114 Declaration of Independence.

115 Jonathon Swift.

116 Quod meum est sine me auferri non potest. Jenk. Cent. Cas. 251.

Yet, “A contract is law between the parties having received their consent.”¹¹⁷ People who have signed contracts with the United States through application and participation must also “...believe in the United States of America as a government...” and must also believe that the government’s “... just powers are derived from the consent of the governed: a democracy in a republic.”¹¹⁸ This of course must be done voluntarily because “Nothing is so contrary to consent as force and fear.”¹¹⁹

The contractual nature of government used to increase its power is not new. When the Israelites went under the power of Egypt it was by contract through an application for benefits.¹²⁰

This same method of being a mighty provider¹²¹ but for a price is the most common manner of expanding the power of governments.

“The real destroyers of the liberties of the people is he who spreads among them bounties, donations, and benefits.”¹²² For, “No one is obliged to accept a benefit against his consent. But if he does not dissent, he will be considered as assenting.”¹²³ Because, “Every man is presumed to intend the natural and probable consequences of his own voluntary acts.”¹²⁴

By vesting some of their own God given “right to choose” into the control of other men the people become subject to the powers of government they create. If that subjugation is coupled with debt the bonds under government power are not easily broken.

The bondage of Israel in Egypt is clear evidence that the withdrawing of consent does not set a man free. Israel had to learn many things which the people had forgotten before it was ready to take on the challenges of being a free nation under God.

117 Consensus facit legem. Consent makes the law... Branch. Prine. Black’s.

118 Congress’s new *The American Creed*, as of April 3, 1918.

119 Nihil consensui tam contrarium est quam vis atque metus. Dig. 50. 17.116.

120 Genesis 47:19 “... buy us and our land for bread, and we and our land will be servants unto Pharaoh:...”

121 Nimrod, The Hunter hisholychurch.net/news/articles/hunter.php

122 Plutarch, 2000 years ago.

123 Invito beneficium non datur. Dig. 50.17.69; Broom, Max. 3d Lond. ed. 625.

124 1 Green. Evid. § 18; 9 East, 277; 9 Barnue. & C. 643; 3 Maule & S. 11, 17.

The Curse and the Contract

Why are we *subject to the ordinances* of men? Why are we *under tribute*? Mankind has consistently gone into bondage and under the authority of other men who make laws, compel offerings, regulate the lives of the people. They become subject by application to obtain benefits and their contract and covenants to guarantee security.

“And to you who are troubled [contracted¹²⁵] rest [tolerable captivity¹²⁶] with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,” (2 Thessalonian 1:7)

According to all the works which they have done since the day that God brought them up out of Egypt even unto this day the people have returned to bondage.¹²⁷ The people in the camp of the golden calf (at the foot of Mt. Sinai) were going back into bondage. In Egypt all gold was in the treasury and they were bound under a central authority of that government. The people were no longer free but bound and their loyalty is secured.

“He who contracts, knows, or ought to know, the quality of the person with whom he contracts, otherwise he is not excusable.”¹²⁸

It is that power of contract that has allowed men to return to bondage and ignorance can be no excuse for those who chose to receive benefits at the expense of their neighbor.

“No State shall... impairing the obligation of contracts”¹²⁹

“From bondage to spiritual faith; From spiritual faith to great courage; From courage to liberty; From liberty to abundance; From abundance to complacency; From complacency to apathy; From apathy to dependence; From dependence back into bondage.”¹³⁰

125 thlibo 1) to press (as grapes), press hard upon; a compressed way, i.e. narrow straitened, **contracted**; metaphorically, to trouble, afflict, distress.

126 anesis 1) a loosening, relaxing; **spoken of a more tolerable condition in captivity**, to be held in less vigorous confinement...

127 1 Samuel 8:8 “... brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods....”

128 Qui cum alio contrahit, vel est, vel debet esse non ignarus conditio ejus. Dig. 50, 17, 19; 2 Hagg. Consist. Rep. 61.

129 Sec 10, Art I, The Constitution of the United States.

130 “The Fall of the Athenian Republic,” Alexander Tyler, Edinburgh Scotland.

The Price of Surety

“Many a man thinks he is buying pleasure, when he is really selling himself a slave to it.” Ben Franklin.

Modern society is in bondage as a surety.¹³¹ Men have sold themselves a surety for debt and are suffering for it.

“He that is surety for a stranger shall smart [for it]: and he that hateth suretiship is sure.” Proverbs 11:15

A contract “arises from the principles of natural law: it is voluntary, and founded in consent: it involves mutual and reciprocal obligations; and it is for mutual benefit... the use of the thing is the object.”¹³²

The captivity of the people has often been established through the acceptance of benefits granted by a contractual submission to the feigned benevolence of government. When the benefit is provided through debt the former beneficiary is snared as a surety.

The Bible is the story of men rejecting the rule by God and going into servitude under the governments of men, which is sin. The Ten Laws are the constitution of God’s government. Christ’s redemption and command for us to live by faith, hope and charity, loving our neighbor and not coveting his goods is our surety.¹³³

Have we made covenants with God or with men and their gods? A contract is the law that binds us and there is no relief in Federal or State governments who by their own natures must hold you to the contracts of your own making.

“Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?” Galatians 4:8, 9

131 Proverbs 6:1 “My son, if thou be surety for thy friend, [if] thou hast stricken thy hand with a stranger, Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.” Proverbs 17:18 “A man void of understanding striketh hands, [and] becometh surety....”

132 Black’s Law Dictionary 3rd p 895. and Bouvier’s Law Dictionary.

133 Hebrews 7:22 By so much was Jesus made a surety of a better testament.

Elements of the World and the Kingdom

“Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” 2 Peter 3:12

Some interpreters of the New Testament suggest that *elements melting* is referring to a future nuclear war. The word *element* is from the Greek *stoicheion*¹³⁴ from *stoicheo* “to proceed ... in order... to direct ones life.” Like with the word *exousia* we need to question what the author meant by looking at its meaning and its use at the time.

The same word *element* is also used in Galatians 4:3. It is used in reference to being “*in bondage under the elements of the world.*” In Galatians 4:9, we see, “*But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements [stoicheion], whereunto ye desire again to be in bondage?*”

The same words are seen in Colossians 2:20, “*Wherefore if ye be dead with Christ from the rudiments [stoicheion] of the world, why, as though living in the world, are ye subject to ordinances,*”

In Colossians 2:8 we see the word “*traditions*” which is also translated *ordinances*. “*Beware lest any man spoil you through philosophy and vain deceit, after the tradition¹³⁵ of men, after the rudiments [stoicheion] of the world, and not after Christ.*” The word *spoil* means “to carry off booty.” In every case the word “world” is the Greek word defined “constitution, order, government” or “state” from the Greek word *komizo* defined “to care for, take care of... provide for, or carry away.

God wants us to be free souls under Him and not spoiled under bondage to states like Egypt, Rome, or Babylon. He does not want you to swear, or contract, or pray for daily bread and benefits from those men who *exercise authority* and bring you back into bondage to the elements of the *world* but to be only in the *world* and not of it.

134 4747 stoicheion element rudiment principle. first thing, from which the others belonging to some series or composite whole take their rise, an element, first principal. e.g. the elements, rudiments, primary and fundamental principles of any art, science, or discipline 1a) the elements of religious training, or the ceremonial precepts common alike to the worship... principles and practices of the old covenant world order. 2Pe 3:10,12

135 Paradosis ... ordinance 1) giving up, giving over

Mammons

“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” (Matthew 6:24)

Mammon does not mean money but it is *entrusted wealth*.¹³⁶ Systems that hold or control the right of the people to make choices about their wealth and property are forms of “mamon”. Such systems always fail under corruption, avarice, or over-indulgence.

We are seeing the long term ramifications of fractional reserve systems. They are not new in history and are often devastating. Inflation was a terrible problem for the time of the early Church as silver was removed from coins by the governments of Rome, and taxes were raised for those subject to them to support its corruption.

“And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.” (Luke 16:9)

Mankind has repeatedly been snared by its own wantonness and appetite, its own greed and lust for power. Man’s sinful nature will always bring him back to the bondage of Egypt. He must repent and change his ways in order to be free, even though he may have to suffer for a season under the burden of his captivity while he learns again the ways of Christ and His Father in Heaven.

In the process of being freed from bondage, we may have to continue to pay the Pharaohs, Herods, and Caesars of the *world*, but we should not eat of the things sacrificed to these gods of force and fear. They serve deceitful meats and their table is a snare.

Christ’s Kingdom began with those who changed their ways and sought His righteousness. The Kingdom was only for the virtuous who loved their neighbor. It was for those who truly believed in Christ’s sacrifice, His giving and forgiving in spirit and in truth.

“Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord’s table, and of the table of devils.” 1 Corinthians 10:21

136 “Mammon, an Aramaic word mamon “wealth” ... derived from Ma’amon, something entrusted to safe keeping.” Encyclopedia Britannica.

Religion of the People

The Bible talks about government hundreds and hundreds of times, contracts, covenants, agreements, hundreds of times. Religion is mentioned only five times.

In 1382 the introduction of John Wycliffe's translation of the Bible read, "This Bible is for the Government of the People, by the People, and for the People." John was arrested by the government, and died in jail. Two years later a church burned his body at the stake. They burned others alive for the same belief and perception.

"Pure religion and undefiled before God and the Father is this, To visit¹³⁷ the fatherless and widows in their affliction, [and] to keep himself unspotted from the world." James 1:27

The Greek word for *world* here is defined as that "constitution, order, government" which comes from the Greek word *κομιζο* defined "to care for, take care of, provide for." It meant the "State".

Christ's Kingdom offered the same religious benefits, care, and assistance as the "world". It offered daily bread for the administration of the widows and orphans but it was dependent on faith, hope, and charity to provide the resources of its government as God has always intended.

The "world" then offered free bread and circuses and a vast system of welfare. They provided those benefits through the tax supported temples of the Roman government. This collection of the sacrifices of the people was called Qorban and like the Corban of the Pharisees it made the word of God to none effect.¹³⁸

The governments of the world never provide charity. They only give away what they take away from others. The government of God never gives anything except what is charitably given. Freely give and freely receive. In this one precept of charity we divide the the goats from the sheep, governments of the *gods many of the world* from the government of God the Father in Heaven, pure religion from impure religion, and the faithful from those of little faith.

137 Episkeptomai "to look upon or after ... have care for, provide for:"

138 "... Corban... Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." Mark 7:11, 13

Mighty Hunters

“He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.” Genesis 10:9

The word *hunter* is from *tsayid* which is more often translated ‘provision, food, food-supply, or victuals’. This verse would be better translated to the effect that Nimrod was a *mighty provider* instead of the LORD.

This concept of men snaring the people into bondage by the offer of benefits would be in line with numerous biblical warnings about returning to Egypt;¹³⁹ the commandments against making covenants with inhabitants and their gods, against coveting your neighbors’ goods;¹⁴⁰ the proverbs about eating with rulers and not consenting for gain;¹⁴¹ and testimony of David and Paul about tables that should have been for our welfare becoming a snare;¹⁴² to say nothing of Jesus’ prohibitions about praying to the fathers of the earth, swearing or taking any oaths, or being like the rulers of the gentiles who exercise authority, who offer benefits at your neighbor’s expense, or promise liberty but delivering them into bondage.¹⁴³

The Gospel of the Kingdom is for those living, willing to repent and seek the righteousness of God by setting their neighbor free from their own avarice and covetous hearts.

That Kingdom is at hand. We should not be like the governments of the gentiles. Seeking His righteousness is a way that may save His people in this life and the next.

“For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God.” (Eph 5:5)

139 Deuteronomy 17:16 “... nor cause the people to return to Egypt...”

140 Exodus 20:1-17 “... brought thee out of... Egypt, out of the house of bondage. Thou shalt have no other gods before me... Thou shalt not covet ... any thing that [is] thy neighbour’s.” Ex. 23:32, 31 “Thou shalt make no covenant with them, nor with their gods.” Ex 34:12, 15

141 Deuteronomy 13:8, Proverbs 1:10-19, Proverbs 23:

142 Psalms 69:22, Romans 11:9, Mat. 6:11 Give us this day our daily bread.

143 Matthew 6:9, 23:9, 5:34... 20:25, Mark 10:42, Luke 4:18, 22:25, James 5:12, 1 Peter 2:16, 2 Peter 2:3, 2 Peter 2:19, 2 Timothy 2:26, 1:1, 9.

The Covetous Prayers

Prayer is an appeal, an application. If you apply for benefits, deeming that your neighbor must pay for your welfare through the authority of men who call themselves benefactors,¹⁴⁴ then you will and should become nothing more than human resources, at the whim of those elected to rule over you. The greatest threat to liberty is the offices of voters steeped in a desire for benefits, even at their neighbor's expense.

“You have rights antecedent to all earthly governments: rights that cannot be repealed or restrained by human laws; rights derived from the Great Legislator of the universe.”¹⁴⁵ But you may *sell* yourself a slave to gods of your own making by consent, and seal your bondage in debt.¹⁴⁶ Free societies are dependent upon the charitable virtue and nature of its members, not the ability to extract contributions at the point of a sword or gun.

It is a violation of the perfect law of liberty, of charity and love to covet our neighbor's goods through governments.

Abraham, Moses, and Jesus taught the precepts of liberty, but modern churches, synagogues, and mosques have rejected God and failed the people they were meant to serve. We will not be free until we free our neighbor from the whim of our own desires.

“Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways [from] the ancient paths, to walk in paths, [in] a way not cast up;” Jeremiah 18:15

144 Mtt. 20:25 “But Jesus... said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.” --- Mark 10:42 “But Jesus... saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.” --- Luke 22:25 “And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.”

145 John Adams(1735-1826) Founding Father, 2nd US President.

146 Proverbs 22:26 “Be not thou [one] of them that strike hands, [or] of them that are sureties for debts.”

Romans 13:8 “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”

The Gospel of Love

A watered-down gospel without repentance, neglecting the commandments, void of the kingdom of God at hand can change the face of Christianity but not the character of Christ. The Church that sends their members to pray to men who call themselves benefactors but exercise authority are not following Christ. The Church that condones coveting a neighbor's goods through the power and authority of these false benefactors is doing contrary to the decrees of Christ.

They may not really know Christ or love Him.¹⁴⁷

147 Mark 12:30 "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

Mark 12:31 "And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

John 13:34 "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

John 14:15 "If ye love me, keep my commandments."

John 14:21 "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

John 14:31 "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."

John 15:10 "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

John 14:15 "If ye love me, keep my commandments."

John 14:23 "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

John 15:12 "This is my commandment, That ye love one another, as I have loved you."

John 15:17 "These things I command you, that ye love one another."

Romans 13:9 "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."

1 John 3:23 "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

1 John 5:2-5 "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For

The Gospel of the Freedom

Without seeking the Kingdom of God at hand and His righteous liberty under God through charity and hope the people are brought back to the bondage of Egypt and Babylon.

It is bondage of the mind and spirit, and of the soul and body if we will not look at all things anew. God wants us to be free souls.

“Freedom is the Right to Choose, the Right to create for oneself the alternatives of Choice. Without the possibility of Choice, and the exercise of Choice, a man is not a man but a member, an instrument, a thing.”¹⁴⁸

Real freedom under God requires a loving practice of charitable responsibility which sustains our God given right and the rights of our neighbor equally. It nurtures the virtue of Christ in us.

From the beginning, God has endowed man with freewill, which is the *power to choose*. The Bible also clearly tells us that man goes out of the *presence* of God, *sins* against God, and even *rejects* God when he goes under the authority of other men like Cain, Nimrod, Pharaoh, even Saul¹⁴⁹ and Caesar¹⁵⁰.

God wants His people to be free. He wants them to let every soul be subject unto the higher liberty, for there is no liberty but of God: the liberties that be are ordained of God. Whosoever therefore opposes liberty, opposes the ordinance of God: and they that resist shall receive to themselves damnation.

whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”

2 John 1:5 “And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.”

148 Archibald MacLeish was an American poet, writer and the Librarian of Congress. (1892 – 1982)

149 Genesis 4:16, Genesis 10:9, Deuteronomy 7:8, 1 Samuel 8:7

150 “... Shall I crucify your King? The chief priests answered, We have no king but Caesar.” John 19:15

For Conscience Sake

If we do evil, and reject the ways of God, and make a covenant with men and consent privily for gain and are snared in the net of our own making, then we “need¹⁵¹ be subject, not only for wrath, but also for conscience sake.”(Romans 13:5).

God does not want you subject, but if you owe Caesar, pay him. If you are now realizing that you are again *entangled* in the *elements of the world*, *have returned to the bondage of Egypt*, been *snared* and *trapped* in the *net of rulers* because you have been *eating at their tables*, then there is hope. *Because* “None are more hopelessly enslaved than those who falsely believe they are free.”¹⁵²

“Art thou called [being] a servant? care not for it: but if thou mayest be made free, use [it] rather.” 1 Corinthians 7:21

Can you be free without Christ? Where is Christ?

“For where two or three are gathered together in my name, there am I in the midst of them.” Matthew 18:20

Christ gave us the keys to the kingdom. Gather with those who know Christ, His Name, His Character, His Spirit. Those are the people who tend to the *weightier matters of law, justice, mercy and faith*. They are the people who care about and *love their neighbor as themselves*. They are those who understand that love is sacrifice.¹⁵³

With the aid of Christ in others and the giving of yourself like Christ to others you will receive the power in faith to live in the world but not of it. You will not have to bind yourself on earth but will be able to loose yourself on earth and in heaven.

We, like Christ, may free ourselves by freeing our neighbor first. We are saved by the “Eucharist” of Christ, which is the Greek word for *thanksgiving*. That *thanksgiving* is the antithesis of covetousness, envy, and greed. Charity is the antithesis to commercialism. It is our daily practice free giving and forgiving that makes us partakers of His body and blood.

151 Greek *anagke* “necessity, imposed either by the circumstances, or by law ...”

152 Johann Wolfgang von Goethe, 1749 – 1832, German writer.

153 John 15:13 “Greater love hath no man than this, that a man lay down his life for his friends.”

Daily Bread

We do not intend to change the Bible. If people wish to use the word *power* in place of *exousia* they may do so, but their thinking must remain in accord with Paul's meaning when they choose one of the many definitions of the word *power* in the English dictionary. At least one of them means the *power to choose*.

God desires that every man should be a free soul under Him directly, having that divinely endowed *right of choice* unimpaired. He, like Paul, desires that we not go under the "power" of any. Paul even proclaims that he will not go under the authority of any in 1 Corinthians 6:12¹⁵⁴ and uses the Greek word *exousiazō* (ἐξουσιάζω). What he is saying is that he will not give away his *right to choose* to another but chooses to remain at liberty.

We already know that governments derive their power from consent and we are told in the Bible to *consent not*.¹⁵⁵

Most people consent and bind themselves with constructive contracts which God told us not to do in Exodus 23:32, 34:12-15. God not only prohibited us from making covenants with inhabitants where we go, but also warned us that it would be a snare that would make us have to bow down and serve their *ruling judges* instead of God. He also warned us against eating of those things that had been sacrificed to those ungodly institutions.¹⁵⁶ To *eat of his sacrifice* means to accept those "bounties, donations, and benefits".

"Give us this day our daily bread." Matthew 6:11

Our daily bread should only come by faith, hope, and charity. It is those tables of kings and princes that snare the people.¹⁵⁷

154 "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." 1 Corinthians 6:12

155 Deuteronomy 13:7-8 "[Namely], of the gods of the people which [are] round about you ... Thou shalt not consent unto him,..."

Proverbs 1:10... "My son, if sinners entice thee, consent thou not..."

156 See footnote one, page one.

157 Psalms 69:22 "Let their table become a snare before them: and that which should have been for their welfare, let it become a trap."

Romans 11:9 "And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:"

Fathers upon the earth

At the time of Christ the Emperor was called the *Patronus*.¹⁵⁸ As the *Father of the nation*, he demanded, *Parens Patria*, obey the Father.¹⁵⁹ The Senators were addressed *Patri*, or “conscripted fathers”¹⁶⁰ Then came a king called Jesus, who said, “... call no [man] your father upon the earth: for one is your Father, which is in heaven.” Matthew 23:9

The power to impose a tribute,¹⁶¹ an excise tax, on the people, is a *patrimonial* right¹⁶² of these fathers upon the earth. “*Parens patriae* ... [is] where the King had a royal prerogative to act as guardian for persons... In the United States, the *parens patriae* function belongs with the states.”¹⁶³

It had always been an option for the people to apply to the State for an enfranchised citizenship. In 168 A.D. Marcus Aurelius, the Emperor of Rome, wanted *no child left behind*. He required, by law, that everyone must register the birth of their children with the Secretary of Treasury or Provincial Registrars within 30 days.

The Christians would not. Such registration would be an application to the Father of the Roman State, and would be turning from Christ’s commands. The State became the “In Loco Parentis” which in the Latin, means “in the place of a parent” which is a turning away from the Family instituted by God.

Should Christians pray or eat at the civil altars or tables of those fathers of the earth or pray to our Father who art in heaven? “That ye may eat and drink at my table in my kingdom...” Luke 22:30

“When thou sittest to eat with a ruler... put a knife to thy throat...” Proverbs 23:1

158 “Patronus, Roman civil law. This word is a modification of the Latin word *pater*, father; a denomination applied ... to the first, senators of Rome... a hundred of them.” Bouvier’s Law Dictionary 1856 Edition.

159 See USC TITLE 15, Sec. 15h. Applicability of Parens Patriae actions:

160 Conscripti Patria, the congress of Rome were the conscripted or elected *fathers* in which the power and authority of each family was vested.

161 Tribute is “A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the latter.” Brande. Black’s 3rd Ed. p. 1757.

162 “Excise (tribute), in its origin, is the patrimonial right of emperors and kings.” Vectigal, origina ipsa, jus Cæsarium et regum patrimoniale est.

163 Black’s Law Dict. 1114 (6th ed. 1990).

Modern Christians

Modern Christianity was born after:

- The persecution and murder of millions by a Church...
- The imprisonment and murder of translators of the Bible.
- The plethora of diversionary doctrines born in confusion.
- The slaughter of those who resisted the return of kings.
- The autocratic benefactors demanding faith and allegiance.
- The influence of an army of trained and biased academia.

It is only reasonable to assume that some scholars might find it easier to go along to get along, but the struggle for liberty is strong in the faithful. The election of rulers who could exercise authority has always been a rejection of God.¹⁶⁴ The more power a government has the more evidence of the people rejecting God. God said to never go back to Egypt¹⁶⁵ which is where the modern church has taken the people. Liberty under God might be a hard path to follow or even imagine after years of wallowing in the chains of socialism.

“The religious liberty which Christianity awakened among its disciples organized it into republics.”¹⁶⁶

Governments are instituted by men from Cain to Nimrod,¹⁶⁷ and Pharaoh¹⁶⁸ to Caesar, even Saul and Herod down to this present day.

God created man with the freedom and liberty to choose. Modern Christians have consistently applied to systems run by men who are not benefactors but simply take from your neighbor to grant you benefits. The slothful Christian should be under tribute.

“... the slothful shall be under tribute.” Proverbs 12:24

164 *Voice of the People* 1 Samuel 8. hisholychurch.net/news/articles/voice.php

165 Deuteronomy 17:16 “But he shall not ... cause the people to return to Egypt, ...forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.”

166 Republics: or, Popular government an appointment of God By Rev. John Crowell D.D. Chapter II. The Republics Organized.

167 Ge 4:16 “Cain went out from the presence of the LORD....and he builded a city...” Ge 10:10-11 “...Nimrod ... the beginning of his Kingdom was Babel” Ge 11:4 “...let us build us a city ...”

168 Ex 1:11 “Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities...”

The gods Many

In the Old Testament we are told that “Thou shalt make no covenant with them, nor with their gods.” (Exodus 23:32).

What does it mean, Do not make covenants with gods,¹⁶⁹ bow down to, nor serve them. Who are the *gods many*?¹⁷⁰ Have we made agreements by our prayers and applications to authoritarian benefactors, to *idols* made by men? The common Hebrew and Greek words translated *gods* or *God* were used at the time of Christ to address the magistrates and judges in court. Those gods ruled over the people. They administered the laws of the ruling elite.

The Emperor held the political office of Apotheosis, “Appointer of gods”, not because of any superstitious belief in stone idols, but because he appointed the imperial judges throughout the Empire.

That same office of Apotheosis¹⁷¹ exists today in the United States as well as most other governments. George Washington is honored with that same title in the painting by that name, in the Rotunda, the fresco on the interior of the Capitol dome in Washington D.C..

In God made us *ruling judges* of our choices. This is why Jesus said, “...Is it not written in your law, I said, Ye are gods?” (John 10:34)

“Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.” Jude 1:11

They are systems that make gods of men, subjecting other men to fealty and allegiance. It is clear by the Biblical text that Jesus appointed men to serve the people. Those individuals also made appointments of men chosen by the people.¹⁷² The clergy is simply the clerks of the kingdom, the bondservants of the King, in service to the laity or people who live by the perfect law of liberty with its burden of individual responsibility.

169 *The Covenants of the gods* By Brother Gregory HHC

170 “For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)” 1 Corinthians 8:5

171 “literally the raising of a person to the rank of a god”

<http://www.aoc.gov/cc/art/rotunda/apotheosis/Overview.cfm>

172 “Wherefore, brethren, look ye out among you seven men ... whom we may appoint over this business.” Acts 6:3

Sacrificed to Idols

The Greek word *eidololatrai* translated *idolaters* would be called “Bandits, hijackers, grafters... today.”¹⁷³ The Greek word *eidolothuton* translated *things or meats offered unto idols* was produced from two Greek words *eidolon* meaning an *image* or *likeness of something*, and the word *thuo* something *sacrificed*. It seems to have been invented by Christians and appears to be “the negative counterpart to Corban”¹⁷⁴ mentioned in Mark which made the word of God to none effect.

Corban means *sacrifice* and was common to all temples. The purpose of those sacrifices was two fold, to provide for the needs of the people, and the need to care about others. Charity, love, giving, and forgiving are the foundation of the character of God and the cornerstone of His righteous society.

The sacrifices in temples were commonly divided between the priests, members, and the poor. What the priests could not consume was sold at a discount to the needy. Some temples were more like investment houses and regularly issued money. They funded trade or mining ventures and harbors, aqueducts, or roads, even war.

Temples could be institutions of charity or social insurance. *Religion* is not only loving God but loving one another. The temples managed the contributions of the people. When they operated with freewill offerings they were a blessing to the liberty of the people. When they compelled the contributions of the people they were institutions of bondage. Like Nimrod of Babylon, the Pharaoh of Egypt, and the Roman emperors, they could be a *snare* and *trap*, a *stumblingblock* and a *recompense*, an enemy of freedom.

Rome moved from a free republic to an indirect democracy, and then a socialist dictatorship. The “... middle – class [was] sandwiched between a new arid conspicuous moneyed class and a proletariat that had no other aspiration but to be kept by a Welfare State.”¹⁷⁵

Religion comes from the Latin meaning *to bind*. The religion of society will determine the state of society. The religion of Christ

173 Word Pictures in the New Testament : Robertson, A. T. (1863-1934)

174 Tyndale Bulletin 44.2 (1993) 237- 254. Not so Idle thoughts about Eidolouthuton. By Ben Witherington III

175 *The Life and Times of Nero*, by Carlo Maria Franzero 1954

binds the people by charity and love. Civil religion is the result of a social contract. When welfare of society is provided by the sword of the State, pure religion is murdered and liberty dies. An authoritarian bureaucracy of the State becomes the new ministers and priests of society. All who take by that sword will perish under that sword.

“Liberty is not collective, it is personal. All liberty is individual liberty.”¹⁷⁶ Individual rights given by God and the privileged power of government granted by men have been at war since Cain killed Able. “State is an end and individual is means to this end or state is means and individual is end in itself.”¹⁷⁷ The State’s duties never venture into the redistribution of wealth in a moral society because man was not endowed with the right to take from his brother.

“Redistribution is immoral... it allows one person to treat another as no more than a means...”¹⁷⁸ The welfare state is the enemy of religion.¹⁷⁹ When *pure religion* diminishes, socialism flourishes.

Some people through social compact give the state the power to take from its members for the welfare of society. That power has been deemed a *foolish rejection* of God.¹⁸⁰ “It is impossible to introduce into society a greater change and a greater evil than this: the conversion of the law into an instrument of plunder.”¹⁸¹ “All socialism involves slavery”¹⁸² “Socialism is the religion people get when they lose their religion”¹⁸³

“I will never live for the sake of another man or ask another man to live for mine”¹⁸⁴

“We must learn to distinguish between charity and socialism. Charity is good, socialism is evil. (Pr. 14:30, 31, 19:17) Charity is for the helpless poor while welfare makes the poor helpless. (Ga. 2:10)”¹⁸⁵

176 John Calvin Coolidge, Jr., 1872 – 1933, 30th President of the United States.

177 Natural State, Welfare State or Failed State by T H Shah

178 The Kantian ethic of capitalism. Harold B. Jones, Jr.

179 State Welfare Spending and Religiosity, A Cross National Analysis by Anthony Gill and Erik Lundsgaarde

180 Ex. 20:17, 1 Sa. 8; 13:13, Ro. 7:7, 13:9, Col. 3:5, Heb. 13:5, 2 Pe. 2:3-14

181 Frederic Bastiat, 1801 – 1850, French theorist, political economist.

182 Herbert Spencer, 1820 – 1903, an English philosopher.

183 Richard John Neuhaus, 1936 – 2009, prominent American clergyman.

184 Atlas Shrugged, Ayn Rand. Inscription above Galt’s Gulch powerhouse.

185 Evangelical Bible College of Western Australia Commentary. Revelation by

Denying the Kingdom at Hand

An important delusion of the modern Church Biblia Theologica is that though it has a form of godliness it denies *the power thereof*.

The word *power* in 2 Timothy 3:5¹⁸⁶ is *dunamis*, often used to describe *government power*. Was Christ a king? Did he form a government that we could be a part of?

Christ was king when he was born. Herod knew it, the Magi, angels, and shepherds knew it. When Jesus entered Jerusalem thousands of people hailed him as the highest son of David. Jesus said that it was for this cause that he came into the *world* and even the Procurator of Rome admitted that this was the King, and officially proclaimed it so on the epigraph nailed to the cross.

“And a superscription also was written over him in letters of Greek, and Latin, and Hebrew,

THIS IS THE KING OF THE JEWS.” Luke 23:38

Jesus was the Messiah, the *Mashiyach*, the Anointed. King David was also a *Mashiyach*, e.g., *messiah*, and was called that in the Hebrew many times in the Bible. Being anointed meant that he was the king. In the New Testament, the Greek word *Christos* means “Anointed”. “Jesus Christ” is the Anointed King of a government.

When Jesus said “All power is given unto me in heaven and in earth” was he talking about the power of a government? He did use the word *exousia*. Why do theologians jump at the chance to say *exousia* has to do with government power unless Jesus uses it?

“For he taught them as [one] having authority [ἐξουσία]...” Mt. 7:29

This scripture is speaking about Jesus, the King of Judea, the Messiah, who had the power to appoint a Kingdom to His Ambassadors¹⁸⁷ as he said he was going to do.¹⁸⁸

“Saying, Where is he that is born King of the Jews? for we have

Dr Peter Mose [Book 97-2] July 2004

186 2 Timothy 3:5 “Having a form of godliness, but denying the power thereof: from such turn away.”

187 Luke 22:29 “And I appoint unto you a Kingdom, as my Father hath appointed unto me;”

188 Luke 12:32 “Fear not, little flock; for it is your Father’s good pleasure to give you the Kingdom.”

seen his star in the east, and are come to worship him.” Mt. 2:2

It was for this cause He *came into the world*. He appointed a Kingdom, in spirit and in truth. He set the captives free and set at liberty those who were bound in the “elements of the world” who received His baptism, instead of the baptism of Herod.

“For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” John 3:17

There are many words that have many definitions, but the ministers of the modern church take it one way and it appears the early Church took it another. They were not being persecuted because they all chose to be subject to the authority of the government but because they often were doing contrary to the decrees of Caesar, saying there is another king.¹⁸⁹ They did not participate in the welfare system of Rome and therefore were not a surety for the Roman State, and its ever increasing debt.

“As thou hast sent me into the world, even so have I also sent them into the world.” John 17:18

I have heard more than one man say we need a modern Church for modern times. Are times so different? Have men changed? God has not. Christ’s message is timeless if we will hear the whole message of the Gospel of the Kingdom.

“And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” Mark 1:15

Christ not only taught a different form of government, he appointed it to His apostles, but the modern church appoints governments of men to take care of what was once the obligation of the ministers of Christ.

If you want to turn the world right side up, Repent, turn around, return to the Way taught by Christ and the prophets from the beginning.

“From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” Matthew 4:17

189 Acts 17:7 “Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, [one] Jesus.”

1 Peter 2:13

Should we submit to God or men? Should we ever go under authority or sell ourselves into bondage in exchange for benefits paid for by others in subjection? It always leads to tyranny and abuse.

Israel was forced to do so in Egypt because they had sold their own brother into bondage, but we were told to never return to that type of bondage again.¹⁹⁰ The will of God for man is that he should be free to make choices and not be under the authority of men like Cain, Nimrod, Pharaoh, Saul, or Caesar, yet, we also see Peter say that you should:

“Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme;” 1 Peter 2:13

If we look at this verse word by word and put it into the context of the whole scripture we may see it in a new light. First, the Greek word *Oun*¹⁹¹ is not translated in the King James version. The meaning of *oun* is *consequently* or *therefore*. Peter’s verse 13 is an instruction in relation to prior statements.

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by [your] good works, which they shall behold, glorify God in the day of visitation.” 1 Peter 2:12

1 Peter 2:12 talks about our conduct among the Gentiles. The word *Gentiles* is from *ethnos* meaning *other nations*. The Kingdom was a nation under God, at hand, but it did not *exercise authority* over the people like other nations. Other people called them *evil doers* because they did not participate in the social welfare systems of kings and rulers. They freely contributed to their government, who rightly divided it from house to house, in *pure religion*, caring for the needy of their society, unspotted by the *world*, which was the *world* of Rome.

Peter does say “Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.” 1 Peter 2:14.

190 Deuteronomy 17:16 “But he shall not ... cause the people to return to Egypt... forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.”

191 *Oun* defend then, therefore, accordingly, consequently, these things being so.

Paul knew that everyone seeking the Kingdom could not be free. But they should desire it, “Art thou called [being] a servant? care not for it: but if thou mayest be made free, use [it] rather.” 1Co 7:21

The accusation was often that these men of Christ did not make the offerings on the civil altars of Caesar’s government which supplied welfare for the needy of their society. Christians did not participate. They had their own system and men needed to contribute to it out of love so that they did not neglect its needy.

“For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.” 1 Peter 2:15-17

If you have signed up with or said yes to Caesar then you owe Caesar. If you have an agreement with him to eat at his table then you may owe him, but that again is because you have failed to listen to the prophets. You have failed to set the table of the Lord.

“Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.” Psalms 69:22

Because this precept of God is so fundamental Paul repeats it.

“And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them.” Romans 11:9¹⁹²

Is the social security system of the world religious? It is how the world takes care of its widows and orphans and needy, but it is not unspotted by the *world*. It is conformed to the world and very much entangled with it. It depends entirely on compelled offerings.

We should all be reminded that we were endowed by God in the beginning with rights and the exercise of those rights we call “liberty,” the “power to choose”, the “freedom of choice”. Governments are not endowed by God, but by us. If we give up our God given rights for the benefits of men who take from our neighbor, then we are rejecting God.

“Then Peter and the [other] apostles answered and said, We ought to obey God rather than men.” Acts 5:29

192 Ex 20:17, 23:32, 34:12.; Pr1:10, 23:1.; Ro 13:9, Mr 7:22, Mt 5:34, Ja 5:12

Supreme, Higher, Better, Excellence

The Greek word *huperecho* means *hold on behalf of* and is not translated the same way twice.¹⁹³ In Romans 13:1 we see the “higher powers” which is of God. God gave man power and dominion and that makes that *power of choice* supreme, more excellent, and better – if man does not relinquish that right under a legal disability resulting from consent, contract, covenant or constitution¹⁹⁴ he remains free, as God intended.

In Philippians Chapter 2 verse 3 Paul is talking about not assuming you are “better” than anyone else but being humble.¹⁹⁵ In Chapter 3 verse 8, *huperecho* is used to describe the “excellency of the knowledge of Christ Jesus my Lord”.¹⁹⁶ In Chapter 4 verse 7, *huperecho* is used to say that “the peace of God... passeth all understanding”.¹⁹⁷

In 1 Peter 2:13¹⁹⁸ we are told to submit to every ordinance of man for the Lord’s sake. The word *ketisis* in the Greek is translated “ordinance” once in the bible. It is translated *creature* or *creation* 17 times. It is defined as “the act of founding, establishing”. In Mark 16:15 we are told to “Go ye into all the world, and preach the gospel to every *creature* [institution of mankind]”.¹⁹⁹

The comparison of *kings or governors* in the next verse uses the word *basileus* to produce *king*. *Basileus* is as often used to describe Jesus as King, as it did in Acts 17:7 “saying that there is another king, [one] Jesus.” So who was Peter’s supreme King? Was it Jesus?

It is easily construed that the ones “for the punishment of

193 *huperecho* v [υπερεχω] -higher 1, better 1, excellency 1, pass 1, supreme 1; to have or hold on behalf of. Excel, superior, superiority

194 Romans 13:1 “... higher [huperecho] powers. For there is no power but of God: the powers that be are ordained of God.”

195 Philippians 2:3 “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than [huperecho] themselves.”

196 Philippians 3:8 “Yea doubtless, and I count all things but loss for the excellency [huperecho] of the knowledge of Christ Jesus my Lord: ...”

197 Philippians 4:7 “And the peace of God, which passeth [huperecho] all understanding, shall keep your hearts and minds through Christ Jesus.

198 1 Peter 2:13 “Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme [huperecho];”

199 Mark 16:15 “And he said unto them, Go ye into all the world, and preach the gospel to every creature.”

evildoers” would be the *governors* which was translated from *hegemon*. The term is most often translated *governor* and meant “a leader of any kind, a guide, ruler...” It is almost always used to address someone sitting in a seat of judgment. Why is your *liberty judged of another?*²⁰⁰

If Jesus did not preach, was not proclaimed and did not appoint, a kingdom, then it might be difficult to assume Peter was saying submit to Christ as King. But the truth is Peter said “We ought to obey God rather than men.”²⁰¹

Peter tells us to “Honour the king”²⁰². Using *basileus* which could easily mean King Jesus. In the next verse he says that servants should be subject to their master.²⁰³ The word is used often to describe Jesus.

The pivotal point of our understanding or misunderstanding seems to swing on one element. Was Jesus a king or not? No one should say that He did not establish His kingdom because He did, and it was consecrated in His blood on the cross. The truth that Jesus was King was accepted by the most powerful government of the world at the time. No one can say the people did not accept Him as king. Thousands did in Jerusalem and around the world often at a great price. He did take a kingdom from the Pharisees and appointed it to His apostles [ambassadors] who bore fruit.

“For [the kingdom of heaven is] as a man travelling into a far country, [who] called his own servants, and delivered unto them his goods.” Matthew 25:14

This parable is true again. Christ left and when he returns He will find that new Pharisees have delivered the whole world back into bondage again. They will have their *power* taken away again and His kingdom will be restored again. There will be another great price to pay for those who have not done the will of the Father but have been workers of iniquity by watering down the gospel and denying the power of His Kingdom and the righteousness of His ways.

200 1 Cor10:29 “...for why is my liberty judged of another [man’s] conscience?”

201 Acts 5:29 “...We ought to obey God rather than men.”

202 1 Peter 2:17 “Honour all [men]. Love the brotherhood. Fear God. Honour the king.”

203 1 Peter 2:18 “Servants, [be] subject to [your] masters with all fear; not only to the good and gentle, but also to the froward.”

Unheard Cries

“And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.” 1 Samuel 8:18

When Saul *foolishly*²⁰⁴ forced the sacrifice of the people his Kingdom was doomed. When David *foolishly* numbered the young men of Israel for the draft, it was called a sin against God but he repented.²⁰⁵ When Solomon and his son oppressed the people²⁰⁶ the people repented from their sin of rejecting God. Those rulers should have freed the people. But the *evil* had already been set in motion, the nation was divided and conquered in their hearts.

“Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.” Judges 10:14

There are some verses that may lead to confusion if not seen in the context of the spirit of love and dominion of God:

“But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous [are they], selfwilled, they are not afraid to speak evil of dignities.” 2 Pe 2:10

Everywhere else the word translated *government* in 2 Peter 2 is translated *dominion*.²⁰⁷ If *dominion* is a right and responsibility endowed by God and men give that divine inheritance away in exchange for comforts of the flesh then have we *despised the dominion* of God?

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.” Romans 8:15

204 1 Samuel 13:13 “And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy Kingdom upon Israel for ever.”

205 2 Samuel 24:10 “... he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: ... for I have done very foolishly.” See also 1 Chronicles 21:17

206 2 Chronicles 10:11 “For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I [will chastise you] with scorpions.”

207 “Likewise also these filthy dreamers defile the flesh, despise **dominion**, and speak evil of dignities.” Jude 1:8 See Eph. 1:2, Col. 1:16, 2 Peter 2:10

Titus 3:1

Titus 3:1 is a great example how false doctrines have been creeping in due to the work of false or of misguided ministers and the teachers who taught them.

It is very easy to read the translation and think we know what the original text said. If people will not diligently seek the truth, deception and confusion will reign over their minds. We commonly read Titus 3:1 as:

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,”

The confusion may be resolved upon a closer examination:

“Put in mind” is from the Greek word meaning²⁰⁸ “remember”.

“to be subject” is from “hupotasso”²⁰⁹ meaning “to arrange in order or to yield to one’s admonition or advice”.

“to principalities” is from “arche”²¹⁰ which means “beginning, origin” and is almost always translated that way.

“and powers” is the word “exousia” meaning *right* as in “The right (exousia) to do anything one wishes...”²¹¹ and is also translated *liberty* and *right* in the same Bible.

Now we have “Remind them of the arrangement in the beginning and the liberty...” God’s governmental design in the beginning is that man should be at liberty under Him. It was not God’s plan that man be under the governments of men. Cain went out of the presence of God to build a government that oppressed the liberty.

208 Strong’s 5279 hupomimnesko; v AV-put in remembrance 3, remember 2, bring to remembrance 1, put in mind 1; 7 1) to cause one to remember, bring to remembrance, recall to mind: to another

209 Strong’s 5293 hupotasso defined 1) to arrange under, to subordinate... 5) to yield to one’s admonition or advice 6) to obey, be subject

A Greek military term meaning “to arrange in a military fashion under the command of a leader”. In non-military use, it was “a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden”.

210 Strong’s 746 arche from 756; n f AV-beginning 40, principality 8, corner 2, first 2, misc 6; 58 1) beginning, origin

211 *Lawmakers and Ordinary People in Aristotle*, by Paul Bullen (1996) <http://paul.bullen.com/BullenLawmakers.html> (VI. 4.1318b38-1319a4)

Obey Magistrates

In the beginning we were free souls under God until we sinned and Cain created his city state, Nimrod his Babylon, Pharaoh his corvee system of statutory bondage,²¹² and of course all those other governments with men who promise liberty and benefits at the expense of your neighbor and bring you back into bondage again.

Of course if Titus stated “to obey magistrates” that would set the manner of the arrangement. Here is the interesting point, Titus does not say *obey magistrates*. The word “magistrate” is not in the original text. We see only the word “peitharcho”²¹³ which simply means “obey”. It could mean *obey magistrates*, but it could mean obey God, since that is who we were to obey in the “beginning” if we would “remember”. The statement seems clear if you will believe.

In fact Peter and others use the same word in Acts 5:29:

“...and the [other] apostles answered and said, We ought to obey God rather than men.” Acts 5:29

In Acts 5:32 the word is used to tell us to obey God and His Holy Spirit.²¹⁴ We also see it in Acts 27:21 when *Paul stood forth and said, Sirs, ye should have hearkened unto me.*

How can the word be translated *obey magistrates* in one place and listen to Paul in another? While *archo* can mean *leader*, the word *peitho* means *to persuade*. A problem of interpretation should not arise since the leaders of the Church led by *persuasion* while the leaders of the world often operated by force.

History is filled with the record of successful governments that did not exercise authority one over the other. The nations that neglected the responsibility of the individual by centralizing the power of choice in the hands of a few always declined into decadence and despotism.

212 *Employ vs Enslave* from the book “The Covenants of the gods”
hisholychurch.info/study/bklt/cog4enslavebklt.pdf

213 Strong’s 3980 peitharcho from 3982 and 757; v. 1) to obey

214 Acts 5:32 “And we are his witnesses of these things; and [so is] also the Holy Ghost, whom God hath given to them that obey him.”

Be the Magistrate

The leaders of the Church, including the elders were also *magistrates* who had the right to settle disputes. In fact, the people were told not to sue their brothers at law.²¹⁵ The word *law* here is not the word *nomos* which is commonly translated *law*, but the words *kerino* and *krima* which as a noun and verb are commonly translated *judgment* and *judge*.

The Christians formed their own government and settled disputes, cared for the needy and one another. Those chosen amongst them in a network of leaders were also the judges of their society, settling disputes and offering a system of appeals through the servant government of the Church. This is why, “Jesus answered them, Is it not written in your law, I said, Ye are gods?” John 10:34

The word *gods*, from *theos*, is defined “figuratively a magistrate”. The same is true of the Hebrew word *elohim* translated *gods* and *judges* in the Old Testament. It was “applied by way of deference to magistrates”. These are the *gods many* spoken of by Paul.

The purpose of the early Church courts was not to punish, but protect the people from abuse. They exposed evil and selfishness and shunned those who would not repent and make recompense. The governments of the *world* would *punish the wicked*.

If we are going to deny the power of Jesus to appoint *a Kingdom*, a government, even though it was a different form than the governments of the world, We are denying the gospel of the Kingdom at hand. Such churches may pretend a form of godliness, but they are clearly denying the power thereof.

“Having a form of godliness, but denying the power thereof: from such turn away.” 2 Timothy 3:5:

The word *power* in this verse is *dunamis* meaning *strength, power, ability*. In denying the Kingdom as real and present these ministers are quite obviously denying the power of the Kingdom at hand.

215 Matthew 5:40 “And if any man will sue thee at the law, and take away thy coat, let him have [thy] cloke also.”

1 Corinthians 6:7 “Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather [suffer yourselves to] be defrauded?”

Public Servants

There is a great controversy in churches over the meaning of terms like *elder*, *episkopos*²¹⁶, *protos episkopos*, *leitourgos*, *huperetes*, *diakonos*²¹⁷, *poimen*.²¹⁸ After two thousand years of gainsaying and vanity, and because of the divisions and impotence of the modern church, confusion reigns over the minds of the people and their churches. There were many offices within the body of the Church and few understand their purpose, authority, or titular nature.

A corporation in civil law is two or more people, acting as one person, for a particular purpose, under a preexisting authority. The corporations of men are the institution of men who make things in their own image, often playing god in their own efforts. The Family is the first institution of God. It is His Holy estate. Within the family there are offices of Husband and Father, Wife and Mother but also there is the office of Son and Daughter. Each had their rights and responsibilities passed down from generation to generation.

”And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.”
Genesis 7:1

The word *Elder* is not an office of the Church, but an office of the Family. The apostles no more appointed men to the office of elder than they could appoint a man to the office of Father. These are terms of nature and nature’s God.

Rome fell when the sacredness of the family was diminished by the demise of a need for the family. When the state became Father of all, the head of the family was cut off. As the fathers of families decreased Rome declined. Without the natural fathers they became a nation of orphans and widows and the foundation of all society, which is the family, failed.

216 *episkopos* bishop, an overseer charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian or superintendent.

217 Strong’s 1249 *diakonos*; n m, minister 20 times, servant 8, deacon 3, one who executes the commands of another, esp. of a master, a servant, attendant, minister 1a) the servant of a king

218 Strong’s 4166 *poimen*; n m AV-shepherd 15, Shepherd 2, pastor 1; 18 1) a herdsman, esp. a shepherd 2) metaph. 2a) the presiding officer, manager

Elders

The first chapter of Titus is talking about appointing elders of good reputation. These elders were men of age *sober, grave, temperate, sound in faith, in charity, in patience*. These men are elders of families brought together in congregations of tens and a network of hundreds and thousands of families to form an alternative government composed of titular leaders who cared for each other based on love and the hope of charity and good will for one another.

When the New Testament speaks of *elder* or *old men* it is talking about what the Greeks called *presbuteros*. All they are talking about is *an elder, of age, or the elder of two or more people*. Since the Family was God's sacred institution it was the eldest members of families who were being appointed to the heads of congregations. These elders only held positions of service and had no power to rule over other families like the governments of the *world*.

Since the days of Cain's City State it has always been God's desire to *return every man unto his possession, and every man unto his family*.²¹⁹

Previously we see in Titus 2:14:

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a **peculiar** people, zealous of good works.”

The word *peculiar* is from *periousios* [περιουσιος]. It appears once in the Bible here in Titus and is defined “that which is one's own, belonging to one's possessions... a people selected by God from the other nations for his own possession”.

In order to be a free people it is still necessary to have leaders. Men and women will still have to attend to the functions of government and be compensated for those services. In a voluntary society the support of the workers must be by free will offerings. In such society virtue must reign supreme or all hope will be lost and society shall crumble for wantonness and neglect.

It is not what a man says, but what he does and the elders of a family have fruit by which we may judge their fitness for office. If his family is not in order that is a sign that he may fail in godly service.

219 Leviticus 25:10

The Office of Diakonos

Were there offices and titles in the early Church? There was work, duties, and men and women who performed them, but they had no titles of nobility. They did have offices of service.

The word *diakonos* appears some 31 times in the New Testament. It is translated *minister* 20 times, *servant* 8, and *deacon* 3 times. It is more interesting where it does not appear and how it is used.

It does not appear in Luke or in Acts. Jesus uses it three times in Matthew, twice describing the servants of His kingdom who do not *exercise authority* [which is the only place Mark uses it], and once to describe a servant who binds some one and casts them out. In John it describes servants at the marriage feast who fill the water jars for Jesus. And in John 12:26, Jesus describes those who serve Him.

Paul is fond of the term. It clearly means *servant* of another. It is translated *deacon* in Philippians 1:1 when it is coupled with *episkopos* i.e. bishop. In 1 Timothy 3:8 and 3:12 it references the qualifications not for the office of deacons, but all the servants of the Church.

Some scholars suggest that the Greek word “diakonos” means “one who raises the dust” others do not. “Konos” can mean *dust* or *earth*. The Old Testament tells of altars of earth, “red clay”.²²⁰ Those altars were made of living earth which we explain in the book *The Sacrifice and The Sophistry*. The Greek root *dia* can mean *to join* as we see in *diagonal* or *diagram*, first used by Heron of Alexandria (10 – 70 AD) in a geometric sense meaning *the joining of lines*.

The word *deacon* comes from the Latin word *deaconus* which meant “chief of ten”. By the time the scripture was composed the two words “deaconus” and “diakonos” had begun to fuse into a common usage of the Church. The Latin *deaconus* and the Greek *diakonos* both mean *servant* or *minister*. *Minister* is the Latin word for *doer of little deeds*. The word *minister* is also a generic term that includes all who serve others, whether they be deacon, bishop, or archbishop.

No matter if you use the meaning or etymology of “deaconus” or “diakonos” there is no doubt that they were servants. How they served is one of the best kept secrets of our time.

220 ‘adamah [אֲדָמָה] from “adam” the *red earth* from which Adam was made.

Deaconus of Ten

Is there an office of Deacon? What should he be doing? Churches have strayed so far from the Gospel of the Kingdom that their deacons actually *argue that the belief that service is distinctive of deacons is the servant myth*.²²¹ The Deacon Gooley used the letters to the Trallians by Ignatius of Antioch²²² to make his point. It stated, ‘deacons are not waiters (diakonoi) providing food and drink but executives (hyperetai) of the Church of God’.

Terms evolve, but what was their meaning and use in the time and context of the scripture? The term “Dean”, a faculty head, is derived from the Latin “deaconus”.²²³ Terms like *decurions* signified those who served ten *deans*. The Latin word *deaconus* meant a leader of ten.

Originally tithing was based on ten families being served by one minister. Each minister in Israel served ten families. In support of that government they were *tithed to in accordance to their service*.²²⁴ They served the tents of the congregation ten families to keep them free.

Throughout the early Church you see congregations of ten, with ministers gathered also in groups of ten. This was a pattern repeated to join the people in a living network of faith, hope, and charity, under the perfect law of liberty. Families seeking to be ruled by God rather than by the unrighteous gods of the world gathered together.

They were served by their Christian ministers. They provided for their welfare and needs by charitable contributions so that they did not have to go to the civil altars of men who *exercised authority* and be entangled in bondage again in the elements of that world.

So, Ignatius and Gooley were correct. Deacons were not merely to wait on tables and serve food but they were the welfare officers of a republican form of government, the Kingdom of God, which composed from about 5 to 10% of the Roman Empire and beyond.

221 Anthony Gooley, Deacons and the Servant Myth, November 2006, Ministry Development Officer in the Archdiocese of Brisbane, Australia.

222 A student of John the Apostle (ca. From 35 to 45-and 98 to 117)

223 Dean is from M. Fr. *doyen* and O.Fr. Deien meaning the “commander of ten”. The Online Etymology Dictionary

224 Numbers 7:5 “Take [it] of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.”

Union and Discipline

In Gibbon's *Decline and Fall of the Roman Empire*, he praised "the union and discipline of the Christian republic." He also pointed out that "it gradually formed an independent and increasing state in the heart of the Roman Empire."²²⁵ The early Christian church was a republic, but how was that union and discipline maintained without exercising authority like the governments of the world.

Centuries before and after Christ voluntary free governments formed with ten families gathered together to choose one minister of virtue and trust, then ten of these ministers would chose a minister of ministers, repeating the pattern to form a national group.

This common system of self government was known by Abraham and Moses and used by many nations for centuries. The early Church was no different. It was based on the liberty of charity. Investment in the government was not in central treasuries that financed war and corruption, sloth and avarice, but was in the support of the virtuous people of society, which was the true treasure of a nation.

This network of tens, hundreds, and thousands could attend local needs or national problems quickly and efficiently, and the greatest among them were the best servant of servants, of servants.

The 12 apostles and 120 families in the upper room represented the foundational form of the early Christian Church seen throughout its early history. This pattern of Tens or Tuns, with Tithingmen, and Hundredsmen, *Decurians*, or Hundertschaften²²⁶ was common. It was a key element of free governments among those who sought to be ruled by God in faith, under the perfect law of liberty.

"And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)" Acts 1:15

The Latin "*deacanus*" was a military term. It was used by many people to describe leaders of ten. If you create offices of power men who seek power will seek office. The officers of the Church did not seek to rule over the people, but like Christ, were officers of service.

225 Rousseau and Revolution, Will et Ariel Durant p.801. fn 83 Heiseler, 85.

226 German word comparable to Hundredsmen of the Anglo-Saxons.

Executive Officers

The Greek word *huperetes*²²⁷ is also translated *ministers* but it is more often translated *officers*. Such a minister was the executer of commands of a superior officer. A soldier of the faithful Roman centurion who recognized the power and authority of Christ to heal his servant was *huperetes*, as was Paul when he served the government of the Pharisees in the persecution by the prosecution of those who left the government of the Pharisees and accepted Christ as their King. Jesus had recruited Paul as His *huperetes*:

“But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister [*huperetes*] and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;” Acts 26:16

The term *hyperetai* could have meant officers in the army or navy or applied “to any person who acted as the assistant of another, and performed manual labour for him”²²⁸

Colleges that were not administered by city governments would have *hyperetai*. “Similar to *leitourgia* which had a very general meaning of ‘service’ but with a particular sense of ‘self-sacrifice’ that in Asian cities usually took the form of financial expenditures, the word *hyperesia* also had a broad meaning with special significance when it came to city administration.”²²⁹

This office was clearly a governmental trust and included financial responsibilities. The term is even used to describe David’s service as overseer of the treasury of Israel.

The word appears in reference to John Mark who accompanied Paul and Barnabas. They had been on missions of mercy carrying major funds and supplies for the relief of Christians in need. They were the original Faith Emergency Management Auxiliary of the Church.

227 5257 *huperetes*; AV-officer 11, minister 5, servant 4; 20 1) .. 1b1) in the NT of the officers and attendants of magistrates as-- of the officer who executes penalties 1b2) of the attendants of a king, servants, retinue, the soldiers

228 <http://en.wikipedia.org/wiki/Hyperetes>

229 City government in Hellenistic and Roman Asia minor By Sviatoslav Dmitriev, Oxford University Press, USA (February 17, 2005).

The Apostolic Church

A most controversial subject to address is the offices of the Church, the separation of Church clergy and laity – and whether there is an Apostolic body of the Church. There is not enough room in this book to cover these topics fairly but a glimpse at the early church will reveal differences from modern Churches.

Scholars, in their bias zeal, have stated that “presbyter and bishop, are identical in meaning.”²³⁰ That would be like saying son and brother are the same, since I am both. I am a father, son, husband, and brother. I am not all these things to all men. All bishops may be presbyters or elders, but not all elders are overseers.

“[T]he government of the Church was by presbyters”²³¹ who were the elder of each family unit. All power of government comes from the people and the people come from families. The family, retains all right to choose over their possessions.

All ministers or servants of God are ordained by God. How do we know who is a minister of God? Is it by laying on of hands, proclamations and decrees, by diplomas and letters of investiture? Does flesh and blood reveal it? The *natural man*²³² cannot know because they are spiritually discerned.

By their fruits ye shall know them which labor among you and you should establish who you know to be the ministers of God by two or more witnesses. This is the way the elders chose their ministers and the way the ministers chose their ministers.

A minister of ten ministers was an elder of his family, a minister or deacon to the minister he served, and the overseer to the congregations that minister served.

The daily or ongoing election of your personal minister was based

230 “words ‘presbyter,’ or elder, and ‘episcopos,’ or bishop, are quite identical in meaning.” “So evident is this that all great scholars of these subjects in our day admit that, in the New Testament, the two names, presbyter and bishop, are identical in meaning.” *The Early Church, The Roman Claim*; 1896, J. Lawrence Rentoul M.A., D.D.

231 *The Early Church, The Roman Claim*; 1896, J. Lawrence Rentoul M.A., D.D.

232 1 Corinthians 2:14 “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.”

on your voluntary support. What you gave *according to his service*.

When an offering was given to a minister of the Church for the purposes of Christ it was entirely given. The one who received it had all power over that offering because it was freely and completely given. If a minister did not do well with what was given the giver had the option of not giving again, and could choose another minister instead. In this way liberty remains with the people and the right vested by God within the family never diminishes.

It has been said “The ‘pastors’ or ‘shepherds’, with the two-fold function of oversight and of teaching”.²³³ That reasoning is the result of subtracting the Kingdom at hand from the “Gospel of the Kingdom”. The early church clearly had the mission of feeding the sheep, caring for the needy, and offering an alternative to praying to those *men who called themselves benefactors but exercised authority one over the other*, and snared, trapped and entangled the people into the bondage of the world.

The Kingdom of God is at hand in spirit and in truth. Since each family is autonomous and in possession of all their rights they cannot be a corpus except in spirit. The evidence of their union is their love. The world may require more visible proof and Jesus provided it.

The visible body of the kingdom was the “called out” men to whom he appointed “a kingdom”. Unlike other governments they could not exercise authority over men but only over what they freely gave. This representative Church is to serve God’s purposes by serving those who seek God and His kingdom of righteousness.

They must belong to God owning all things in common as a body in one accord. They are a representative government that exercises no authority over the people. They make no new laws, they force no contributions; they take away no rights; they make no treaties; they have no central treasury; maintain no standing armies; they depend on the Holy Spirit and the free will offerings of the people.

This body is composed of men and their families who conform to Christ in a common brotherhood. They are the ambassadors of Christ, the Apostolic Church appointed by Christ. They are dependent upon your witness and the leading of the Holy Spirit.

233 The Early Church, The Roman Claim; 1896, J. Lawrence Rentoul M.A., D.D.

Public Minister, Servants of a State

Liturgy is defined as “a prescribed form or set of forms for public religious worship.”²³⁴ It is from the Greek word *leitourgeo*²³⁵ and *leitourgos*, meaning “to serve the state” and “public servant” respectively. Liturgy was about the public servants of the Kingdom of God in service to the people who had no access to the benefits of Judea or the Roman Empire who depended on forced contributions of a subject citizenry. Church, as a government, has ministers performing public service by faith, hope, and charity.

The Greek word *leitourgos*²³⁶ is from two words *laos* meaning *people* and *ergon* meaning *work* or *business*. It is specifically defined as “a public minister, a servant of the state”. It appears for the first time in Romans 13:6 to refer to the ministers of the State. Paul continues to use it in Romans 15:16 to reference himself as God’s minister.

The ministers of the temple provided government services such as welfare and other public works. The same was true for many of the temples of Rome at that time.

Originally in the *Libera Res Publica* of the Roman republic welfare and the military was the result of voluntary contributions. Over the centuries a *new republican order* arose. Looking to a government that exercised authority one over the other for all benefits and gratuities brought the people back into subjection.

David, like other kings, was the overseer of the temple.²³⁷ Judea looked to Pompey to settle a dispute as to who would be king and Rome became an overseer of the Temple in Jerusalem by default.

The temple *leitourgos* became ministers of the state. When Christ was recognized by people and by Rome to be the King His appointed ministers were the titular *leitourgos* of the people.

234 The American Heritage ® Dictionary, Fourth Edition.

235 Strong’s 3008 λειτουργεω leitourgeo from 3011; v AV-minister 3; 3 1) to serve the state at one’s own cost ... 1c) to render public service to the state

236 Strong’s 3011 λειτουργος leitourgos from *laos* and *ergon*; AV-minister 4, he that ministers 1; 5 1) a public minister, a servant of the state 2) a minister, servant... 2b) of the temple ...2c) of the servants of a king

237 1 Chr 9:22 ”All these [which were] chosen to be porters in the gates [were] two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.”

Christian Welfare

The straying by the Church from the Gospel of the Kingdom and the directives of Christ has brought the whole world into ignorance, entangling the people again into bondage.

“Thus the Church is, both by commission and by omission, author of the welfare state...Government has undertaken to do what conscience, tutored out of the Scriptures, demands but fails, through the Church, entirely to achieve.”²³⁸

Of course the government of the world did not *undertake* at all what conscience demands. The Church was the social welfare system of Christ to feed and care for His flock, which hears His voice. Its ministers were the benefactors of the people, by the free will offering given by the people, for the people seeking His kingdom. Those souls repentant of the sin of ruling over their neighbor and brother came together seeking the righteousness of God in *pure religion*.

The world had its impure religion that was run by men who called themselves benefactors, but were not. The benefits they offered were provided through the extracted offerings of the people or by debt and surety of the people.

It was also stated that “The Church brought about the welfare state in two ways...the Church... demands charity and justice for the poor.”²³⁹ That is also not true. Even Jesus said:

“For ye have the poor with you always, and whensoever ye will ye may do them good:...” Mark 14:7

And the Church said:

“For even when we were with you, this we commanded you, that if any would not work, neither should he eat.” 2 Thessalonians 3:10

The word of God demands that we should not covet anything that is our neighbor's and that we should not be like the *men who call themselves benefactors but who exercise authority*. And the Corban of the Pharisees made the word of God to none effect.

238 *The Deacons Handbook, A Manual of Stewardship*, by Gerard Berghoef and Lester De Koster; Christian's Library Press, Inc., P.O. Box 2226, Grand Rapids, Michigan 49501, 1980 pp. 221, 222.

239 *Ibidem*.

The Iniquity

“Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.” Ezekiel 16:49

They said “the Church did not... measure up to her own ideals. Not all the starving were fed, not all the homeless given shelter, not all of the oppressed and exploited relieved. The cries of the needy ascended to heaven. The Lord answered with the welfare state.”²⁴⁰

The welfare state is not God’s answer. The government did not undertake to do what the Christ called for because it does not use faith, hope or charity. It uses an exercising authority, contracts to bind and justify force. It offers a table that is a snare and binds the people back in Egypt. It weakens society, encourages sloth, idleness avarice, covetousness, forcing the contributions of the people. It takes away their liberty which is the seed bed of charity and love.

The governments of the world and the Church that crowned them failed to identify the purpose and blessings of charity, which is to give, not receive. The Church failed to conform to the nature and purposes of Christ by delegating its pious duty to a corporate state of power and control by neglect, if not by appointment.

By the abandonment of its role as the charitable welfare institution of the Kingdom appointed by Christ, the Church in apostasy cuts off the blossoming fruit of His Gospel of the Kingdom. Socialism, Marxism, and Liberation Theology bring violent revolution, while Christ brought a revolution of peace dependent on our willingness to be exclusively governed under the perfect law of liberty by the true practice of faith, hope, and charity.

Pope Innocent said to Thomas Aquinas while receiving funds. “You see young man, the age of the church has passed in which she said, ‘Silver and gold have I none.’”

Thomas is said to have replied, “True holy father but the age is also past in which she could say to a paralytic ‘Rise up and walk’”²⁴¹

240 Ibidem.

241 Lambeth and the Vatican: or, Anecdotes of the church of Rome..., Volume 3, J. Knight and H. Lacey, 1825, Oxford University.

Leaven of the State

If *It is more blessed to give than to receive*²⁴² the men of the governments of the world cannot receive that blessing of giving, because they are not true benefactors.

The virtuous society can receive the blessings of giving by contributing to each other through charity. The Church can be a part of that blessing because it is “one form of government” that does not exercise authority one over the other. If it keeps His commandments, it is the true government of God, by the appointment of Christ. We must care for our neighbor by faith, hope and charity without diminishing families, or their liberty.

The *Deacons Handbook* goes on to suggest that:

“What is important, with an eye on tomorrow, is to discern what constructive relations may be developed between alert diaconates and public welfare.”

For Christians there should be no welfare state but the Church because Christ said so. Any dependence upon the State is a leaven the faithful cannot afford. Even Jews, Muslims, Buddhists and Hindus will find no true justification for taking from their neighbor by the authoritarian state for their personal benefit and welfare.

“Take care to do all things in harmony with God... and with the deacons, who are most dear to me, entrusted with the business of Jesus Christ, who was with the Father from the beginning and is at last made manifest”²⁴³

Do Churches send Christ’s sheep to pray at civil altars because, unlike Peter, they no longer love him? The Churches that have lost sight of the *daily bread* of charity and care for the flock of God are no longer in harmony with God. Nor do their ministers and deacons tend to the business of Christ.

Like Augustus of Rome they have *governed by names*; and have seduced the people to *submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom* of salvation by Christ.

242 Acts 20:35 “I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”

243 Letter to the Magnesians 2, 6:1 Ignatius of Antioch

Seven Men

In Acts 6:3 we see Peter calling to choose seven men.

“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.”

Why were seven men chosen by the people, appointed by the apostles, and what are these “tables” spoken of in 6:2?

“Then the twelve called the multitude of the disciples [unto them], and said, It is not reason that we should leave the word of God, and serve tables.” Acts 6:2

The word *tables* means *bank* as translated in Luke 19:23:

“Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?”

The tables overturned by Jesus in the temple is also the same word. Only the king could fire the porters of the temple, and that is exactly what Jesus was doing.

The way of God was altered by men, from the Hasmoneans to Herod. Now we see the way of Cain, Nimrod, Pharaoh, and Caesar in God’s government. The kings who were to serve, now served the people a human entrée and ate the flesh of the people in a civil cauldron²⁴⁴ by exercising authority.

“On the 25th of Adar business was only transacted within the precincts of Jerusalem and of the Temple, and after that date those who had refused to pay the impost could be proceeded against at law, and their goods distrained, the only exception being in favour of priests, and that ‘for the sake of peace,’ lest their office should come in disrepute.”²⁴⁵

These moneychangers took a portion of the contributions collected of the people in the form of a commission. The tribute could exceed 7,600,000 denarii in that one month. The moneychangers were allowed to charge a silver *meah*, or about one-fourth of a denar. Their cut or commission on this one taxing event could be

244 Ezekiel 11:3 “Which say, [It is] not near; let us build houses: this [city is] the cauldron, and we [be] the flesh.” See also Ezekiel 11:7; 11:11; Micah 3:3; Exodus 16:3.

245 Alfred Edersheim’s book *The Temple*, p. 71.

950,000 denarii, worth more than \$9,000,000 in the year 2000.

“Thus the immense offerings ... to the Temple passed through the hands of the moneychangers.”²⁴⁶

Jesus walked into the national bank, the *gazophylakion* or “the royal treasury,” and by laying a string whip across their shoulders, according to the ancient tradition of His kingly office, simply fired these corrupt employees. As King, He was able to *turn over* their lucrative appointments to more worthy officers elected by the people, who now supported His reign as King by the thousands.²⁴⁷ The people had again been taught the ancient ways by men like John, Jesus, and His faithful followers, who had been demonstrating the way of God, making it straight again.

Understanding that the porters were government officials, and what it meant to be fired from their lucrative commissioned position in the national treasury, clarifies the motivation to crucify King Jesus. It also explains the need to choose new men of service to handle some of the matters of government not available to those who received Christ’s baptism into His Kingdom.

These seven men were not the first ministers of the Church by any means. Every Pentecost people of Israel would reaffirm the tens, hundreds, and thousands by coming together in a well organized network. The people of Judea knew from the Torah and their own history what was needed to maintain a free state. They knew they no longer could depend on the benefaction of the Pharisees’ government if they were to get the Baptism of Christ.

They had repented of coveting their neighbors’ goods, forcing their neighbors to contribute to their welfare in a system of Corban that made the word of God to none effect.

These seven men were to oversee the banking function of the kingdom and the Apostles maintained the right to fire but not elect these representatives of the people.

This is why Stephen was to be martyred. Follow the money. Stephen was receiving the former contributions to the Pharisees.

246 New Unger’s Bible Dictionary

247 Acts 2:41, 4:4 “...three thousand souls.” “...men was about five thousand.”

Choose Your Seven

People were investing in the service oriented government of Christ's appointed government rather than the contribution to the authoritarian benefactors of the Hellenistic Jews.

Rome allowed and proclaimed that Jesus was the King of Judea, Jesus had appointed the apostles, and the Pharisees had stated they had no king but Caesar. The goats and the sheep separated.

Some of the most industrious citizens of Judea were recognizing Jesus as the King of Judea. The Jews who followed the way of forcing contributions were called by John the synagogue of Satan, the adversary, and now you know why.

The kingdom was at hand and all the people had to do was be the kingdom, profess Jesus as their king and whatever they paid was counted as paid in full. It was the perfect law of liberty.

“Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.” Ecclesiastes 11:1, 2

The idea of seven men being chosen for both good or evil is a common thing in history and in the Bible. We see it in Proverbs 26:16, Jeremiah 52:25, and Esther 1:10 and Micah 5:5:

“And this [man] shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds²⁴⁸, and eight principal²⁴⁹ men.”

“Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.” Ecclesiastes 11:2

These seven provided the services sometimes needed from a bank without being a bank for profit and gain.

248 07462 רָעָה ra'ah is also translated feed 75, shepherd 63, pastor 8, herdmen 7, keep 3, companion 2, and broken, company, devour, eat, entreateth once each and 10 miscellaneous other ways. It is defined 1) to pasture, tend, graze, feed 2) to associate with, be a friend of ... It is the same three letters we see in 07463 רֵעֵה re'eh 1) friend, friend of the king (technical sense)

249 05257 נָסַךְ nacayk translated prince 3 times, and drink offering, duke, principal once each. It is defined 1) poured out, libation, molten image, one anointed 2) prince, anointed one. And is from נָסַךְ nacak which means 1) to pour out, pour, offer, cast... 1a3) to anoint (a king)... 2) to set, install.

Seven Adversaries

“Seven men in Wall Street now control a great share of the fundamental industry and resources of the United States.”²⁵⁰

“In 1910, seven men met on Jekyll Island just off the coast of Georgia to establish a central bank, which they called the Federal Reserve Bank...”²⁵¹

There have been many groups of seven. They are either going toward the kingdom or away from it. While the previous groups gathered for their own profit and gain, here is a group that was heading toward the kingdom and the purposes of Stephen.

“In September of 1959, seven men ... met to discuss the feasibility of starting a federal credit union. They started very small, with only one teller operating out of a small service window in the employee cafeteria... upholding the “People Helping People” philosophy ...”²⁵²

The spirit that brought them together was far more noble than what commonly brings banks or the seven on Jekyll Island together.

“How are credit unions different from banks?”

“Credit unions’ core values and structure are very different from those of banks. As a member, you’re not just a customer; you’re an owner, with a say in the future course of the credit union. Plus, credit unions’ not-for-profit status means that all earnings are returned to the members in the form of great rates and low fees. Banks, on the other hand, exist to make a profit for shareholders, so their definition of success is different.”

“Credit unions also give members the chance to get involved. The board of directors is made up entirely of volunteers, as is the supervisory committee (which audits the credit union’s books). As a volunteer, you can be a driving force in your credit union.”²⁵³

All roads lead to Rome and all roads lead to the kingdom. It is all about direction. Repent, turn around and go the other way.

250 *The Seven Men* by John Moody: McClure’s Magazine, August 1911,

251 *The Secret Terrorists*, The Sinking of the Titanic. The Federal Reserve Act

252 <http://www.chartway.com/MediaLibrary/2002%20Annual.pdf>

253 <http://www.creditunionsforyou.com/what.html>

Baptism

Herod imposed an annual tax. There was no provision made by Moses to force contributions. When Saul forced a sacrifice he was called foolish by Samuel. Herod had to get the people's consent.

Herod sent out missionaries who supported his vast kingdom of Heaven on earth.²⁵⁴ It was a system of social security (Corban) with statutory enforcement of the taxes required for its support.

People were offered entertainment and security to pacify them into complacent apathy. Herod wanted to make the "Temple the largest... in the world... a quarter of a mile long by a fifth of a mile wide... Twenty thousand functionaries were employed in its servicing..."²⁵⁵ He subsidized Judea *free bread and circuses*.

John preached a kingdom with benefits too, telling men that, if you have two coats and your neighbor has none, then share with him your extra coat. He preached a different form of government that is very effective until the *voice of the people* reject God and elect a benefactor who can exercise authority.

Those who received Christ's baptism were cast out²⁵⁶ of the government of the Pharisees, but could enter the government of Christ by faith, hope, and charity under the perfect law of liberty.

When the people asked Jesus how to apply for benefits in His kingdom, He said that they were to pray to Our Father, Who art in Heaven,²⁵⁷ not the Father in Rome or Herod in Jerusalem, but love one another, give and receive your daily bread in charity and hope.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12:13

254 "The missionaries... with their leather wallets full of white stones, would come back with the same wallets full of money... stored in vaults, ready to be used by Herod..." *Jesus and the Riddle of the Dead Sea Scrolls* by Barbara Thiering, Harper Collins: 1992

255 *Jesus, The Evidence*, Ian Wilson Oct 1, 2000.

256 John 9:22 "... for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue."

257 "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." Matthew 6:9

Two Disciples

“And he said, Woe unto you also, [ye] lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.” Luke 11:46

“For they bind heavy burdens and grievous to be borne, and lay [them] on men’s shoulders; but they [themselves] will not move them with one of their fingers.” Matthew 23:4

Matthew and Simon chose to follow the way of Christ and both became brothers. Matthew was a tax collector for the government. Originally all the taxes in Israel were free will offerings because the people had been freed from Egypt and were never to return to that form of government. Judea, and Rome, had returned as men have done from the beginning.

People were looking for a way out and often did not like the tax masters who imposed the burdens of governments. Simon was a zealot. According to the Easton’s dictionary, a Zealot is:

“A sect of Jews ... [who] refused to pay tribute to the Romans, on the ground that this was a violation of the principle that God was the only king of Israel. They rebelled against the Romans, but were soon scattered, and became a lawless band of mere brigands.”

Today, you have people trying to elect the right Herod or rebelling against the one they have collectively elected. They are trying everything to lighten the burden or escape from it all together.

The majority will never elect a Jesus and those who are not righteous in the unrighteous mammon are likely to be just as dishonest in the righteous mammon.

“For my yoke [is] easy, and my burden is light.”Matthew 11:30

The disciples and the early Church had learned the ways of Jesus, Moses, and Abraham and were daily seeking His Kingdom.

“They were not simply fellow-disciples of a common Master, fellow-believers in a common faith, they were brethren in the fullest sense, and the tie that united them was far stronger than their ordinary family and social ties.”²⁵⁸

258 *A History of Christianity in the Apostolic Age*, by Arthur Cushman McGiffert of the Union Theological Seminary, New York. 1897

Foolish Virgins

“Then shall the kingdom of heaven be likened unto ten virgins...”
Matthew 25:1

God is a giver of life. There are numerous parables about those who were given but squandered or wasted their gifts. The foolish virgins is just such a story. Virgin has been a metaphor for those who do not have an illicit relationship with the gods of the world. They have remained separate and not bound themselves to serve others.

The foolish virgins waste what they have until there is nothing left. Like the man who buried his talent they are unfit to receive more, or to enter into the kingdom.

In the world you are forced to pay in order to take care of the needy who live during your day. In return you are promised care if you fall on hard times or have a need. In the kingdom you must choose to take care of the needy of your society in hope of being taken care of if you have needs.

In the world the bonds are contractual but in the kingdom the bonds are love. Those who will not come together for the sake of others will not be welcome when the door is shut.

“Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.” Matthew 25:11, 12

Today’s modern church minister is more likely to give you the address of other government agencies rather than to be the government of God. Christ came to serve and expects His ministers to do the same. His ministers cannot serve others unless they are first supported by the substance²⁵⁹ of those who believe. It is your choice as to who you will give to, who you believe is doing the service of Christ, but you must freely give if you are to freely receive.

If sheep are lost they must stop eating and seek the shepherd and his flock or when night falls they shall be eaten by wolves and lions.

“Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.” Matthew 10:8

259 Luke 8:3 “And Joanna the wife of Chuza Herod’s steward, and Susanna, and many others, which ministered unto him of their substance.”

Tithing In Conscience

In the early centuries of the Church the people were dependent upon the network to sustain them in the hard times of Roman and Judaic collapse. Today, many Churches preach tithing, but send the people to Pharaohs and Caesars of the world for their benefits.

The tithing of the Church in the wilderness was a matter of freewill offerings, and tithing to the ministers of ten families was according to their service.²⁶⁰ There was no king in Israel, but every man followed his own God given conscience as we have seen in Judges 17. Every man was king in his own family and ruler of his own possessions according to the will of God.²⁶¹ Without the virtue of the God of heaven this would be chaos, but any other way would become bondage and oppression.

The nation was commanded to love their neighbor as themselves,²⁶² to not covet their goods or their rights within the family by taking away choice through the agency of man made governments. The Kingdom of God is a government based on faith, hope, and charity not like the Hellenized, Romanized,²⁶³ and Babylonian governments of the world.

Those Churches who fail to preach the Kingdom disregard Christ. Those who take the tithe and send the children of God to the Qorban of Roman systems to be bound under tribute, as they once were in Egypt, betray their holy office. The ministers, often called the Church, have failed to preach the simple Gospel of the Kingdom and serve the people and tend to the *daily ministration*.

**“From that time Jesus began to preach, and to say,
Repent: for the Kingdom of Heaven is at hand.” Matt. 4:17**

260 Numbers 7:5 “Take [it] of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.”

261 Leviticus 25:10 “And ye shall... proclaim liberty throughout [all] the land unto all the inhabitants thereof:... and ye shall return every man unto his possession, and ye shall return every man unto his family.”

262 Leviticus 19:18 “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I [am] the LORD.”

263 See Rome vs US Pamphlet, HHC

Service that Serves

In most churches today you will see five factors: prayer, music, oration (sermon), collection, and benediction.

In about AD 150, Justin Martyr wrote the Emperor Antoninus Pius in defense of the Christian faith and allegiance to Christ:

“And the wealthy among us help the needy... they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need.” (Ch. 65-67)

The Church had a job and a purpose. It was not merely speakers of the word, but doers. The Eucharist was sacks of grain and loaves of bread daily given freely to sustain the needy out of love.

We also see the *Didache* stating:²⁶⁴

“Therefore, elect for yourselves bishops and deacons worthy of the Lord, men who are meek and not lovers of money, true and approved, for they also perform for you the ministry of the prophets and teachers.” *Didache* 15:1

These ministers were not like the ones we see today. They taught us the message of Christ with real service and loaves of bread like Christ. The early Church, even after the divergence of Constantine, still took care of the people through intimate congregations who came together in the thanksgiving, which was called the Eucharist of Christ.

They supported one another through faith, hope, and charity. They would not eat of the civic altars of false benefactors. They stood fast in the liberty wherewith Christ hath made them free. The true Church remained a “pure religion” unspotted by that world.

“Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord’s table, and of the table of devils.” 1 Corinthians 10:21

²⁶⁴ *The Didache* mentioned by Eusebius, c.324, *Teachings of the Apostles* following the books recognized as canonical (*Historia Ecclesiastica* III, 25).

Things Change

The *chore piscopus* was an assistant to an overseer to keep the communion between the congregation effectual. Over the centuries, this special communications officer for the government of the people was degenerated into the *director of the choir*.

The communion of the first-century Church was substantive, not merely “crumbs”. They were filling the true physical and spiritual needs of the people, not merely lip service. Christians depended upon the freewill charity of each other, not the entitlements of Rome or the synagogue of Satan.²⁶⁵

They were a nation of peculiar people working in a vast network, dealing with real problems, in real practical ways, on local and international levels of charity.

“And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth [economic depression] throughout all the world: which came to pass in the days of Claudius Caesar.” Acts 11:28

The Church was organized from the ground up, trained and prepared for the inevitable decay and collapse of the Roman world system. They knew the unrighteous mammon would fail.

“Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.” Acts 11:29-30

Here the apostles were bond servants appointed by Christ to be ministers of ministers to the congregation of the people bound by faith in love. In order to discern exactly how all this worked together for good, we must explore those ancient times and the fallen character that brings us back to the same mire.

“But it is happened unto them according to the true proverb, The dog [is] turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” 2 Peter 2:22

265 Revelation 2:9 “I know thy works, and tribulation, and poverty, (but thou art rich) and [I know] the blasphemy of them which say they are Jews, and are not, but [are] the synagogue of Satan.”

Flesh Pots of Micah

God has always tried to free us. He desires that we choose to serve Him daily by serving one another. He warns us not to consent to a common purse where we are made subject to the will of men corrupted by the power we give them. In such civil systems of benefaction we devour one another. The ruling corporations we elect and hope to tame become a beast with teeth willing to devour us.

“And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; [Is it] not for you to know judgment? Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings. Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.” Micah 3:1-7

Those who quote Daniel forget that Israel was in captivity under the kings and governments of the world because of sin. People today have no right to speak as Daniel because they have already bowed down. They must obey Caesar because they have prayed to Caesar for their daily bread, security, and his grace.

When the “voice of the people” in Israel cried out for a leader who could exercise authority and protect them God said it was because they had “already rejected” Him. When people today elect new rulers, are they also rejecting God? Christ forbade us to do so.²⁶⁶

266 “And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But it shall not be so among you...” Lu 22:25, Mt 20:25, Mr 10:42

It Shall Not Be So

Samuel warned that if they did that wicked thing they would no longer own the fruit of their labor and that government could come and take their sons and daughters, make instruments of war, put the sons of the people in harms way. So it is done also today.

Israel was a government. The Pharisees were government workers in the temple. Corban was a social welfare system. The people went to a government that forced the contributions of the people making the word of God and faith , hope, and charity to none effect.

That is today where the congregation of the people are because they have rejected God long ago and the people are kept under a strong delusion. The people have gone astray, been conformed to the world, and followed the ways of the falsehoods. They have returned to the bondage of Egypt and become entangled in the elements of the world, eating out the substance of their neighbor.

Even though the people *were clean escaped from them who live in error*²⁶⁷ they have listened to great swelling words of vanity. They have been allured through promises of security and through wanton desire for benefits offered by men at the expense of their neighbor.

While they promise them liberty, it is they themselves and the ministers who are the servants of corruption. Overcome by sloth and greed the people are brought into bondage.

“Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,” Colossians 2:20

Christ had freed the Christians. They had escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, and did contrary to the decrees of Caesar. They are again entangled and overcome, and the latter end is worse than the first.

It is time to repent. We have become merchandise, human resources. Christ gave a clear directive when he said “it shall not be so among you.”

267 2 Peter 2:18 “For when they speak great swelling [words] of vanity, they allure through the lusts of the flesh, [through much] wantonness, those that were clean escaped from them who live in error.”

Bread and Pottage

“Then Jacob gave Esau bread and pottage ... thus Esau despised [his] birthright.” Genesis 25:34

The question is who do you owe your service to, God or men? Do the benefits you pray for have a price? If you owe men then you have not obeyed the gospel according to Romans 13:8:

“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.” Romans 13:8

If you do owe men like Caesar or other man made governments the question might be why do you owe men your service, your labor, your sons and daughters? Have you rejected God? Who is your king?

In the beginning of the Church the Christians were accused of saying Christ was their king and His Kingdom was their government.

“...these all do contrary to the decrees of Caesar, saying that there is another king, [one] Jesus.” Acts 17:7

We know that we cannot serve two masters. We must know, as painful as the truth may be, that we have bound ourselves in conformity to the world because we have prayed for the benefits of the world. One reason we have done this is the Church has not been rightly dividing the bread from house to house, sons and daughters have not been honoring their parents, and Husbands and Wives have not remained faithful to their vows before God.

“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.” John 4:23

But one of the worst things is the preachers have not been preaching the Kingdom of God, nor His righteousness except for after you die. And that the Kingdom is only spiritual.

“Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with diverse lusts, Ever learning, and never able to come to the knowledge of the truth”
2Timothy 3:5-7

Men have said that it is okay to make agreements, apply for benefits from false benefactors, at the expense of your neighbor. They turn a blind eye to a covetous way to secure their society, and

entangled whole nations back into the bondage of the world. How have these damnable heresies crept into houses of the Lord?

We also know to seek the Kingdom of God which is *not of the world* and live according to the righteousness of God, which we are not. Jesus appointed a Kingdom to his ambassadors.²⁶⁸

Once we realize that Jesus was a king, then we know that he was a savior in Spirit and Truth. People arranged themselves in order under His ways. We should understand now why Paul told us to not make agreements with Belial and those who do contrary to God.

“And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in [them]; and I will be their God, and they shall be my people.” 2 Cor. 6:15-16

People love the benefits of the “world” despite where those benefits come from or how they are provided. They go and tithe to churches “Having a form of godliness, but denying the power thereof” as we see mentioned in 2 Timothy 3:5.

“Obey them that have the rule²⁶⁹ 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.” Hebrews 13:17

One might assume that Hebrews is talking about governments of the world but the words “have the rule” is from *hegeomai* and means to lead and is often translated *count* 10 times, *think* 4, *esteem* 3 times. It is also seen in Hebrews 13:7 “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.”

It is clear they are talking about the Church as the leaders not the other governments... Christ appointed a government and Pilate recognized it as a valid government.²⁷⁰

268 “... I appoint unto you a Kingdom, as my Father hath appointed unto me;”
Luke 22:29

269 Strong's 2233, hegeomai AV-count 10, think 4, esteem 3, have rule over 3, be governor 2, misc 6; 28 1) to lead 1a) to go before 1b) to be a leader

270 John 19:19 “And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.”

If we were servants of Christ, and the God of Abraham, and the God of Moses, then we would not need to pray to the Nimrods, Pharaohs, and Caesars of the world. Just as many Churches have gone under the authority of the State so have the people gone under the power and authority of the rulers of the *world*. Not because God appointed these men rulers but because we pray to them.

People need to repent and make straight the way of the Lord. They need to seek the Kingdom in Spirit and in Truth. If we have need of aid or assistance we should go to the congregation of those who seek the Kingdom of God and His righteousness and not the men who call themselves benefactors. If we do not have such a congregation then we need to seek those who will congregate in the name and character of Christ and not just give him lip service.

Mt 7:21 “Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

Mt 7:22 “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?”

Mt 25:11 “Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.”

Lu 6:46 “...why call ye me, Lord, Lord, and do not the things which I say?”

Lu 13:25 “When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:”

Ro 13:4,7 “... if thou do that which is evil, be afraid...Wherefore ye must needs be subject...For for this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute [is due] ... fear to whom fear; honor to whom honor.

A Knife to Thy Throat

What is Proverbs 23 telling us when it says, “When thou sittest to eat with a ruler, consider diligently what [is] before thee: And put a knife to thy throat, if thou [be] a man given to appetite. Be not desirous of his dainties: for they [are] deceitful meat”?

What did Jesus mean when he told us to pray (apply) to our Father in Heaven and “call no man father upon the earth”?

Why did Paul repeat David’s warning, “...Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:”? (Romans 11:9)

And what did David mean in Psalms 69:22 when he said, “Let their table become a snare before them: and [that which should have been] for [their] welfare, [let it become] a trap”?

Why is it that “The hand of the diligent shall bear rule: but the slothful shall be under tribute”? (Pr 12:24)

How is it that you are under tribute, when we are told that the slothful shall be under tribute? The answer is before you.

For one simple reason said in many ways:

“The real destroyers of the liberties of the people is he who spreads among them bounties, donations, and benefits.”²⁷¹

“As long as we look to government to solve our problems we will always suffer tyranny.”²⁷²

“And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.” 2 Peter 2:3

“While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.” 2 Peter 2:19

Why have not your ministers told you? Governments of men are created by men. The righteous power of government to tax the people comes from the people’s unrighteous consent.

When the *voice of the people* called for a leader who could rule over them in the days of Samuel, the election of the people was a rejection

271 Plutarch, 2000 years ago.

272 William Pitt.

of God.²⁷³ Is it still a rejection of God?

The people had lived without such authoritarian benefactors for centuries.²⁷⁴ They were now doing evil and rejecting their Father in heaven, because they were tired of bearing the responsibility of protecting one another by faith, hope, and charity. This rejection of God had been a long time coming, since the days God took them out of Egypt.

Is it evil to reject God, covet your neighbor's goods through the agency of others, eat at the table (or altars) of authoritarian rulers and have gods many? If you do then you will be snared and you will owe Caesar his tribute and your service, and you will bow down with heavy burdens and be his servant, just as in the days of Egypt.

“Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.” Romans 13:7,8

You will have to render but you can start to repent. In colonial America, “The ordinary citizen... untroubled by any relics of Feudalism, untaxed save by himself, saying his say to all the world in town meetings, had gained a new self-reliance..., he was becoming a tough nut for any imperial system to crack.”²⁷⁵

In colonial America, the welfare of the people was attended to by the people and for the people through the charity and hope of the Church.²⁷⁶ If people are to return to the freedom and liberty God ordained they must return to the duty and obligations correlative to rights endowed by God. Only the diligent shall bear rule.

273 1 Samuel 8:7 “And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.”

274 Judges 17:6 “In those days [there was] no king in Israel...”

275 History of the U.S. Vol.1 James Truslow Adams, p. 176.

276 Then John Wycliffe introduced his translation of the Bible in 1382 with the words, “This Bible is for the Government of the People, by the People, and for the People.”

Fathers and Children

In many government forms, the *Patria Potestas*²⁷⁷ was vested in leaders, who, with that new authority, became rulers of the people. Duties of this man-made society were then dictated by the regime instead of individual choice. The *imperium*²⁷⁸ of the family was vested in the corporate institutions of men, and the sacred institution of God, the Family, was beheaded. Children no longer honored their natural fathers but enriched and obey the *conscripted fathers*²⁷⁹ of the state. Love languished and virtue was vanquished.

“The patria potestas could not be dissolved immediately by manumissio (manumission), because the patria potestas must be viewed as an imperium, and not as a right of property like the power of a master over his slave.”²⁸⁰

The divestiture of a father’s right over his children and family was a threefold process of individual abdication through Novation,²⁸¹ Tutor²⁸² and Qorban.²⁸³ This same process is used today to separate the rights of parents from their children. It is a way to cut off the head of the family and replace them with the state as father. The state would now grant permission to marry and take your sons and daughters and put them to its purposes. With this new understanding we now know why Christ told us *to call no man on earth father*, why we were to pray or apply only to Our Father who art in heaven and why we were to do the will of that Father.²⁸⁴

277 The Power or Authority of the Father

278 Imperium applied to people the 'power status' not to be mistaken with 'auctoritas' (authority) or potestas.

279 Conscripti Patria, the congress of Rome were the conscripted or elected fathers of the national family in which the power and authority of each free family was eventually vested. The Emperor was the Patronus. Our Father.

280 Unterholzner, *Zeitschrift*, vol. ii p. 139; *Von den formen der Manumissio per Vindictam und der Emancipatio*.

281 Novation is “the remodeling of an old obligation.” Webster’s Dictionary

282 tutor -ari, also tuto -are: to protect, watch, keep. guard against. Benefits.

283 Corban was sacrifice that was to bring us closer to our Father who art in Heaven. This Qorban like the Corban of the Pharisees *made the word of God to none effect*. Like Cain separate man from God and divide his sacred institution, the Family.

284 Mtt 7:21 “... doeth the will of my Father”; 12:50 “whosoever shall do the

Disputation, Polemics, and Apologetics

As we have seen the early “government of the Church was by presbyters”²⁸⁵ A presbyter was simply the eldest head of a family. These Elders held the power of government and lived in a State of freedom. All the rights endowed by God remained within the families who chose to congregate together.

The elders of the congregation chose freely to give but those who received chose how they would freely distribute what they received.²⁸⁶ The ministers had no power to dictate to the people what they could believe and the disputation of their faith was in the hands of every man as free souls under God.

While we often see the apologetics²⁸⁷ of the early church coming from minister’s of the Church there should be no question that the members of congregation and ministers were part of the same spiritual family. Their agreement with a ministers virtuous duty was measured in their faithful contributions to their work.

Christianity was a way to live that altered every aspect of one’s life and relationship with everyone and everything. Christ’s government and gospel separated his followers from every social welfare system of the Roman imperial government and every member states.

Those systems of the “world” had become heavily dependent to one degree or another on forced contributions or collected tribute. They also included an oath of allegiance and fidelity of service. Christians could not partake of those tables because they were known to be a snare.²⁸⁸ They had their own table from which to eat.

Christ taught a more ancient and natural government. This idea of

will of my Father”; Matthew 21:31 “... did the will of his father?”; Mark 3:35 “whosoever shall do the will of God”; John 6:38 “...not to do mine own will”

285 The Early Church, The Roman Claim; 1896, J. Lawrence Rentoul M.A., D.D.

286 Matthew 10:8 “freely ye have received, freely give.”

287 Apologetics. The intellectual defense of faith.

288 Exodus 23:32, 34:15, 34:12 “..a covenant ... be for a snare..” Proverbs 6:1 “... Thou art snared with the words of thy mouth...” Proverbs 17:18, Psalms 69:22 “..their table become a snare ...their welfare, let it become a trap.” Romans 11:9 “..their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them.”

self government through self reliance and charity under the perfect law of liberty was revolutionary. In the Hellenistic world of Herod and Rome the socialist states those receiving the baptism of Christ were already considered polemicists²⁸⁹ in their own right.

Like the Bereans there were certainly some *conversational intolerance*.²⁹⁰ Many Christians when challenged about these unfamiliar ideas and concepts preached by Christ and His disciples became a gadfly²⁹¹ of religious questions and moral concerns. They could no longer blindly trust the orthodox view. That had delivered them into the bondage of Egypt and into Babylon.

The liberation theology²⁹² of Christ set Christians free through common practice of virtue and charity. It was a way that led the people away from covetous dependence upon the *world* and the decline and fall of its political, economic and social institutions.

In the disputations²⁹³ of the early Church every man was master of his own conscience, dictator to his own heart. He was taxed by his own choice and whipped by his own virtue. Faith was a matter of personal conviction and did not depend upon consensus or blessings of his minister. His minister, while free to act, was dependent upon the blessings of the elders of each family or his fellow ministers and brothers. The world had turned right side up.

The bonds of community were nurtured by mutual virtue, charity, and trust. Hope breathed life into faith, and giving and forgiving pumped blood into the hearts of the people.

289 Polemics “An argument or controversy made against one opinion, doctrine, or system... usually addresses serious matters of religious, philosophical, political, or scientific importance ... to dispute or refute a position or theory that is widely accepted.” Wikipedia

290 *conversational intolerance*. The personal convictions are scaled against evidence, intellectual honesty is demanded in an open critique of religious ideas, beliefs, and practices

291 “Gadfly is a term for people who upset the status quo by posing upsetting or novel questions

292 Religious practices that sought to liberate people from unjust political, economic, or social conditions. Influenced by Marxist social theory in the 1950s. 'Liberation Theology' refer to a wide range of Christian activist.

293 Disputations. Method of debate designed to uncover and establish truths in theology and in sciences with a dependence on traditional sources.

Nicolaitan and Balaam

“But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.” Rev. 2:6

What was the doctrine of the “Nicolaitans”? *Nike* is the Greek word for “conqueror”. *Laos* is a word for “people”.

“Which have forsaken the right way, and are gone astray, following the way of Balaam [the son] of Bosor, who loved the wages of unrighteousness;” 2 Peter 2:15

Balaam is from the Hebrew word *Baal*, meaning “lord” or “master” and *am* references the “people”. It is an expression of rank over the people.

Nicolaitan and *Baalam* are two different forms of the same idea. Both include the idea of rank, lordship, and submission to an exercising authority over the people, which God hates.

Nicolaitans were charged with holding the error of Balaam, casting a stumbling block before the church of God by upholding the liberty of eating things sacrificed to idols as well as committing fornication. What kind of fornication? This was not sexual.

The people who were meant to be free were snared by their own appetite for benefits at the expense of their neighbor. The people are devoured in the civic pot filled with their own flesh.²⁹⁴

We cannot partake of that cauldron unless you agree with the terms. Paul asks, “And what agreement hath the temple of God with idols? ...” 2Co 6:16.

When people give up their *right to choose* in exchange for benefits they are conquered by their own avarice, lust, appetite and desires. God hates the deeds of the Nicolaitan.

If we are to follow Christ we need to live by faith, not by the sword of rulers who take from others. Those governments offer a snare, not a benefit. Those who see it must come together to loosen it. The key to the kingdom is what you bind on earth is bound in heaven and what you loosen on earth is also loosened in heaven.

294 “...This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel...” Eze. 11:3, 11. Exodus 16:3; Proverbs 1:10, 33; Micah 3:1, 4; Zechariah 14:21

A Plan that Worked

Abraham, Moses and Jesus Christ had a plan to free the people of the *world* from bondage. The source of the plan was the mind of God. Since God is the same yesterday and today then the plan should seem to be the same plan.

Abraham seems to have been doing something completely different than Jesus. We find more similarities between Moses and Jesus but still if you were to ask the Pharisees, Jesus was way off base from anything Moses was supposedly suggesting the people do.

The plan has never changed, but because of sophistry and deception millions of people have lost sight of the plan of God either because they did not want to see it or there were men who tried to keep them from seeing that plan for their own ulterior motives.

“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” 3 John 1:2

God wants everyman to be a free soul under His authority. He wants His children, His sons and daughters, to love one another²⁹⁵ and live as a society of virtuous brothers and sisters.

The Bible is clearly about man’s relationship with God and governments. It is certainly about the laws like the Ten Commandments and what Christ calls the “weightier matters”. The Bible makes a distinction between good governments and God’s government and the laws by which they govern themselves.

Cain, Nimrod and the kings of the world established one form of

295 Leviticus 19:18 “Thou shalt not avenge, nor bear any grudge... but thou shalt love thy neighbour as thyself: I am the LORD.”

Zechariah 8:17 “...let none of you imagine evil in your hearts against his neighbour...”

Matthew 5:43 “... Thou shalt love thy neighbour, and hate thine enemy.

Matthew 19:19 “Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.”

Matthew 22:39 “... Thou shalt love thy neighbour as thyself.

Mark 12:31 “...Thou shalt love thy neighbour as thyself...”

Romans 13:10 “Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.”

Galatians 5:14 “For all the law is fulfilled in one word... Thou shalt love thy neighbour as thyself.” James 2:8, Mark 12:33, Luke 10:27, Romans 13:9,

government that oppressed men and God was always trying to teach men about another form to govern themselves which sets men free.

Which ever system is adopted by society, it will determine if they are free or not and it will also determine if they love freedom.

So what is society?

SOCIETY. A society is a number of persons united together by mutual consent in order to deliberate, determine, and act jointly for some common purpose. Bouvier, John, A Law Dictionary, 1874.

This first definition of the word “society” talks about being united in a common purpose by consent. That consent may be on going in which each individual must daily decide to participate in that common purpose. The other form of consent would include some concept of integration where at a point in time, through pledge, social compact or contract, some allegiance and obligation is acquired. At that point the individual is compelled to participate and comply according to some formulation of rules, ordinances or traditions which become law by contract.

The first system allows the individual to remain free, while the second one compacts rights in some sort of corporate enterprise where individual choice is diminished and therefore freedom suffers.

SOCIETY. An association or company of persons (generally not incorporated) united together for any mutual or common purpose. Black, Henry Campbell, A Dictionary of Law, 1891

In this definition we see no mention of consent directly but there is the common thread of *united for mutual and common purposes*. We see the word *person* mentioned in both definition and that is because *person* has the meaning of member. Membership implies consent.

On a further examination of the word *society* we see that different definitions allow the word to be used in many senses and is in fact a word in constant need of defining within particular contexts.²⁹⁶

296 Society 1. an organized group of persons associated together for religious, benevolent, cultural, scientific, political, patriotic, or other purposes.

2. a body of individuals living as members of a community; community. ...members... 12. Ecclesiastical. an ecclesiastical society. Defined in Random House Dictionary, © Random House, Inc. 2010:

A Holy Different Society

A simple phrase defining a general idea of society is “a body of individuals living as members of a community”. The early Church and the church in the wilderness are examples of free societies in the past which sought liberty and freedom. What did these societies have in common and just how free and governmental were they?

The Church²⁹⁷ established by Jesus Christ was a society and a community. It was also one form of government. Jesus said “I appoint unto you a kingdom”.²⁹⁸ But He said to not be like the rulers of the other nations. Christ is specific that in His government men do not rule over one another, but are bound in common purpose by tending to those *weightier matters* in mutual love and charity.

In fact, the government of God is not bound by social contracts, but is united by mutual love and common virtue.²⁹⁹

We can refer to the Church established by Christ as a religious society and a community but he preached a kingdom, i.e. government at hand. If we can accept the fact that the Church is one form of government we must be concerned about how it works.

All societies and government require some form of religious faith. The Bible defines pure religion³⁰⁰ as taking care of the needy of a community, composed of families. If the family breaks down society fails. Godly communities and societies protect and strengthen the family in a common purpose through the exercise of virtue.

297 CHURCH. “In its most general sense, the religious society founded and established by Jesus Christ, to receive, preserve, and propagate his doctrines and ordinances.”

“A body or community of Christians, united under one form of government by the profession of one faith, and the observance of the same rituals and ceremonies.” Black’s Law Dictionary 3rd, 4th, 5th, 6th eds.

298 Lk 22:29 “... I appoint unto you a kingdom...” Lk 12:32 “...little flock... pleasure to give you the kingdom.” Mtt 21:43 “... The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”

299 Exodus 23:32 “Thou shalt make no covenant with them, nor with their gods.” Deuteronomy 7:2 “... thou shalt make no covenant with them, nor shew mercy unto them:” Exodus 34:15; Deuteronomy 31:16; 31:20;

300 James 1:27 “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world.”

FEMA

According to some the basics things that exist in a de facto government is a method of identification of its members, international acceptance of its existence and its documentation and consular support.

Of course the early Church gave letters of credence to its ministers by way of Ambassadors who served a vast network of congregations of people according to that perfect law of liberty. There was a system of ID in place at that time issued by governments like that of the Pharisees working out of the temple complex.

There should be little doubt, based on the union and disciple of early Christian society that Christians adopted similar practices while they worked daily in the temple and went from house to house rightly dividing the word and bread in times of short fall.³⁰¹

It is also clear by the biblical text alone that the Christians were their own Faith Emergency Management Auxiliary, especially when it came to their government sending relief to their society.³⁰²

The church had its own system of health care based on free will offerings, special oils that had antibiotic and healing properties.³⁰³ The community had its own system of *mutual banking* similar to a modern credit union in order to help in time of calamity.

Unlike a bank, a credit union's board of directors is composed of seven unpaid volunteers. No profit or gain can be realized in a credit union, only bills paid. Anything extra goes back to the members yet members can help each other get out of burdensome debt and move funds around in an emergency.

“... the twelve called the multitude of the disciples... and said, It is not reason that we should leave the word of God, and serve tables.”

301 Acts 2:46 “And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart”

302 Acts 11:29 “Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea.”

303 Luke 9:2 “And he sent them to preach the kingdom of God, and to heal the sick.” Matthew 10:8; Luke 10:9; Mark 6:13 “... anointed with oil many that were sick, and healed [them].”

Could the apostles have been setting up a bank or credit union in Acts 6. We should note that the word “tables” in Acts 6:2 actually means *bank* and is translated bank in Luke 19:23. These men were not the first ministers of the Church by any means.

Every Pentecost people of Israel would reaffirm the tens, hundreds, and thousands by coming together in a well organized network.³⁰⁴ The people of Judea knew this from the Torah and their own history. They needed this network based on charitable bonds to maintain a free state. They knew they no longer could depend on the benefaction of the Pharisees’ government if they were to receive the Baptism of Christ and His redemption from the Pharisees.

They had counted the cost. They had repented of coveting their neighbors’ goods, of forcing their neighbor to contribute to their social welfare in a system of Corban that made the word of God to none effect.³⁰⁵

This understanding should shed light on why Stephen, one of the these seven men, was the first to be martyred. Follow the money. It was the chief motivation to rid themselves of this charitable King who fired the money changers and turning over their “bank”.

Stephens activity was taking away from the treasury of the Pharisees. People were investing in the service oriented government of the Kingdom of God rather than the authoritarian benefactors of the Hellenistic followers of the Pharisees that bound the people.

We may all pick seven men we choose to assist us in the world today. The spirit of greed or love in those men will define our society and the life we live in it. We know that evil will come, calamities shall fall. We do not choose what *evil shall be upon the earth*.

We may choose how we shall prepare for it and meet it. The form of government and institutions we choose or create is defined by our own hearts and minds and the spirit that lives in us. If we do not like what we see we must allow a new spirit to dwell in us.

304 <http://www.hisholychurch.info/network/index.php>

305 Matthew 15:6 “...honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

Mark 7:13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Phase One, the Foundation

Education in God's government had always been within the family. Modern schools are based on forcing your neighbor to pay for your children's education. The same force that compels the contributions of the people. Under these systems the people become more apathetic and less responsible.

A system based on brotherhood and mutual charity and love will not work for everyone but only for those who will seek it with their whole heart, mind and soul. The foundation of all society is the family. If the family fails the foundation fails. The primary structure of any free society is centered on the family. The family must be centered on something nobler than itself.

God created the family and it is the family that procreates in society. If the family is not filled with virtue then society will be lacking virtue and freedom. Love of children and children's love and respect of Father and Mother is paramount for a healthy society.

If parents must first look to their children for support in old age then parents will have a vested interest in teaching skills and love to their children. All rights insurance, health, education, welfare and protection of the family resides with the family. Since the power of the state remains with the family, anyone who violates the sanctity of the family is an enemy of the state.

When families bind themselves together in congregations the tie that binds is not oaths and allegiance but love and charity, trust and hope. Those bonds will hold better in times of adversity.

In order for congregations of families to remain intimate they must remain small, dependent on mutual love and natural affection, including the union by marriage. But a government needs to address issues like communication, finance, production, security and strategic support. A congregation does not a kingdom make.

To bring a whole nation together the people must create a system of congregations where everyman is an integral part of the whole network and each knot in the net is connected to other threads of the whole. These knots are the ministers of a Living Network.

Each congregation picks someone they trust to be in charge of

communication within the congregation and between other congregations. He becomes command central not a centralized commander. That minister does not rule but serves the people.

Finances are always done through charity, or what was called freewill offerings. It takes an unselfish virtuous people diligently striving to give more than to receive. The bulk of the treasury of the government is in the pockets of the people. They are individually the finance ministers of their own government.

Through the network of ministers reliable communication is provided. Forms of commodity money could be supplied by private enterprise. Common needs of honest people will produce a uniform system of weights and measures.

Self reliance and lack of entitlements guaranteed security promoted production. Security was rooted in mutual charity, natural bonds of brotherhood and friendship which grew under voluntarism. The communion of their daily thanksgiving is circulated amongst the wider community like blood in a body when it was needed.

As in the Church in the wilderness and many other societies the servants of the people were supported by the people. Congregations were composed of ten families. The minister would be given a tenth share of the production of the family *according to their service* to the family.³⁰⁶

The more prosperous the people the more prosperous the ministers who served them. The stable family unit was the backbone of society. The health and well being of everyone has value to the ministers of government. The strategy was governed by the need of the people to prosper their neighbor as much as themselves.

If any aspect of society weakened all of society would feel the loss. If any part of society was at risk or needed assistance all society would have a vested interest in their recovery and wellbeing.

Your neighbor was the treasure everyone sought to protect because the love of your family and your neighbor was the only source of your social security.

306 Numbers 7:5 "Take [it] of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service."

The Purpose of Production

While the ministers of the Church were seen as government representatives, the power to tax remained in the hands of the people in the form of a charitable contribution like the tithes of the Levites. With the prosperity of the minister dependent upon the prosperity of the people the “priestly hierarchy” of society valued the family of others as much as their own. It was in their interest that the families not only loved, respected and valued each other but that those families remained healthy and prosperous too.

As long as the purse strings of society and its power to tax itself with freewill offerings remained with the people, the people remained free. Once the people gave up their power to choose to whom and when to contribute their liberty was lost.

In this manner the wealthy could not get an upper hand and influence as easily. Liberty requires the diligence of the people to maintain virtue, which is the life blood of freedom.

The social welfare system of this society always remained based in charity. The ministers were paid according to their service, but what they received for the needy was also freely given. Life has a way of turning itself upside down. Those who desire to rule their neighbor will be ruled by their neighbor.

If the deserving poor are cared for in your youth their children will care for you in your infirmity or so you should hope. These bonds and systems of charitable welfare do not become a snare except of the heart.³⁰⁷

While free societies allowed everyone to tend to their own business it was essential that everyone was willing to tend to the protection of that right in everyone else. They knew if they did not stand together they would be torn apart or crushed.

Bonds of mutual charity within congregations and congregations of congregations are essential in the event of calamities and disaster.

307 Psalms 69:22 “Let their table become a snare before them: and [that which should have been] for [their] welfare, [let it become] a trap.”

Romans 11:9 “And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:”

Security and Strategic Support

With ten families gathered together a viable unit needed for any emergency was formed. Each family consisted of the eldest Father of a family, his sons and unmarried daughters. With ten such families in every congregation and ten congregations united in natural bonds if anything threatened the whole community a sizable social unit could be called upon through the network that could respond quickly.

The structure of society formed a natural strategy of trust and loyalty that was ready to act on a moments notice. With intimate groups no one was overlooked and everyone could do their share from the youngest to the oldest. Foreign wars were uncommon but the homeland was secure presence of pervasive virtue.

Local problems of flood, fire and famine could be alleviated quickly by this broad network. Every community had a vested interest in the well being of every other community because if they were not there for the needs of their neighbor then their neighbor would not be there for them in the event of their own calamity.

This was a system based on loving your neighbor as much as you loved your self.³⁰⁸ This law of love for neighbor made everyman king in his own home and ally to his neighbor.³⁰⁹ This was not merely an emotional caring but a practical necessity of society and those who forgot it would soon be forgotten.

Annual national holidays and festivals, which included large gatherings in different areas every year, cemented relationships naturally through bonds of blood through marriage.

308 Mark 12:33 “And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.”

Luke 10:27 “...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.”

Romans 13:9 “ For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.”

309 James 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

Phase Two, National Growth

Finances had an easily audited system where millions and billions of dollars could not go missing. Every local minister was your local notary. The law was simple, trial was by jury and appeals were through the congregation of ministers serving each congregation.

An entire chain of authentication of documents from birth to death are provided through the Church as they were for thousands of years. Two or more witness testified to every fact before a minister who made a written record.³¹⁰

Communications was handled through the network, which was maintained by the natural interest in social support through the perfect law of liberty based in charity not covetousness.

Every community of congregations wanted to see others prosper. The exchange and trade of the necessities of life were subject to a natural barometer within society, mutual love of law, justice, and mercy. Each congregational part of a community creates their own industry and economic pattern of prosperity but shares that economic condition with others through common trade and charity.

The beautiful thing about this type of system is that it can be implemented at anytime and anywhere. The way of this system of society may proceed in the midst of bondage or war. The more people prepare before calamity and disaster the more efficient the transition of society will be when a need arises. There is no need to delay and certainly we should know that he who hesitates is lost.

Israel did it while they were still in the bondage of Egypt and the early Christians did it before Jerusalem fell and then Rome.

This unique form of self government carried their society through the runaway inflation, food shortages, political and economic breakdown of Rome under the weight of its own corruption.

The union and discipline of the Christian community was praised by historians who considered its system to be a *viable republic in the heart of the Roman Empire*.

Where people come together, in the name or character of Christ that is where He is. The beginning may start with two or three

310 The Church has kept birth, marriage and death records for centuries.

people gathering and seeking the way. They may form a congregation and began to become doers of the word, not hearers only.

At first people may be scattered physically and in their thinking. Some will still want to fix the world, or their neighbor.

We know that you cannot put new wine in old wine skins less they burst. Starting anew is a natural filter. The fact that each individual has to participate by his own personal discipline will filter out those who are not independent and dependable doers. Those who are doers are not interested in being on or putting people on pedestals. They desire to serve God by serving others.

The more congregations that form the less distance there are between the people who seek to live by faith. Each group can do more and more to become self sufficient yet assist as a community.

Before Israel took to the open road, free from the persona jurisdiction of the Pharaoh, they learned to be a nation. Had they been let go right away they would have never been able to face the hardships of the wilderness or ward off the attack of the adversaries.

People have become dependent on another form of government. They need rulers and have lost the skill of independently standing alone together as a people. People are often suffering from indifferent dependence or dysfunctional independence.

Living in a free society and governing yourself is a lost art. If the people will change their ways and come together in faith, hope and charity. They may create a society so efficient that they will be capable of doing without the benefits forced at the expense of their neighbor. When they can provide for their own and their neighbor in need their world will change because they have changed.

They may be hated by existing governments because the contrasts reveals their fraud. Some people will love them for their example and their kindness because their FEMA, Faith Emergency management Auxiliary, came through for many when the FEMA *of the world* failed to provide true assistance.

If you want to be free again do what worked in the past.

If you want to get your rights back you need to take your responsibilities back.

Free Exercise

The study “Religious Liberty under the Free Exercise Clause”³¹¹ during the administration of Attorney General Edwin Meese III offered some eye opening observations.

The First Amendment to the U.S. Constitution provided in part, that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof”. This was not an exemption granted by government, but was a restriction imposed upon it from its inception. While this religious clause originally bound the Congress there has been some incorporation of it to the states via the Fourteenth Amendment.

The advance of the affirmative welfare state and a court which idolizes the New Deal and the Great Society as revolutions have altered the lens through which men view history and examine rights. They have *emphasized entitlements over responsibilities, equality over liberty, and positive law over natural law. The government and the courts have become the guardian of rights, so that the power to determine which rights to guard has become the power to determine the rights themselves.*³¹²

Because of a general neglect by the modern Churches of what was the early temporal duties of the Church established by Christ to the people, it has been suggested that “religious” beliefs may only “emanate from a duty to the transcendent reality or an acknowledgement of extratemporal consequences for temporal actions.” Christ was not merely the result of a transcendent reality speaking of extratemporal consequences.

The kingdom He spoke of and the religion He edified was for the living not the dead.³¹³ It included numerous prohibitions of forms of government which made His words to none effect. Moral or immoral motivations are often used to fashion and form the character of governments with temporal and extratemporal results.

“Religion” in the Bible is defined as taking care of the needy of society. For that care to include the concept of “pure religion” it had

311 Published by the U.S. Department of Justice, Office of Legal Policy, (1986), co-authored with Lowell V. Sturgill

312 Executive Summary P. iii, Religious Liberty under the Free Exercise Clause.

313 Luke 20:38 “For he is not a God of the dead, but of the living...”

to remain unspotted and unblemished by the “world”. How could the *world* cause a blemish or spot on the way that you cared for the needy of your society or practiced your religion? Is your religion of faith or of the world?

The Greek word *kosmos*, translated *world*, meant the state or organized, constitutional order or government. We know that the Homeric *kosmeo* was used in reference to the act of “marshaling troops.”³¹⁴ From the Greek and Roman point of view, the word *kosmos* “meant originally the discipline of an army, and next the ordered constitution of a state.”³¹⁵ But in the early days armies were voluntary militias where men came together as minutemen for their neighbor and country. They were not drafted under the autocratic power of a single or group of rulers and when rulers like David attempted to institute a draft it was called a sin.³¹⁶

The origin of the word for state was *komizo* meaning “to care for, take care of, provide for”. By the time the first Caesar took office the government of Rome had gone from a free republic to a vast social welfare system with free bread provided by compelled taxes. Rome had gone from a system of voluntary care for its needy through charity and community care to its own *New Deal* and welfare state with the customary result of social breakdown. The contribution of the people to maintain this system of welfare, was called Qurban.

A similar system had developed in Judea under Herod the Great. You were eligible for the benefits of the government welfare if you contracted into that system. In Judea that included the baptism of Herod. The system of guaranteed benefits and forced contributions was the *Corban of the Pharisees* that *made the word of God to none effect*. This welfare was spotted or a form of *impure religion*.

As governments of power take over the care of the needy the character of society is altered. This change in the source of Roman welfare brought decline in the character of the nation. By changing the environment of society the people were corrupted.

314 Online Etymology Dictionary, © 2001 Douglas Harper

315 John Burnet’s *Early Greek Philosophy*: Section A: Introduction

316 1 Ch 21:8 “... David said unto God, I have sinned greatly ... for I have done very foolishly.”

Society, governments and constitutions are organic. One rule or condition of fact will often alter another. Approaches to governing ourselves outside the restrictions, limitations and guidelines of Christ are not without consequences in this world or the next.

While the family is the foundation of society and nations, it is religion that may form the character of the family. If governments of men are formed or reformed with little or no regard for religious liberty or the law of choice, damnation and judgment will follow.

“Free Exercise Clause... prohibits government from enacting any law that forbids or prevents an individual or institution from expressing or acting upon its sincerely-held ‘religious’ beliefs, which include beliefs that are based upon and emanate from either a duty to transcendent reality or an acknowledgement of extratemporal consequences for temporal actions.”³¹⁷

The only exception to this prohibition to “interfere with the free exercise of religion is when the government action is necessary to prevent a manifest danger to the existence of the state; to protect public peace, safety, and order; or to secure religious liberty of others... by the least restrictive means necessary to...”³¹⁸

“That religion, or the duty we owe our Creator, and the manner of discharging it, can be directed only by reason and conscience, not by force or violence, and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience.”³¹⁹

The Constitution also guarantees our right to contract. Like the Israelites upon entering Pharaoh’s Egypt and applying for his benefits, all nations who eat at the table of rulers may become subject to the temporal policy of government and suffer extratemporal results. All systems of social welfare that rob the benefits of charity in society through the offer of entitlements provided by men who call themselves benefactors but exercise authority one over the other are based on a morality that allows every man to covet his neighbor’s goods at the cost of his own soul.³²⁰

317 Executive Summary, p. iv, Religious Liberty... the Free Exercise Clause.

318 Executive Summary, P. v, Religious Liberty ... the Free Exercise Clause.

319 The Declaration of Rights, Section 16, James Madison, Virginia Assembly.

320 Ex 18:21, 20:17; De 5:21; Pr 1:10-19, 23:1-8; Ps 69:22; Ez 11:2-13; Mi 2:2,

Governments May Tempt

While no one “ought to by law to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice; unless, under colour of religion, any man shall disturb the good order, peace or safety of the state, or shall infringe the laws of morality, or injure others in their natural, civil, or religious rights.”³²¹

There are four categories concerning prohibiting and abridging. The first two are laws that state “one” must do or not do something while three and four are laws that only encourage “one” to do or not do something which the government offers.

“Constitutional adjudication starts from the proposition that the Constitution is law”³²² It was meant to restrain government, not the people. Unless the people provide an exemption the government may not interfere with the free practice of religion or conscience directly or indirectly by law or its enforcement.

“The failure to conform with the laws in categories (3) and (4) means lost opportunity costs (in the form of benefits being withheld), but the government has no right-and thus no remedy-to compel behavior. Government actions in categories (3) and (4) may tempt and even persuade us to compromise our religious principles – just as television, football, a career, or other pursuits may entice us to turn from our religious devotions – but these temptations (whether government-sponsored or not) do not deprive us of the freedom to choose to practice our religion.”³²³

The offer of benefits, especially at the expense of our neighbor may be a fairly new development in America³²⁴ but it is an age old ploy to entangle the people in the bondage of the world. The application for entitlements grants government an exemption from previous prohibitions because it grants the state an interest.

3:1-4; Mk 7:22; Lk 12:15, 16:14; Ro 7:7, 11:9, 13:9; 1 Cor 6:9-12; Eph 5:5; 2 Ti 3:1-7; 2 He 13:5; 2 Pe 2...

321 Northwest Ordinance art I, 1786 [GA., MD, DE, MA, NH, NY, RI, CN, SC]

322 Judge Bork, Constitutional, Original Intent, and Economics of Rights (speech University of Sand Diego Law School)

323 Religious Liberty Under the Free Exercise Clause, page 22.

324 The New Property, 73 Yale L.j. 733 (1964) Reich.

Compelling Interest

Compelling Interest of the state is usually something necessary or crucial like national security, preserving the lives of many people from a real threat. That law or policy must be narrowly tailored addressing essential aspects of a compelling interest and it must be the least restrictive means for achieving that interest.

Is the compelling interest of the state static or can it change with the relationship of the state to religion? Some “believe that a principled definition of religion should take account of the fundamental and historical premises for the religion clauses, that God and Caesar operate in different realms, that each must be respected within its sphere, that religious men owe a duty to God (or to something greater than themselves), and that the state should not interfere with the fulfilling of that duty unless and until that duty becomes an overt act against the rights of others.”³²⁵

If the Caesar and the religious institutions through their policies and practices began to blur these different realms the compelling interest of the State may quickly override the interest of religion.

If pure religion, defined in James 1:27 is caring for the needy of society then the great society and welfare state are competitors to religion. When the government got into the welfare business it was making laws respecting the establishment of religion, its own.

These government institutions of pseudo charity are temptations for the people but they do not deprive them of the freedom to practice pure religion. They entice and tempt the people to look to the state for their daily benefits and bread and not the welfare provided by charity and faith. Since the government provides nothing except what it takes away from others it would seem that the sacrifice and benefit of their religion would involve an element of covetousness, making the religion of government to none effect.

In the realm of religion there is a compelling interest to keep the commandments because if ye love him, you will keep His commandments.³²⁶

325 Executive Summary, p. 26, Religious Liberty... the Free Exercise Clause.

326 Mt. 19:17 “...if thou wilt enter into life, keep the commandments.” Jn 14:15

Temporal and Extratemporal

To separate the soul from the body is death. To separate the salvation of Christ from the way we live today in the world is the antithesis of His salvation. From the Cain to the Joseph men have spilled the blood of their brothers and taken the life therein to satisfy their own jealousy and covetousness. But Christ came to spill His own blood that we might live.

He preached a Kingdom of God and His righteousness at hand and commanded us to seek that kingdom in the present tense. Can we have the salvation of his blood if we are still devouring the blood of our brother and neighbor or even the stranger in our midst?³²⁷

Christ came to give life not to take it and those who believe in Christ seek to live by faith, hope and charity, only. They cannot pray for their daily bread to princes who exercise authority one over the other, nor may they covet their neighbor's goods through agency of men who call themselves benefactors but exercise authority one over the other. Schemes of social welfare at the expense of their neighbor except by the liberty of charity are a snare and a trap to be avoided. They should know that the social welfare system of the Pharisees made the word of God to none effect and when asked or tempted to eat of a similar table they should put a knife to their throats and consent not.³²⁸

Modern churches encourage people to pray for that free bread of fatherless benefactors, turning a blind eye to these covetousness schemes of social welfare from which John and Jesus called the people to repentance.³²⁹ Is it vain worship to say we believe in the blood of Christ while we eat the flesh and blood of our neighbor at the civil altars of the *world*, rather than setting the table of the Lord?

327 Genesis 9:4-7 "But flesh with the life thereof, [which is] the blood thereof, shall ye not eat... blood of your lives will I require..."Le 7:27, 17:10; Ps 72:14, 94: 21, 106:38, Isaiah 1:11-20,

328 Mk 16:16, Lk 8:12, 7:50, 18:42, Heb 10:38, 11:4-31, Eph 2:81, Cor 13:13, Mtt 6:11, Lk 11:3, Mtt 20:25, Mk 10:42, Lk 22:25, Ex 20:17, De 5:21, Ro 7:7,13:9, Ex 20:6, De 5:10, Pr 1:10-33, 8:17, 23:1-10,, Jn 8:42, 14:15-23, Ps 69:22, Ro 11:9, 2 Pe 2:3, Ga 4:6-9, 5:1, 2 Pe 2:19, Mtt 15:1-6.

329 Mt 3:2-11, 4:17, 9:13, 21:32; Mk 1:4-15, 6:12; Luke 3:3 & 5 "except ye repent, ye shall all likewise perish.";Lk 24:47;Ac 2:38, 3:19; 8:22; 2 Pe 3:9.

The Realm of Religion

Original jurisdiction begins with God through the endowment of the individual man. Through social compacts governments are created and endowed with the legal life and power of the people by their consent. Governments expand their power by agreement through forms of application, participation and acceptance. It has been said that the basis for the “distinction between the religious realm and the realm of the state is almost one of jurisdiction.”³³⁰

Duties arising from the gospel of Christ and His prohibitions should keep the true believer at arms length from the tangible trappings of the welfare state. “If the state government cannot interfere with the fulfilling of extratemporal duties, neither should it coerce the performance of those duties. To effect either is *ultra vires*, and beyond the proper jurisdiction of the state.”³³¹

If either the people or the ministers of the Church or the Church itself as a body make agreements with the state the line of separation blurs or disappears all together. Moses and Christ understood this. They both appointed men to be separate from the people. Not to rule over them but to serve them. Those men had no personal estate but literally belonged to God, living in the world but not of it.

An additional separation was maintained by the nature of the offerings of the people in support of that government. While the people had a choice as to who, what, when and where they contributed, once given the contribution was no longer under the power of the individual but in the hands of this separate class.

The election of leaders was by testimony and consummated by offerings.³³² Most governments attempt to establish their position, power and policy by forcing contributions of the people but John the Baptist³³³ and Jesus preached a government that operated by charity alone. Jesus was a true revolutionary but established his government by the exercise of self-determination in faith, hope and charity.

330 “Religious Liberty Under the Free Exercise Clause”, page 27.

331 “Religious Liberty Under the Free Exercise Clause”, page 28.

332 In the Old Testament these offerings were said to be burnt, freely given.

333 Matthew 11:12 “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.”

Self-determination

The free exercise of religion should not give the appearance of doing anything that might be repugnant to the *peace and safety of the state* or its members. But it draws the faithful to a state of independence and freedom under God. While many governments bring a decline of choice, God's government imposes a plethora of choices upon the people who seek this kingdom of God and God's righteousness. The kingdom of God is the right to be ruled by God with no other gods or would-be-gods before him.³³⁴

If the kingdom of God is a nation of people living under the authority of God who might qualify to represent those people? Christ speaks of taking the kingdom from a nation and giving that kingdom or right of self rule to another nation.³³⁵ He speaks about it being His Holy Nation.³³⁶ Is Christianity really a nationality where there is no Jew nor Greek?³³⁷ Is this why they were persecuted?

We also know that "No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality."³³⁸ Yet where and how would a truly free people live in this modern world?

Most people of the world are not free. They labor every year without pay, even more than the Israelites did while under the authority of the Pharaoh. That servitude was the result of their praying for their daily bread from the Pharaoh's government. They made covenants with a father of the earth through that application.

334 Exodus 20:3 "Thou shalt have no other gods before me."

Acts 5:29 "Then Peter and the [other] apostles answered and said, We ought to obey God rather than men." [Exodus 23:32]

335 Matthew 21:43 "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

336 John 18:35-36; 2 Cor. 6:15-16; 1 Peter 2:9 "But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:"

337 Romans 10:12 "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

Ro 1:16; Ga 3:28; Col 3:11

338 Universal Declaration of Human Rights (UDHR) December 10, 1948.

In Those Days and These

In those days they only paid 20% income tax and they called it bondage, ate at the table of that ruler and become surety for debt. What should have been for their welfare had become a snare and a trap. They have become entangled again in the bondage of the world.

People are snared,³³⁹ trapped,³⁴⁰ in bondage, entangled,³⁴¹ under tribute.³⁴² They are made merchandise.³⁴³ It is time to repent and seek the Kingdom of God and His righteousness. The people are not just in the world but they are “of” the world. They pray to that world and the men who call themselves benefactors for their daily bread and seek their salvation and protection, giving only lip service to the Lord.

We know that all the laws of God hinge upon two laws, to love God and one another, but the form that love takes defines the truth of that love. Christ came to set us free to be ruled by the God of heaven in our hearts and minds, rather than the *gods many of the world*.

People may not just leave the world that has snared them. We cannot redeem ourselves from new debt.³⁴⁴ There are limitations imposed by the righteousness of God. If men seek to form a new government they may leave behind all they had in the former government but not the debt. In the law of nations there is a maxim: “*Pacta servanda sunt*”, “Agreements must be kept.”

Such a precept made Nimrod mighty, brought and kept Israel in bondage in Egypt, and maintained the power of Rehoboam. The same is true today. We must seek to go through the gate if we are to exceed their righteousness.

339 Exodus 23:33; 34:12; De 7:16; Ju 2:3; Ps 69:22; 91:2-3; 106:36; 119:110; Pr 6:2; 12:13; 29:6-8; 29:25; Luke 21:34-35; Ro 11:9

340 Jb 18:10; Ps 69:22; Jeremiah 5:26; Ro 11:9

341 Exodus 2:23, De 5:6-7; 26:6; Jo 24:17; Ga 2:4; 4:1-9; 5:1; 2 Peter 2:19-20

342 Proverbs 12:24 “The hand of the diligent shall bear rule: but the slothful shall be under tribute.” Romans 13:1....

343 2 Peter 2:3 “And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”

344 1 Timothy 6:7 “For we brought nothing into [this] world, [and it is] certain we can carry nothing out.”

The King of His Citizens

There was a recognition and agreement that Christ was King nailed to the Cross. For that cause He came into the world. God loved the people of the world.³⁴⁵ Christ was King. And appointed that kingdom for men edified. It was a government with power to represent, not to rule. In such a government men must rule themselves. It was a free nation where everyman had to rule himself, tax himself by serving his neighbor in love, with hope according to charity through a network of ministers who came to serve.

“Public international law concerns the structure and conduct of sovereign states, analogous entities, such as the Holy See, and intergovernmental organizations. To a lesser degree, international law also may affect multinational corporations and individuals.”³⁴⁶

Both intergovernmental organizations [IGO] or nonprofit governmental organizations [NGO] are an important concern of public international law. Even though that concern may include international nongovernmental organizations such as international NGOs or even multinational corporations, there are major distinctions between these international bodies and a sovereign state or an analogous entity.

Another aspect to retain in our thinking is that international law may only “affect” multinational corporations and individuals. The individual has no representation in international law unless he exercises the right of self-determination which is the Right to establish a government.

345 John 3:16 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

346 http://en.wikipedia.org/wiki/Public_international_law

Two Forms of National Government

Ancient Israel was a group of states or tribes that formed a sovereign nation with no central authority, income tax, federal reserve, king, parliament, congress or senate.

Israel did have a government, laws and courts. It also had ministers who took care of the “storehouse” and served the tents of the congregation. The word for *storehouse* in the Hebrew is *owtsar* from *atsar*, to *store or save*. That word *owtsar* commonly translated *treasure* or *treasury*. It is only translated *storehouse* a few times and once it is translated *armory*.

While the Levites did store some provision, the bulk of the *storehouse* was not in one place where thieves and robbers might break in and steal it.³⁴⁷ Each family of Israel set aside provisions to be distributed through the network of Levites serving congregations of ten families who assisted the nation by assisting families and communities during hard times. The true treasury of the kingdom was guarded not by the ruling elite but managed through the love and faith of each family.³⁴⁸

Before the voice of the people rejected God and elected Kings the Levites publicly serviced a network of believers who were the government of, for and by the people. Even after the election kings who could exercise authority contrary to God’s plan that charitable structure functioned for a time keeping that nation alive.

Around 330 BC Jaddua who was High Priest in Judea went out in procession to meet Alexander the Great after he had conquered Gaza and was on his way to Jerusalem.

The procession was “different from that of other nations... And when the Book of Daniel was showed him [Alexander], wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he [Alexander] supposed that himself was the person

347 Matthew 6:19 “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:” John 10:7-11

348 Leviticus 25:10 “... proclaim liberty throughout [all] the land unto all the inhabitants thereof: ... and ye shall return every man unto his possession, and ye shall return every man unto his family.”

intended.”³⁴⁹ When Alexander met with this representative of the state he knelt before the high priest. Alexander and his army then accompanied the high priest and his procession to the temple, where Alexander offered sacrifices.

These were men from two different types of government meeting as leaders of the state. One was a benefactor *who exercised authority one over the other* and the other ones were the leader of men who were benefactors that were supposed to serve one another by faith, hope and charity but did not force the contributions of the people.

Two different kinds of government meeting according to international law.

The Church called out by Christ were the new Levites who were to tend to the tents of the congregation, the flock of God. The church could be an international *analogous entity*, too.

In a legal opinion the Church is a separate form of government as described in *The Free Church Report* at least concerning the foreign and separate status of the Church.

All governments, including the Church, are established by the testimony of the people and the record and reality of that government. There must be someone who represents that kingdom.³⁵⁰

Christ established the kingdom and appointed a kingdom to His Ambassadors who we call apostles.³⁵¹ They were the princes of His government but they were not to be like the princes of other governments.³⁵² Modern Christians have accepted a strong delusion that Christ did not establish the kingdom and appoint a kingdom or government to his apostles. They forget that these were the men who did contrary to the decrees of Caesar and said there was another king, one Jesus.

349 Antiquities of the Jews, Book XI, Chapter VIII, Paragraphs 4 and 5

350 Matthew 25:14 “For [the kingdom of heaven is] as a man travelling into a far country, [who] called his own servants, and delivered unto them his goods.”

351 Luke 12:32 “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” Luke 22:29 “And I appoint unto you a kingdom, as my Father hath appointed unto me;”

352 Matthew 20:25..., Mark 10:42..., Luke 22:25-29

Them that Rule over you

When the bible said “Obey them that have the rule over you, and submit yourselves”³⁵³ were they talking about the rulers in the world or the ministers of their government? The Hebrew word translated *rule over* actually means leader rather than ruler. The same word is seen in Luke 22:26 to describe the leaders of the Church who serve.

The present bondage has been a long time coming. Our own sins have brought us to this place again. Time has already run out for those who just wish to leave because the people are a surety for debt again.³⁵⁴ What should have been for their welfare has become a snare. The debt and a long chain of self-indulgence has bound and barred the people in a subjective state far from sovereignty or the access to the path of self-determination. Without that personal power you must depend on a preexisting analogous entity.

That international analogous entity where our liberty resides was established by the blood of Jesus Christ and sealed on the cross. It is analogous to a sovereign state because the power of the state remains with the people whom they represent and serve.

That would be the ekklesia or Church established by Christ. It is one form of government. Christ preached that government and appointed it. It was not *of the world* of Rome. It had Ambassadors and representative leaders but they could not exercise authority or make treaties. The Church is a government. Its leaders are titular.

Christ began by appealing to those who wanted to serve God and righteousness first.

353 Hebrews 13:17 “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.”

354 Proverbs 6:1... “My son, if thou be surety for thy friend, [if] thou hast stricken thy hand with a stranger...”

Proverbs 11:15 “He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure.”

Proverbs 17:18 “A man void of understanding striketh hands, and becometh surety in the presence of his friend.”

Romans 13:8 “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”

Hebrews 7:22 “By so much was Jesus made a surety of a better testament.”

Mystery Babylon

Those people who only seek personal freedom do not abide by the law of Christ.³⁵⁵ God and Christ do what they say keeping their word. If we are to be a part of God's kingdom we must do what He says, but also what we say.³⁵⁶ People who will say one thing and do another do not know Christ. They may seek to be free of their responsibilities. They may profess and praise Christ with their lips making claims of love but the truth is often far from them.³⁵⁷

As we have seen Nimrod was a *mighty provider instead of the Lord* God of heaven who works through the hearts of the people who love Him. Those who applied or prayed to Nimrod also bowed down, served and literally worshipped him to obtain his benefaction.

This is the mystery of Babylon. Babylon was where the people sought to build a corporate city but they brought confusion because their unity was a lie. The word *babylon* means *confusion by mixing*.

We need to seek to find everyone who wants to serve God's righteousness by serving others and who will keep their own word and do what they say they will do³⁵⁸ and not sow confusion.

The network created by Christ and the apostles will only work for the virtuous. It will only work for ministers and people who seek the communion of Christ. It will only work if the people are doers of their word and Christ's. If you want the right of self-determination you must pick up your burden and take back your responsibilities and you need the selfless determination of Christ written in your hearts and minds. Together in the name of Christ men must repent and seek the Kingdom of God and His righteousness.

355 1 John 4:20 "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

356 1 John 2:4 "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

357 2 Timothy 3:5 "Having a form of godliness, but denying the power thereof: from such turn away."

358 1 Timothy 6:11 "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

The Beloved Anarchist

“A volunteer suffers no injury.”³⁵⁹ Because, “No one is obliged to accept a benefit against his consent.”³⁶⁰ “But if he does not dissent he is considered as assenting.”³⁶¹ Therefore, “He who receives the benefit should also bear the disadvantage.”³⁶² Because it is right that, “He who derives a benefit from a thing, ought to feel the disadvantages attending it.”³⁶³

Mankind enslaves himself by his own voluntary assent into an unvirtuous state of sin. No cry of fraud can be heard or entertained by God or man after public and private acts of covetousness.

According to some Anarchism is a political philosophy which considers the state undesirable, unnecessary and harmful, and instead promotes a stateless society, or anarchy. Such a society is not really stateless. It is simply that the state rests in the hands of the individual where it originally began.

Anarchism is a theory that regards an absence of all direct or coercive government as a political ideal conducive to the purposes of a voluntary cooperation of individuals as the principal mode of organized society. Both the early Church and Israel employed principals of anarchism because they operate “under the perfect law of liberty” and a moral code. Anarchism would quickly become chaos without virtue. Unless the people love and voluntarily sacrifice for one another the coersive state will result. For people who have the spirit and character of Christ anarchism will produce a literal utopia but for everyone else it will produce hell.

Christ and the prophets of God preached free will offerings to support their government. To live by faith, hope and charity is the ultimate revolution in the coercive state. Christ would not appeal to Rome or contract with it to save his own life, yet men and women who claim to believe in Christ pray and contract to the coercive state every day in contrast to the ways of the beloved of Christ.

359 “Volenti non fit injuria.”

360 Invito beneficium non datur. Dig. 50, 17, 69.

361 Vide Assent, Law dictionary, [the Constitution], Vol. 2 By John Bouvier.

362 Cujus est commodum ejus debet esse incommodum

363 2 Bouv. Inst. n. 1433.

Integral Church

Churches of early America were an integral part of a system of daily ministration, closer to the first century Church. They were *pure religion*.³⁶⁴ Loving your neighbor as yourself was the motto of salvation by Christ. That love was given substance by daily charity.

Our departure from and neglect of those weightier matters of Christ has separated us from the Character of Christ. We are no longer doers of the word nor have we heard it clearly preached.

There is token charity and the dreamy eyed faith that you are loved because you love.³⁶⁵ Where is the substance and sacrifice, your love that is so clear in Christ's love? Where is the 365 day a year giving that is required in true love of neighbor? Where is the forgiveness even when it costs you to be forgiving?

The Church carries little true value and meaning in the lives and struggles of the people because they are only half a church, preaching half a gospel. The Spirit is departing because the truth has departed. Christ took the kingdom from the Pharisees and gave it to others who bore the fruits of God's kingdom. He will take from the Church of the world all that should have been theirs as the Church established by Christ. We must change our actions.

Romans 13 does not exclusively talk about God's government of freewill participation. In verse 4 we are warned:

“...if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to [execute] wrath upon him that doeth evil.”

Although God allowed the sin of rejecting Him and electing rulers, He also warned the people as to what their punishment would be. Rulers who exercise authority would take and take and take. They would make war, sacrificing your sons and make you an integral part of their sins. We must be an integral part of God's solution and salvation by seeking His kingdom and His righteousness, through Christ our Lord, unspotted from the world and its ways.

364 “Pure religion and undefiled... [is]... unspotted from the world.” James 1:27

365 2 Timothy 3:6 “For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with diverse lusts,”

Crying Out

“And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.” 1 Samuel 8:18

Today, we are taught that it is a good thing to apply to and go under the authority of rulers who *force* the sacrifices of the people, even though when Saul did that he was called foolish by Samuel and a violator of the commandments of God.³⁶⁶

David numbered the people in order to draft them into his military, but he later confessed he had sinned against God. Today, it is a common practice among those claiming to love God.³⁶⁷

“Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.” Jeremiah 11:12

The people were not to return to the bondage of Egypt, nor were the kings to do anything that would return the people to that state. When the people were in bondage, all the gold was in the government’s treasury, they did not enjoy the beneficial interest of their land, and the people had to pay twenty percent of their earnings to the government every year. That was and is bondage.³⁶⁸

That condition – where men had power over the choice of others – always leads to corruption and abuse. When the government became corrupt and the people’s burdens became great, they cry out for their freedom. Why would God send Moses to set the people free from that government and then send Jesus to set up a church to deliver them back into the same bondage?

“Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.” Judges 10:14

366 “And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee...” 1 Samuel 13:13

367 “And David’s heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.” 2 Samuel 24:10

368 Deuteronomy 17:15-20. Genesis 47:24-26; Exodus 1:14; 2:23; 6:5; Acts 7:6-7; Galatians 2:4; 4:1-11; 5:1; 2 Peter 2:19.

Redemption

From Abraham to Jesus, God has tried to lead people out of systems of government where the people lose their right to choose – their liberty. God desires that men be subject to a higher liberty, because all liberty is of God, and there is no liberty but of God. The right to choose was instituted by God so that man may grow in the virtue and name of God.

God has used the same plan over and over to help man find that liberty as free souls in His Kingdom. When Moses and Jesus began to implement that path toward liberty, the people were often still required to pay their metaphorical “tale of bricks”.

“The people always have some champion whom they set over them and nurse into greatness.... This and no other is the root from which a tyrant springs; when he first appears he is a protector.”³⁶⁹

The people had sinned against God and coveted their neighbor’s goods, desiring the benefits offered by governments who compelled contributions of neighbors, making the word of God to none effect.³⁷⁰ Before the people can be free they must learn to love their neighbor as themselves, by diligently tending to society’s needs through charitable offerings.

John the Baptist was the voice of one crying in the wilderness to make straight the way of the Lord. He said share. Christ would do the same. Exodus and Pentecost marked the redemption of the people.³⁷¹ But he also warned us if we did not clean out our house that the devils would return and it would be worse with us than it was before.

“Redemption is deliverance from the power of an alien dominion and the enjoyment of the resulting freedom. It involves the idea of restoration to one who possesses a more fundamental right or interest. The best example of redemption in the Old Testament was the deliverance of the children of Israel from bondage, from the dominion of the alien power in Egypt.”³⁷²

369 Plato, *The Republic*, bk. 8, sct. 565:

370 “Making the word of God of none effect through your tradition...” Mk 7:13

371 John 9:22 and 34, 35

372 Zondervan’s *Pictorial Encyclopedia of the Bible*.

Professing Christ

Those who professed Christ's Kingdom were cast out of the system professed by Herod and the Pharisees and their followers who followed Caesar. Followers of Christ as the lawful King were no longer eligible for the benefits of that Corban of Herod and the Pharisees, nor the Qorban of the Roman civil temples.

The people who followed John the Baptist, Christ, and the Apostles of Christ, had learned to live without the unrighteous mammon and were better prepared for liberty under the God of heaven as the governments of Judea and Rome declined and fell.

They could now choose when, who, and how they would serve one another through the government appointed by Christ. Christ's ministers said there was another king and did contrary to the decrees of Caesar. They were not breaking the law because they were redeemed by Christ and His sacrifice and were at liberty to choose.

“What is freedom? Freedom is the right to choose; the right to create for yourself the alternative of choice. Without the responsibility and exercise of choice a man is not a man but a member, an instrument, a thing.”³⁷³

Peter tells us that we will be made merchandise again because we covet our neighbor's goods. Does he mean we will become *human resource, surety, members, little more than an instrument or a thing?*

If we apply for the benefits of benefactors who exercise authority, are we praying that they, by their power, take from our neighbor for our welfare? Is this the perfect law of liberty and the righteousness of God which we are supposed to be seeking? Or is this coveting of our neighbor's goods through an agency appointed by the people who rejected God? If you are not keeping the commandments of Christ, do you love Him? If we will not do the will of God or do contrary to His word then we are not the brethren of Christ.

Now we must choose to repent and turn around and begin to seek the kingdom of God and His righteousness. If we are to profess Christ and His kingdom we must do it with our whole heart, mind and soul, in spirit and in truth, now and forever, amen, amen.

373 Archibald Macleish (1882-1982) Assistant Secretary of State

Logos

John 1:1 “In the beginning was the Word [Logos], and the Word [Logos] was with God, and the Word [Logos] was God.”

What does it mean to say the *Logos* was with God.

The word *logos* in the Greek does mean “word” but in Greek and throughout the Roman Empire the word *logos* had another meaning in law commonly known to everyone in those days which is seldom if ever mentioned today.

The first line of Book I, Title XII, of the Roman Codes of Justinian states, “Concerning those who flee to the ecclesia [church] or raise a disturbance there.”³⁷⁴

There was a law allowing people to take refuge in churches. This was not new and has been practiced and respected for thousands of years before and after the code was first written. It has been called *sanctuary* but its origins were far more judicial in nature and well understood in Roman law and the law of Israel. Book I, Title XII of the Roman codes deals with the rules concerning the law of sanctuary and the asylum state.

Almost every system of law had a a system of trial. The justice of those courts was dependent upon the people or the rulers or both.

There often was a separate system or jurisdiction for appeals to prevent injustice in common or administrative courts. The Romans had several systems of appeals including the “the virgin priestesses of Vesta”.

The temples, including Vesta provided services. In Vesta young girls were picked for the training at the age of six from honorable families of freeman and served the temple of Vesta for a term of thirty years. They could not marry during their term of office and were free, *emancipatio*, from their families. They were very well paid and even pampered with privileges.

Behind the pomp there was a practical purpose. Their common duties beyond the burdensome rituals and ceremony of the temple was to keep many important records safe and secure, including every thing from wills to important government treaties. They were the

374 “De his qui ad ecclesias configiunt vel ibi exclamant.”

clerks of government and the supreme authority over the common clerks who worked for them in the temple and other buildings maintaining these vital records of society and government.

They could also own property, pass that property by will to any man or woman, testify in court without an oath, and exonerate criminals for any crime.

There was always a danger that local courts could cause a miscarriage of justice. It was important to provide some system of appeals to prevent an innocent man or women from being abused by a miscarriage of justice due to negligence, bribes or prejudice.

In ancient Israel people took refuge from injustice in the *cities of refuge*.³⁷⁵ *Refuge* is translated from the Hebrew word *miqalat* [מִיִּקְלַט] which means a refuge or asylum.³⁷⁶ It is from a root word *qalat* which means something is *wrong, missing, deformed* or *handicapped*. When you add the Hebrew letter Mem you add the concept of *flow*. In this case it is justice that flows from the provision of an asylum state.

In Israel, God's kingdom on earth, the people were the *Fountainhead of Justice*.³⁷⁷ There was no king but each man was required to tend to the *weightier matters of law, judgment, mercy and faith*. If justice failed in the people someone could appeal to the congregations of Levites [the Church in the wilderness and the ministers of the people and the servants of God] for justice.

The cities of refuge were civil powers of asylum or appeals courts for the purpose of protecting the people from injustice. The Levites served the people but were separate from the power of the state, which first rested in the hands of the people and eventually, due to their *rejection* of God rested in the hands of the king, and his ruling bureaucracy, elected by the "voice of the people".³⁷⁸

375 Numbers 35:9 -15, Numbers 35:7; Joshua 21:41

376 Strong's 04733 *miqlat* in the sense of taking in; n m AV-refuge 20 1) refuge, asylum. From qalat meaning lacking, handicapped, deformed

377 "Before the Norman conquest of England in 1066 the people were the fountainhead of justice. The Anglo-Saxon courts of those days were composed of large numbers of freemen... In competition with these non professional courts the Norman king, who insisted that he was the fountainhead of justice, set up his own tribunals." Clark's Summary of American Law. p 530.

378 Numbers 8:14, Ezra 9:1, Nehemiah 10:28, 1 Samuel 8:

The Logos, the Letter.

Cities of refuge were not hideouts for criminals. They were places to appeal to for justice when local systems failed. Simply taking asylum in the city of refuge would make every man a prisoner even if he was innocent. This would not be just or merciful. If he was found innocent by those men of the “city of refuge”, he could leave that city without leaving the protection it offered? This was common in most societies and we see it codified by Justinian.

“The right of asylum might also be personal, that is to say, not connected with a place, but with a person. In this connection we find the so-called *logos* which was a letter or statement in writing granting the bearer exemption from molestation by public authorities. At first such letter or statement was probably granted to a person who had taken refuge in a sanctuary, but who wanted to go home or to some other place for the purpose of attending to some necessary matters.”³⁷⁹

The right of asylum might also be a persona connected to a person. This was like a hall pass which protected you where ever you went. The bondage of Egypt was the result of status, not a location. Egyptian territory extended all the way to Canaan. When Israel left Egypt they left a persona jurisdiction. When they came to new places they kept themselves free from local persona jurisdiction by making “no covenants” with local inhabitants, applying for no benefits and maintaining an ecclesia or “church in the wilderness”.

The Levites were titular representatives to those who were not a part of their society. They could not make treaties, have a standing army, accumulate vast treasury or *reserve funds*³⁸⁰ nor do anything that might return them to the bondage of Egypt.³⁸¹

Christ appointed one Church to those who would serve His kingdom and bear fruit. There is one church because there is one *logos* and that *logos* is Christ. Those who got His baptism were set free from the persona jurisdiction of the Pharisees.

379 Justinian Code, Annotated, By Fred H. Blume, Edited by Timothy Kearley, 2nd Ed., <http://uwacadweb.uwyo.edu/blume%26justinian/>

380 Golden statue, like the gold calf, were public treasuries, or common reserve fund backing a central treasury or bank, *Ærariuin sanctius*.

381 Deuteronomy 17:16...

The Person of Christ

The “right of asylum might also be ... connected with... a person”³⁸² and for the Church that person is Christ. The ministers of Christ ordained by His authority must belong to Christ only.

There is one Church appointed by Christ to his *little flock*. Those twelve gathered with 120 in the upper room and clearly appointed others as the Church grew. They did not appoint rulers over the people from the top down but appointed the best servants. They appointed or recognized those who were chosen by the people.³⁸³

Who is this *ecclesia*, the Church? What does it look like and what does it do? How can we recognize it as true or false? Can it be of the *world* or should it just be in the *world*?³⁸⁴ How does it stay separate?

Church is translated from the Greek word *ekklesia* meaning *called out*. The word “church” appears over 100 times in the New Testament but never in Mark, Luke or John, and only three times in Matthew. There are more than a dozen Greek words which all³⁸⁵ can mean an “assembly” with a slight or drastic conceptual difference or inference. The Aramaic words *edah*,³⁸⁶ *esab*, *qahal*,³⁸⁷ *za‘aq*³⁸⁸ or *yabad*

382 Book I, Title XII, Head Notes. Justinian Code, Annotated, By Fred H. Blume, Edited by Timothy Kearley, 2nd Ed..

383 2 Chr 8:14, Ezr 8:20, Acts 6:3; Mt 20:23...; Mk 10:40 ...; Lk 22:25...

384 John 15:18-19; John 17:12-16

385 Agora [58] any assembly of the people; Paneguris [3831] a public festal; trugao, [5166] gather in ripe fruits; sustrepho [4962] twist together, to collect, to assemble; sullego [4816] gather up or collect; sunathroizo [4867] to gather together with others. assemble; ochlopoieo [3792] collect a crowd; sumbibazo [4822] cause to coalesce, join together in affection; sunagoge [4864] bringing together, assembling; episunagoge [1997] a gathering together in one place; sunago [4863] to gather together; episunago [1996] to bring together others already assembled; heorte; koinon, and thiasos.

386 5712 עדה `edah congregation 124, company 13, assembly 9 times, multitude, people, swarm. 1) congregation, gathering from the Hebrew word עד `ed that means *witness* and עור `uwd meaning *testify*.

387 6951 [v. 6950] קהל qahal n, v; congregation 86, assembly 17, company 17, multitude 3; [as a verb gather, assembled] 1) assembly, company, congregation, convocation.

388 2199 זעק za‘aq -cry 50, cry out 11, assemble 3, called 3, gathered together 2, gathered 2, company 1, proclaimed 1; to cry, cry out, call, call for help... to be assembled, be called together, be joined together.

could be translated into the Greek word *ekklesia* which we translate into Church. The Greek word *ekklesia* meaning the “called out” specifically includes the idea of separation as we see with the Levites, who were called out by Moses and the Essenes at the time of Christ.

“They shall be separated from the midst of the gatherings of the men of wrongs to go to the wilderness to prepare there the way of the Lord, as it is written: In the wilderness prepare the way of the Lord ...”³⁸⁹

The emphasis on separation is clear in Jesus’ statements about being *in the world but not of it*.³⁹⁰ The Levites were also to be separate.³⁹¹

The Church was designed to *maintain an entrance*³⁹² to the Kingdom of Heaven on Earth where every man might be returned to his possession and restored to his family.³⁹³ The kingdom of God meant the right to be ruled by God rather than men and is sought by seeking righteousness.

The Levites were also “called out” by Moses, just as Jesus called out His disciples to be His Church. They were the ministers of the common welfare of the people seeking the Kingdom of God. They taught the ways of God’s kingdom and kept the people free, together and strong by a well organized system of charity and hope.

The Apostles were ministers, calling themselves servants, appointing men chosen by the people to tend to daily ministrations, provide common welfare through charity so as to not bind the people, rightly divide the bread and work daily in the temple.³⁹⁴

The transition of society from bond to free requires ministers who are separate from the system of the world in which the people are in bondage. Those ministers must belong to a sovereign power whose kingdom or government is not a part of the world.

389 The Community Rule, Dead Sea Scrolls.

390 Jn 17:6-16, 15:18-20; Lk 12:30, 6:22; Ro 1:1; 2 Cor 6:17; He 7:26.

391 Numbers 3:12, 45, 8:14; Ezra 9:1; Nehemiah 10:28; Acts 4:36...

392 2 Peter 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

393 Lv 25:10 “...return every man unto his possession, and ye shall return every man unto his family.” L.ev. 25:41 “... return unto his own family, and unto the possession of his fathers shall he return.

394 Acts 2:46; Acts 5:42; Acts 3:2...; Acts 6; 2 Timothy 2:15

Community Rules

The apostles learned the intricate details of the kingdom and how it worked as a functioning body in one accord tending to the needs of people who sought to be free from the princes of the gentiles who exercised authority one over the other. Their rules were designed to be guidelines reminding others what to expect along the path.

At least 30% of the Dead Sea Scrolls were concerned with the beliefs and rules of the community, including The Community Rule, War Scroll,³⁹⁵ Peshar, a commentary on Habakkuk, and the Rule of the Blessing. Like the Didache they were common in early Christian communities. Geza Vermes, an Emeritus Professor of Jewish Studies states that there are no precedents in ancient Jewish literature for the lists of social rules. Early Christianity clearly emerged out of the precepts and forms of Essene Judaism.

The word “yahad”³⁹⁶, which is a key element of the Scrolls according to their authors, is commonly translated “community” but emphasizes a deeper “unity”. Because the members remained individuals, but acted in one accord, “yahad” might be better rendered as the “United Ones”. The liberty and independence found amongst their practices made them revolutionary. Their austere life of service to each other and others made them almost impossible to infiltrate and their dedication to love and forgiveness barred every attempt to create disunity.

The Roman authorities, Herod the Great and eventually the powerful bureaucracy of the Pharisees and scribes were in a constant state of paranoia which compelled them to send out their spies and provocateurs to root out any threat, whether real or imagined.

The Essenes were not naturally immune to division. Without diligent quest for humility pride could take root in any community. Some steeped more in self righteous tradition than in the substance

395 A manual for military organization and strategy including a prophecy of a war between the Sons of Light and the Sons of Darkness

396 3259 יָעַד ya'ad a primitive root; AV-meet 7, together 5, assemble 4, appointed 3, set 3, time 2, betrothed 2, agreed 1, appointment 1, gather 1; 1) to fix, appoint, assemble, meet, set, betroth

3054 יהודה yahad [from 3061] Judah-the territory, to conform to יהודה Yuhudah ... יָדָה yadah... to live a life of praise.

of the spirit of the laws and rules of society believed that Paul the apostle had every characteristic of a provocateur.

But a closer examination, through the love of Christ who came to save all men, will reveal that the rules of communion and community were a reflection of the the revolutionary teachings of Christ.

“The Master shall teach the saints: To seek God with a whole heart and soul, and do what is good and right before him as he commanded through Moses and through all his servants, the prophets. To love all that he has chosen and hate all that he has rejected. To put away all evil and hold fast to all good. To practice truth, righteousness and justice upon earth. To walk no longer in the stubbornness of a wicked heart and eyes of fornication, doing all evil. To bring all those that have offered themselves to do God’s precepts into a covenant of loving kindness. To be joined to God’s scheme of things. To walk before him perfectly according to all the things that have been revealed of the appointed times of their testimonies. To love all the sons of light, each according to his lot in God’s scheme of things. And to hate all the sons of Darkness, each according to his guilt in the vengeance of God.” 1QS 1:1

Men self governed in virtue and living together by loving kindness, rejected the hypocrisy of the compelled Corban of the government formed by the Pharisees and formed a government blessed by the blood of Jesus Christ, who was the light of their world. Rome had proclaimed Christ the King and the Pharisees had proclaimed everyone who got His baptism, rather than Herod’s, was free to follow Christ’s government and cast out of theirs.

That government operated by faith, hope and charity but the rules were often written down, the leaders were called teachers, not rulers, they acted as servants, not masters. They only had the power to turn away from those who turned away from the common rules.

No one had to act or work in accord, but if one would not do according to common practices and precepts of liberty and love they were counted a fool.³⁹⁷

397 Matthew 7:24 “... whosoever heareth these sayings [logos] of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock...For he taught them as [one] having authority...”

No Logos

Everyone outside their community was considered to be *in the pit*. This included anyone taking the benefits from the Corban of the Pharisees that made the word [logos] of God to none effect nor the Qorban of Rome.³⁹⁸ Romes vast system of welfare and *free bread* had brought their own nation to the brink of collapse.

Those benefits were provided by things sacrificed to idols. Their leaders had become rulers, their benefits weakened their character and made the fathers of the nations little more than tyrants. The once proud republic had become selfish and indulgent. Their government gratuities were given by men who called themselves benefactors but exercised authority one over the other.

We were not to be that way according to Christ.³⁹⁹ The Church is based in a relationship with God through the character of Christ exemplified, practiced and edified in our brotherhood with each other and our honor for the king.⁴⁰⁰ But these were the men who said there was another King⁴⁰¹ and another government to which they owed allegiance.⁴⁰²

Our sincerity and faith in Christ bears the fruit of our relationship. Christ rebuked, not only the Pharisees but also his disciples. He called Peter Satan and other men of little faith, yet He loved us.

The rights and responsibilities of the Church are not in the rites, rituals nor the regulations and rules, but in the spirit love and patience, mercy and faith that breathes life into the relationships of the people of the Church.

398 The Damascus Rule orders, "He shall not rebuke the men of the pit nor dispute with them" or share their secrets." see Matthew 13:11 "He shall conceal the teaching of the law from men of deceit, but shall impart a knowledge of truth and righteous judgment to those who have chosen the way." Essene Life and Beliefs, © Dr. M.D. Magee November 30, 1998.

399 Matthew 20:25, Mark 10:42, Luke 22:25.

400 1 Peter 2:17 "Honour all [men]. Love the brotherhood. Fear God. Honour the king."

401 Acts 17:7 "Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, [one] Jesus."

402 Acts 5:29 "Then Peter and the [other] apostles answered and said, We ought to obey God rather than men."

The world is a place of allegiance rather than faith. Its people worry more about where and when their benefits will come than from where they come.⁴⁰³ The ministers of the Church are supposed to be the princes of the kingdom who bless and keep the people safe without exercising authority. Unlike the world which imposes heavy burdens upon the people, the Church freely receives and freely gives.⁴⁰⁴ The “world” operates by the spirit of fear and force, while the Church operates by the spirit of love in the name of Christ.⁴⁰⁵

While that society and the community which depends upon it may keep records the power is not in the paper, but in the purpose, if it is according to Christ’s design.

When apostles were looking for position and prominence in His government Christ rebuked them. When they sought pomp, prestige and a pedestal to be proud of, Christ humbled them. Christ set the standard and we should strive to reach it.

Forgiveness sets us free. If some one can make you angry then you are a slave. If you are afraid the devil will be with you. If you are anxious you have left the path. If your are not at peace then you are warring with God. If you have not forgiven your neighbor and your enemy then you remain in debt.

We are to seek righteousness, make our yes, yes, pay all we owe and even be friends with the unrighteous mammon. “Under the Roman law, no right of sanctuary or asylum existed in favor of public debtors.”⁴⁰⁶

Christ may pay our debt but he does not make all things expedient. We are to be doers of the word, not merely hearers alone.

403 Luke 12:28 “If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more [will he clothe] you, O ye of little faith?”

404 Matthew 10:8 “Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

405 1 Corinthians 2:12 “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.”

406 Justinian Code, Annotated, By Fred H. Blume, Edited by Timothy Kearley, 2nd Ed., <http://uwacadweb.uwyo.edu/blume%26justinian/>

White Stones

The Community Rule saw the community as a Temple of Righteousness and its members as the *white stones* of that altar. They had a different character, spirit or name than the civic altars of the world.⁴⁰⁷

The Pharisees and others who followed the Hellenized ways of the Hasmonian and Herod's reigns brought the people back into bondage with systems of control and entitlement. The Essenes for the most part were doing something completely different. Mutual prayer and service replaced the sacrificial cult of Pharisaical Judaism. The Law of Moses was followed but according to a distinctly different interpretation of the original Hebrew language.

Some of what was called Essene actually worked for Herod as he began baptizing people into the kingdom. They were referenced by the more separate and austere groups as "the lovers of soft things". The ones found in more remote reaches were seeking and refining the way in a much different direction. These different groups became farther apart as the government became more corrupt with its ever growing power.

Since Essenes did not call themselves Essenes nor did Christians call themselves Christians a question arises. Were these Essenes at the Qumran or Christians? The label Essenes has over "sixty proposed etymologies"⁴⁰⁸ The word *Essene* is not mentioned in any of their text. There is an extensive debate as to where the name came from. Philo appears to have used *bosio*, which seems to be a Greek version of *hesed* which he thought was a Greek version of the Hebrew word, for "lovingkindness" used in a mutual "the consistent, ever-faithful, relentless" sense. It has been translated *piety*, in relation to Hasidim, since it often is looked upon as a duty.

Others believe the word is from a word meaning council, *esab*.⁴⁰⁹

407 Revelation 2:17 "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth [it]."

408 Stephen Goranson of Duke University

409 "esath ha yahad" or "council of the community", Andre Dupont-Sommer

Others suggest the word *bosio* more likely means *a place of refuge or salvation*.

“In the wilderness prepare the way of the Lord; make straight in the desert a high way for God. This is the study of the Law, as he commanded them through Moses to do all that has been revealed from age to age, and, by his Holy Spirit, as the prophets revealed.”⁴¹⁰

Essene, or “assaya, means doctor or healer” and “their numbers were at least as great as the Sadducees and Pharisees.”⁴¹¹ Their leadership were believed to be the “legitimate” descendants of the high priests who were ousted by the Hasmonean dynasty when they brought in a new form a government and system of faith through allegiance.

Essene often lived in secluded places, believed that service and fasting allowed one to confront the beast in their own heart through service and sacrifice and God’s Way on earth.

The followers of Christ and John the Baptist were familiar with much of what was called “Essene”. They washed their bodies, but also their hearts. They spoke of enlightenment, not entitlements. They sought the sincerity in their novitiates with adherence to precepts, overlooked by others.

They did hold land in common throughout Judea. Their hospitality and their tender care was known in almost every city behind the *Door of the Essene, if you would knock*.⁴¹²

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” Matthew 7:7

They dressed simply in white garments and shunned wealth and comfort. The use of oils was common in those days, but they avoided it for themselves as an extravagance.⁴¹³

410 The Community Rule, 1QS, [Isaiah 40:3; Mtt. 3:3; Mk. 1:3; Lk. 3:4]

411 The Jesus Conspiracy, The Turin Shroud & The Truth About the Resurrection Holger Kersten & Elmar Gruber, (1992)

412 Flavius Josephus, War of the Jews, Bk II, Ch VIII, Sn 4. Also There were “more than four thousand” Essaioi living in “Palestinian Syria” (Philo, Quod Omn. Prob. XII.75), and “in many cities of Judaea and in many villages and grouped in great societies of many members” (Hyp. 11.1).

413 “Why was not this ointment sold for three hundred pence, and given to the poor?” John 12:5

In their austere lifestyle of service to others, they sacrificed personal wealth and comfort for others.⁴¹⁴ They were not ones to be infiltrated by lustful usurers and comfort seekers. They held all things in common, much like that required of the ancient Levites.⁴¹⁵ “For they are unique among all the race of men, having become penniless and landless [no personal estate]⁴¹⁶ by choice rather than lack of good luck. But they count themselves very wealthy, judging ready satisfaction and contentment with little (to be) abundance, as it is.”⁴¹⁷

One Hasidean term for renouncing all claim property is “hefker”. It was a way of declaring a thing held by a company or order of men to be held in trust for another, in this case, for God.⁴¹⁸ This idea of the ministers of God’s government was insisted upon by Abraham, Moses, and Jesus and no honest account could leave it out of the description of those in national ministry. The evidence is overwhelming that the instructions of Jesus and the acts of the early Church were in common.⁴¹⁹

The idea of the ministers of God’s kingdom not owning any

414 “Whatever they receive for their wages after having worked the whole day they do not keep as their own, but bring into the common treasury for the use of all; nor do they neglect the sick who are unable to contribute their share, as they have in their treasury ample means to offer relief to those in need.” “Præparatio Evangelica” by Eusebius (viii.), (ch. Xi.):

415 “And all that believed were together, and had all things common;” Acts 2:44

416 “No one possesses a house absolutely his own, one which does not at the same time belong to all; for in addition to living together in companies [“haburot”] their houses are open also to their adherents coming from other quarters.” “Præparatio Evangelica” by Eusebius (viii.), (ch. Xi.):

417 Philo, Every Good Man is Free 12.77

418 “...And all who volunteer for his Truth shall bring all their knowledge and powers and possessions into the Unity of God: to purify their knowledge by the truth of God’s precepts, and --to measure their powers according to the perfection of his ways and all their possessions according to his righteous counsel.” Dead Sea Scrolls, Community Rule (1QS) 1.11-13

419 “By selling all that they had and giving it to themselves collectively, by turning over to the Order all that they earned during many years of industry, and by living always in the strictest frugality, the members had made their community wealthy ... the Society could practically guarantee life-long security from the ills and buffetings of a cruel and uncertain life.” The Essene-Christian Faith : A Study in the Sources of Western Religion, Martin A. Larson, The Noontide Press, Costa Mesa, California, 1989, p. 40.

property in their own name is not popular today, but both Moses, the Essenes⁴²⁰ and Christ⁴²¹ and his appointed Church⁴²² concurred on this subject. Having no personal estate or *no inheritance*⁴²³ is an essential prerequisite before receiving any tithing from the people as the government of God. Jesus not only told this to the rich man who wanted to join His ministry, but made it a requirement for those to whom he would eventually appoint the kingdom.⁴²⁴

“Sell that ye have (*huparchonta*), and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.” Luke 12:33

Here, the word hath is from *huparchonta*, meaning “wealth and property”. We find the same word again in Luke 12:33 when Christ instructed his disciples to sell their property.

Jesus knew the importance of not centralizing power or wealth in His government. The temptation for corruption and tyranny proves too great for men who are not willing to make such a commitment.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” Mtt. 6:19-20

420 “They reject personal wealth, and do not refrain from sharing what they have with those in need; in fact, none among them is richer than the other; for the law with them is that whosoever joins their order must sell his possessions and hand the proceeds over to the common stock; and the leader distributes it to all according to their need. The overseers who provide for the common wants are elected by them. They do not use oil, as they regard anointing as a defilement, and they always dress in white garments.” Hippolytus, the author of “Refutatio Omnium Hæresium” (ix. 18-28) but quoted in Josephus.

421 “...whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” Luke 14:33

422 Acts 4:36-Acts 5:10.

423 Numbers 18:23-24, Deuteronomy 14:27-29, Joshua 18:7.

424 Luke 22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

The Spiritual Journey to the Kingdom

The Kingdom of Heaven is to be within you⁴²⁵ as you are to be the living temple of the Holy Spirit.⁴²⁶ Because the law of the Kingdom of God is Spirit⁴²⁷, God wishes to write His laws upon your hearts and your minds⁴²⁸ so that you might be free in spirit and in truth.⁴²⁹ The adversary of God wishes to bind your body and soul with his spirit and law of subjection.⁴³⁰

The Kingdom of God is at hand, in the present – but we are often imprisoned by the past sins of unforgiveness, or our faithless fear of the future. We are told by Christ to not be anxious about the future because the righteousness of the present will take care of the future.⁴³¹ We are told to forgive the wrongs and abuses of the past so that we may be forgiven.⁴³² We are told to give freely so that we may be given to freely in the future.⁴³³

Can we judge it right to take from others? Can we oppress our neighbor without being justly oppressed? Can we fail to give and expect to be given to? Can we covet our neighbor's goods in any way and still claim to love Jesus Christ?⁴³⁴

425 Luke 17:21 “Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

426 2 Timothy 1:14 “... the Holy Ghost which dwelleth in us.”

1 Corinthians 3:17 “... for the temple of God is holy, which temple ye are.”

1 Corinthians 6:19 “... know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”

427 Romans 7:14 “For we know that the law is spiritual ...”

428 Hebrews 10:16 “This [is] the covenant that I will... put my laws into their hearts, and in their minds will I write them;” Jer. 31:33 “... I will put my law in their inward parts, and write it in their hearts; and will be their God...”

429 2 Corinthians 3:17 “Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty.”

430 1 Corinthians 10:29 “Conscience, I say, not thine own, but of the other: for why is my liberty judged of another [man’s] conscience?”

431 Matthew 6:34 “Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself...”

432 Luke 6:37 “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.”

433 Luke 6:38 “Give, and it shall be given unto you;... For with the same measure that ye mete withal it shall be measured to you again.”

434 John 14:15-23 “If ye love me, keep my commandments... If a man love me,

Words written on pages are of the flesh. They may construct or tear down the walls of our mental prisons and expose the selfish altars of the wicked that entangle men back into bondage of the *world*.⁴³⁵ They are knowledge. They are not words of life. Only spirit giveth life.

Flesh and blood does not reveal things of the Spirit.⁴³⁶ Things of the spirit are revealed by the Spirit, in the spirit. It is faith in that Holy Spirit that is the rock upon which Christ builds His Church and the Spirit of God dwelling in it that makes it Holy.

We are tossed by the winds and waves of the world, by the memory of our past or by the faithless fear of the unknown future.

Forgive and repent. Trust and walk in the ways of God. Be still, and know that God of heaven is the God of earth, that His will can be done on earth as it is in heaven.⁴³⁷ If we are to be born again in the liberty wherewith Christ hath made us free,⁴³⁸ we must set our neighbor free from the tyranny of our own hearts. If we do not change our ways it will be worse with us than before.

To have the patience, courage, and love to set our neighbor free we will need the grace of God's spirit living in us. We must pray for Christ's grace and virtue so that we may be changed by Him.

Humility⁴³⁹ will lead us to His kingdom. Faith shall consume our fear.⁴⁴⁰ Giving freely to one another will be the utility of God's love and power. Repent from the ways of the world. Seek the kingdom of God and His righteousness and all else shall be submersed in him.

“In your patience possess ye your souls.” Luke 21:19

he will keep my words: and my Father will love him...”

435 Matthew 12:45 “... the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.”

436 Matthew 16:17 “... Blessed art thou... for flesh and blood hath not revealed [it] unto thee, but my Father which is in heaven.

437 Psalms 46:10 “Be still, and know that I [am] God: I will be exalted among the heathen, I will be exalted in the earth.”

438 Galatians 5:1 “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

439 Matthew 23:12 “... he that shall humble himself shall be exalted.” Matthew 18:4 “... is greatest in the kingdom of heaven.” also James 4:10,

440 Matthew 8:26 “... Why are ye fearful, O ye of little faith?...”

The Past

Man's past exercises great power over his existence in the present. Yet, the past no longer exists. Mankind cannot alter the past with all the power in the universe. But like the chains of Marley's ghost man often insists upon dragging the past into the present.

Man creates his own burdens. He is never really in the present because he will never let go of the past long enough to truly be free. Every second is spent slightly out of sink because he is never really entirely in the moment. He is consistently distracted and eschewed from the fullness of the moment because he insists upon dragging the past in his own thinking. Only one power can release him, and set him free. Only one key may unlock those chains. Christ said it.

Forgiveness will set us free. Not our own judgmental absolution but only the forgiveness of Christ may release him from the burdens he has locked into his own soul, in his mind, and to his heart with the chains of impatience and judgment.

“And forgive us our debts, as we forgive our debtors....For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” Matthew 6:12-15

True forgiveness of men is simply the recognition that God is judge and you have no right or power of judgment. It is the willingness to recognize our own naked and powerless position under God the Father, our lack of authority and state of submission.

What we bind on earth is bound in heaven and what we let go on earth is released in heaven. Being free and subject to the higher liberty, that original right to choose, is more about letting go of the desire to rule over others than it is about seizing freedom.

“...darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.” 1 John 2:8 “He who can alter my state of mind, is my master.”⁷⁴⁴¹

441 The American Scholar by Ralph Waldo Emerson on August 31, 1837.

The Future

Should you worry about the future? Our concern about the future which has not yet arrived makes us a slave to our thoughts. We imagine the future on the screen of your own mind with little knowledge or awareness of who is controlling the projection of that display. You think therefore you imagine you understand.

What standard can mark the path of your thinking? What light can reveal true knowledge from the false? Can you purify your thoughts with right reason by the use of your own thinking alone? Shall we eat of the tree of knowledge and decide good and evil?

“Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day [is] the evil thereof.” Matthew 6:34

The kingdom is at hand, present tense. The righteousness of God is only experienced in the moment. The present is the only place you will find a solution for the future or the remedy for the past. If you are to *remain subject to the Higher Liberty* you must return to the present.

Eating of the tree of knowledge will cut us off from the tree of life. Without the tree of life, which is Christ, man does not have the light by which to see his way through the labyrinth of the world. But has the light left us or have we turned away from it, hidden from it?

As the story goes we hid from the truth that we cannot be gods or usurp the God. We thought we had the power to use knowledge but when we discovered that we have no power to purify knowledge and were naked of that power we chose to hide from the truth.

We were vain. We fell.

Vanity is like darkness. Like darkness, it has no power against the light. Like darkness, which cannot penetrate the light, vanity is merely the absence of the positive power of humility. Humility is where the real power lies and vanity is merely the lack of humility. The humble, by nature, come to serve rather than be served. Think it is better to give than receive, better to forgive rather than to judge, better to love rather than be loved.

“Whereas ye know not what [shall be] on the morrow...” Ja. 4:14

Resist Not Evil

Man has been enticed to believe that freedom is the absence of tyranny. He therefore believes that if he fights against tyrants and overcomes them he will obtain freedom. This is an erroneous conclusion because good is not the result of the absence of evil, evil is the result of the absence of good.

If tyranny is the result of the absence of a positive force within reality what is missing? Tyranny is the exertion of force in the maintenance of self love. It includes the taking of life from others because you have no personal source of life. Self love results from the absence of our love of God.

Pitting oneself against evil is a great temptation, but it actually may have the effect of strengthening evil. This is why Jesus tells us to “resist not evil”. The Greek word translated *resist* means “set one’s self against”. As long as you oppose tyranny you will not be free because you will be occupied at the whim and beckoning of tyrants.

God is our salvation, but that does not mean that we do nothing. It only means that we have to give God a chance to do His thing instead of usurping Him with our own effort to be God.

Freedom is the right to do as you choose, not an immunity from the cause and effect. Tyrants are merely a symptom in the world in which we exist that something is missing. Nature abhors a vacuum. If we react to tyrants on their level they and we become part of a mutual cause and effect reality.

We must become what the tyrant is missing. The best way to nullify the effects of tyrants is to rid our own hearts and minds from the elements of tyranny. Where a tyrant is selfish, we must be charitable; where a tyrant is proud we must be humble; where a tyrant is intolerant we must be patient; where a tyrant is unforgiving we must forgive; where a tyrant is covetous we must be benevolent.

We must desire, pray for the grace, to be the antitheses rather than the adversary of tyrants. We must fast from the character and ways of the tyrant and starve the beast in our own hearts. We must yearn for the Character of God and wait upon His grace in patience and love.

Good and Bad News,

The good news was that the Kingdom of God was at hand. That if you professed Christ in spirit and in truth you had a right to be ruled by God alone. The bad news is the bogus benefactors you have been praying to probably will not believe you or want to let you go.

The good news is that the Kingdom has been at hand for a long time, but the bad news is you will not hear it preached in most churches, the media, or understood by most people.

The good news is *truth* and the bad news is most people cannot handle the truth. They would rather appear right, good or holy rather than be righteous, be of service or a blessing. They are often a lot more concerned about themselves than they are about others.

The good news is you can start becoming free if you start setting your neighbor free first, but the bad news is your neighbor does not want to set you free and will continue to covet your labor and goods.

The good news is you if you seek being responsible for your family and community you will be on your way, but the bad news is that most people will not appreciate you and often put up obstacles.

The good news is you can freely come together with others who love to attend to the *weightier matters of justice, law, mercy and faith*, but the bad news is most who will say they do too are not really telling the truth to you or themselves.

The good news is that the Lord God is God and will be with you if you seek His Kingdom and His righteousness, but the bad news is most everyone else, including the “gods many” of the “world”, will be against you and say that you are doing evil and persecute you.

The good news is that the Lord will forgive you as you forgive others who trespass against you, but the bad news is the rest of the world will not forgive you and will want to trespass against you a lot.

The good news is the Lord will provide your daily bread, but the bad news is you will have to stop praying to those bogus benefactors.

The good news is there are some people who will help you along the way because they are on the same road, but the bad news is you are going to have to find them and they are few and far between.

Seek ye the kingdom of God; and all these things shall be added.

The Kingdom of God

It is our hope and prayer that the scales of the eyes of the people be lifted and the view of the Kingdom in the hearts and minds becomes clear. We must believe in the Lord and have faith but we must also seek to be doers of the word in conformity to Christ.

The strong delusion is here and many have been deceived that the power and presence of the Gospel of the Kingdom has been denied. An easy gospel, a seductive gospel has supplanted the simple truths of God's Kingdom. The people are led astray.

We were to strive and seek that kingdom of God and His righteousness. Instead we have been lulled into an acceptance of covetous systems that have entangled us back into the world. We were to tend to the weightier matters of law, judgment, mercy and faith. We were not to covet our neighbor's goods or rule over our neighbor, but love them 'owing no man any thing but love'.

We are called to repentance. We need to change our ways. We need to come together in faithful congregations serving God by being of service to one another in charity and hope.

The ancients joined in networks bound only by honor and virtue. Families gathered and chose men to lead them in a life of common prayer and mutual love for one another. Those ministers linked a nation that could stand against almost any foe or catastrophe, plague or famine, but apathy and avarice.

Indifference and sloth are allies of evil. Not those who say they love the Lord but "those who doeth the will of the Father" in an active life of love and caring, of sacrifice and forgiveness, shall come near to the character of Christ and the blessings of His blood sacrifice. If we love Him we will keep his commandments

It can only be a community bound by His virtue that will set His table, will share in His communion, and receive His liberty.

"The voice of one crying in the wilderness,

**Prepare ye the way of the Lord,
make his paths straight." Mark 1:3**

Appendix 1. Exousia

First, in Matthew 7:29 the scripture is speaking about Jesus, the King of Judea and Messiah who appointed a Kingdom to His Ambassadors⁴⁴² as he said he was going to do.⁴⁴³ [Jesus 1] “For he taught them as one having authority [ἐξουσία], and not as the scribes.”

In Matthew 8:9 [see also Luke 7:8] there is clearly talk about authority over others, but it is also clear that the officers have authority or the “right to choose” over the actions of their men because the soldiers have signed up for a term of service. [excousia is used twice as the Governments of men] “For I am a man under authority [ἐξουσία], having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.”

In Matthew 9:6 the right to choose to forgive sins is back in the hands of the son of man, Jesus: [Jesus 2] “But that ye may know that the Son of man hath power [ἐξουσία] on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.”

Matthew 9:8 Is also talking about Jesus. [Jesus 3] “But when the multitudes saw it, they marvelled, and glorified God, which had given such power [ἐξουσία] unto men.”

Matthew 10:1 Is also talking about Jesus giving power to His apostles; [Jesus 4] “And when he had called unto him his twelve disciples, he gave them power [ἐξουσία] against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.”

Matthew 21:23 [see Mark 11:28, Luke 20:2] Is also talking about Jesus having authority to rule and choose: [Jesus 5,6,7, 8, 9,10] “And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority [ἐξουσία] doest thou these things? and who gave thee this authority [ἐξουσία]?”

Matthew 21:24 [see also Mark 11:29, Luke 20:8] Is also talking about Jesus: [Jesus 11, 12, 13] “And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority [ἐξουσία] I do these things.”

Matthew 21:27 [see also Mark 11:33] was the answer given because they would not tell by what authority John Baptized: [Jesus 14, 15] “And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority [ἐξουσία] I do these things.”

442 Luke 22:29 “And I appoint unto you a Kingdom, as my Father hath appointed unto me;”

443 Luke 12:32 “Fear not, little flock; for it is your Father’s good pleasure to give you the Kingdom.”

Remember “Herod’s scheme of initiation into a new form of Judaism ... at baptism”⁴⁴⁴ into the Kingdom of heaven. Herod’s Kingdom was decidedly different than that of John and Jesus.⁴⁴⁵ Jesus took it away.

Matthew 28:18 is again talking about “all power” having been given to Jesus, so that when he appointed a Kingdom it was a government: [Jesus 16] “And Jesus came and spake unto them, saying, All power [ἔξουσία] is given unto me in heaven and in earth.”

Mark 1:22 Is talking about Jesus’ power and authority: [Jesus 17] “And they were astonished at his doctrine: for he taught them as one that had authority [ἔξουσία], and not as the scribes.”

Mark 1:27 references Jesus’ power to choose:[Jesus 18] “And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority [ἔξουσία] commandeth he even the unclean spirits, and they do obey him.”

Mark 2:10 Is talking about Jesus’ power to choose to forgive: [Jesus 19] “But that ye may know that the Son of man hath power [ἔξουσία] on earth to forgive sins, (he saith to the sick of the palsy,)”

Mark 3:15 Is also talking about Jesus’ power and authority to choose to heal: [Jesus 20] “And to have power [ἔξουσία] to heal sicknesses, and to cast out devils:”

Mark 6:7 is using the word to describe power and right granted by Jesus to his people: [Jesus 21] “And he called unto him the twelve, and began to send them forth by two and two; and gave them power over [ἔξουσία] unclean spirits;”

Mark 13:34 is talking about the *Son of man* giving the right and authority to choose to his servants just as God gave us dominion over the earth to dress it and keep it: [Jesus 22]

“For the Son of man is as a man taking a far journey, who left his house, and gave authority [ἔξουσία] to his servants, and to every man his work, and commanded the porter to watch.”

Luke 4:6 is talking about the authority and right to direct the governments of the world. This verse is talking about governments over men controlled by the adversary of Christ who will let Christ be in charge of those governments if he will bow down to that adversary of the ways of God. [Adversary’s power over governments 1]“And the devil said unto him, All this power

444 *Jesus and the Riddle of the Dead Sea Scrolls* by Barbara Thiering, Harper Collins: 1992

445 *Thy Kingdom Comes, Chapter 8 A King is Born, The New Deal*, Brother Gregory HHC.

[ἔξουσία] will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.”

Luke 4:32 is talking about the words of Jesus in Capernaum, a city of Galilee, having the right to speak with authority: [Jesus 23] “And they were astonished at his doctrine: for his word was with power [ἔξουσία].”

Luke 4:36 continues to show Jesus’ authority was in truth and in spirit: [Jesus 24] “And they were all amazed, and spake among themselves, saying, What a word is this! for with authority [ἔξουσία] and power he commandeth the unclean spirits, and they come out.”

Luke 5:24 is talking about Jesus having the right to forgive sins: [Jesus 25] “But that ye may know that the Son of man hath power [ἔξουσία] upon earth to forgive sins, (he said unto the sick of the palsy,)I say unto thee, Arise, and take up thy couch, and go into thine house.”

Luke 9:1 shows that Jesus delegated his authority in the spiritual realm effecting the physical realm of the world: [Jesus 26] “Then he called his twelve disciples together, and gave them power and authority [ἔξουσία] over all devils, and to cure diseases.”

Luke 10:19 Again Jesus delegating the right and authority to do something: [Jesus 27] “Behold, I give unto you power [ἔξουσία] to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.”

Luke 12:5 Is speaking about the right to choose who will be cast into hell. [Jesus 28] “But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power [ἔξουσία] to cast into hell; yea, I say unto you, Fear him.”

Luke 12:11 is not talking about magistrates and governments but formal assembly, the one who is the principle or leader of that assembly or has the right to decide over you and could be a “judge” if he has jurisdiction. [Conflict of jurisdiction 1] “And when they bring you unto the synagogues, and unto magistrates,⁴⁴⁶ and powers [ἔξουσία], take ye no thought how or what thing ye shall answer, or what ye shall say:”

Luke 19:17 Jesus is talking about those servants of God being given authority or the right to choose over more if they do well over a little. [Jesus 29] “And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority [ἔξουσία] over ten cities.”

Luke 20:20 Finally they mention the authority of the governor: Eventually Jesus was brought before Pontius Pilate who was going to sit in the judgment

446 746 αρχη arche translated beginning 40, principality 8, corner 2, first 2, misc 6 1) beginning, origin 2) the person or thing that commences, the first person or thing in a series, the leader

seat. Pilate did not judge Jesus, choosing to wash his hands of the case, because Jesus' Kingdom was not of his "world". [Conflicting jurisdiction 2] "And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority [ἔξουσία] of the governor."

Luke 22:53 [Conflicting jurisdiction 3] "When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power [ἔξουσία] of darkness."

Luke 23:7 Herod eventually sent Jesus back not having true jurisdiction. [Conflicting jurisdiction 4] "And as soon as he knew that he belonged unto Herod's jurisdiction [ἔξουσία], he sent him to Herod, who himself also was at Jerusalem at that time."

John 1:12 Jesus power to empower those who believed in His government. [Jesus 30] "But as many as received him, to them gave he power [ἔξουσία] to become the sons of God, even to them that believe on his name:"

John 5:27 Jesus' governmental jurisdiction as king. [Jesus 31] "And hath given him authority [ἔξουσία] to execute judgment also, because he is the Son of man."

John 10:18 Clearly Jesus power of choice. [Jesus 32,33] "No man taketh it from me, but I lay it down of myself. I have power [ἔξουσία] to lay it down, and I have power [ἔξουσία] to take it again. This commandment have I received of my Father."

John 17:2 Jesus total power [Jesus 34] "As thou hast given him power [ἔξουσία] over all flesh, that he should give eternal life to as many as thou hast given him."

John 19:10 Pilate's incorrect claim to jurisdiction over Christ. [Conflicting jurisdiction 5, 6] "Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power [ἔξουσία] to crucify thee, and have power [ἔξουσία] to release thee?"

John 19:11 Pilate lacked the jurisdiction and liberty to judge Jesus. [Conflicting jurisdiction 7] "Jesus answered, Thou couldest have no power [ἔξουσία] at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."

Acts 1:7 Jesus recognizing His Father's right to choose [Jesus 35] "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power [ἔξουσία]."

Acts 5:4 Individual rights or liberty to choose. [Right 1] "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power [ἔξουσία]? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God."

- Acts 8:19 Individual rights or liberty to choose. [Right 2] “Saying, Give me also this power [ἔξουσία], that on whomsoever I lay hands, he may receive the Holy Ghost.”
- Acts 9:14 Unjust right to judge. [Conflicting jurisdiction 8] “And here he hath authority [ἔξουσία] from the chief priests to bind all that call on thy name.”
- Acts 26:10 Unjust right to judge. [Conflicting jurisdiction 9] “Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority [ἔξουσία] from the chief priests; and when they were put to death, I gave my voice against them.”
- Acts 26:12 Unjust right to judge. [Conflicting jurisdiction 10] “Whereupon as I went to Damascus with authority [ἔξουσία] and commission from the chief priests,”
- Acts 26:18 Unjust right to judge. [Adversarial jurisdiction 1] “To open their eyes, and to turn them from darkness to light, and from the power [ἔξουσία] of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”
- Romans 9:21 The right to choose how a thing is done. [Right 3] “Hath not the potter power [ἔξουσία] over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?”
- Romans 13:1 You have the *power* to choose what Paul meant. “Let every soul be subject unto the higher powers [ἔξουσία]. For there is no power [ἔξουσία] but of God: the powers [ἔξουσία] that be are ordained of God.”
- Romans 13:2 You have the *power* to choose what Paul meant. “Whosoever therefore resisteth the power [ἔξουσία], resisteth the ordinance of God: and they that resist shall receive to themselves damnation.”
- Romans 13:3 You have the *power* to choose what Paul meant. “For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power [ἔξουσία]? do that which is good, and thou shalt have praise of the same:”
- 1 Corinthians 7:37 The individual free will to choose. [Right 4] “Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power [ἔξουσία] over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.”
- 1 Corinthians 8:9 The individual free will to choose. [Right 5] “But take heed lest by any means this liberty [ἔξουσία] of yours become a stumblingblock to them that are weak.”
- 1 Corinthians 9:4 The individual free will to choose. [Right 6] “Have we not power [ἔξουσία] to eat and to drink?”
- 1 Corinthians 9:5 The individual free will to choose. [Right 7] “Have we not

power [ἔξουσία] to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?”

- 1 Corinthians 9:6 The individual free will to choose. [Right 8] “Or I only and Barnabas, have not we power [ἔξουσία] to forbear working?”
- 1 Corinthians 9:12 Here we see the right to rule as a government but leaving the right to choose in the hands of the people because to do otherwise would defeat the gospel of the Kingdom brought by Christ. [Jesus 36] [Right 9] “If others be partakers of this power [ἔξουσία] over you, are not we rather? Nevertheless we have not used this power [ἔξουσία]; but suffer all things, lest we should hinder the gospel of Christ.”
- 1 Corinthians 9:18 Again this is the power of Christ’s government but exercised under the perfect law of liberty. [Jesus 37] “What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power [ἔξουσία] in the gospel.”
- 1 Corinthians 11:10 Clearly talking of individual right. [Right 10] “For this cause ought the woman to have power [ἔξουσία] on her head because of the angels.”
- 1 Corinthians 15:24 In verse 23 the text speaks of “every man in his own order” referring to the first fruits of Christ’s Kingdom and in verse 26 he states Christ must reign. [Conflicting jurisdiction 11] “Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority [ἔξουσία] and power.”
- 2 Corinthians 10:8 The power of choice given by Christ to His ambassadors. [Jesus 38] “For though I should boast somewhat more of our authority [ἔξουσία], which the Lord hath given us for edification, and not for your destruction, I should not be ashamed.”
- 2 Corinthians 13:10 The power given by Christ. [Jesus 39] “Therefore I write these things being absent, lest being present I should use sharpness, according to the power [ἔξουσία] which the Lord hath given me to edification, and not to destruction.”
- Ephesians 1:21 Christ’s power above all. [Jesus 40] “Far above all principality, and power [ἔξουσία], and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.”
- Ephesians 2:2 Adversarial power. [Adversarial jurisdiction 2] “Wherein in time past ye walked according to the course of this world, according to the prince of the power [ἔξουσία] of the air, the spirit that now worketh in the children of disobedience.”
- Ephesians 3:10 Christ’s power above all. [Jesus 41] “To the intent that now unto the principalities and powers [ἔξουσία] in heavenly places might be known by the church the manifold wisdom of God,”

Ephesians 6:12 Adversarial power. [Adversarial jurisdiction 3] “For we wrestle not against flesh and blood, but against principalities, against powers [ἔξουσία], against the rulers of the darkness of this world, against spiritual wickedness in high places.”

Colossians 1:13 The choices of darkness. [Adversarial jurisdiction 4] “Who hath delivered us from the power [ἔξουσία] of darkness, and hath translated us into the Kingdom of his dear Son:”

Colossians 1:16 All rights are endowed by God but that includes our right to give others power over us. [Right 10] “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers [ἔξουσία]: all things were created by him, and for him:”

Colossians 2:10 [Jesus 42] “And ye are complete in him, which is the head of all principality and power [ἔξουσία]:”

Colossians 2:15-14 tells us of the “Blotting out the handwriting of ordinances that was against us, which was contrary to us...” This was done when Christ sealed in His blood the Rome proclamation nailed to the cross that He was the rightful king. [Jesus 43] “And having spoiled principalities and powers [ἔξουσία], he made a shew of them openly, triumphing over them in it.”

2 Thessalonians 3:9 [Jesus 44] “Not because we have not power [ἔξουσία], but to make ourselves an ensample unto you to follow us.”

Titus 3:1 From our study of Titus there is little reason to believe the text is talking about any thing other than our original endowed right to choose. [Right 11] “Put them in mind to be subject to principalities and powers [ἔξουσία], to obey magistrates, to be ready to every good work,”

Hebrews 13:10 Christians did not eat or take benefits from the civil altars of Herod or Rome but neither did those people have a right to take from their free sacrifices. [Right 12] “We have an altar, whereof they have no right [ἔξουσία] to eat which serve the tabernacle.”

1 Peter 3:22 God’s government. [Jesus 45] “Who is gone into heaven, and is on the right hand of God; angels and authorities [ἔξουσία] and powers being made subject unto him.”

Jude 1:25 God’s government. [Jesus 46] “To the only wise God our Saviour, be glory and majesty, dominion and power [ἔξουσία], both now and ever. Amen.”

Revelation 2:26 God’s government. [Jesus 47] “And he that overcometh, and keepeth my works unto the end, to him will I give power [ἔξουσία] over the nations:”

Revelation 6:8 Temporary power. [Revelation 1] “And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with

him. And power [ἔξουσία] was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.”

Revelation 9:3 Temporary power. [Revelation 2] “And there came out of the smoke locusts upon the earth: and unto them was given power [ἔξουσία], as the scorpions of the earth have power [ἔξουσία].”

Revelation 9:10 Temporary power. [Revelation 3] “And they had tails like unto scorpions, and there were stings in their tails: and their power [ἔξουσία] was to hurt men five months.”

Revelation 9:19 Temporary power. [Revelation 4] “For their power [ἔξουσία] is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.”

Revelation 11:6 Temporary power. [Revelation 5] “These have power [ἔξουσία] to shut heaven, that it rain not in the days of their prophecy: and have power [ἔξουσία] over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.”

Revelation 12:10 God’s government. [Jesus 48] “And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power [ἔξουσία] of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.”

Revelation 13:2 Temporary power. [Revelation 6] “And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority [ἔξουσία].”

Revelation 13:4 Temporary power. [Revelation 7] “And they worshipped the dragon which gave power [ἔξουσία] unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?”

Revelation 13:5 Temporary power. [Revelation 8] “And there was given unto him a mouth speaking great things and blasphemies; and power [ἔξουσία] was given unto him to continue forty and two months.”

Revelation 13:7 Temporary power. [Revelation 9] “And it was given unto him to make war with the saints, and to overcome them: and power [ἔξουσία] was given him over all kindreds, and tongues, and nations.”

Revelation 13:12 Temporary power. [Revelation 10] “And he exerciseth all the power [ἔξουσία] of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.”

Revelation 14:18 Temporary power. [Revelation 11] “And another angel came out from the altar, which had power [ἔξουσία] over fire; and cried with a loud

cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.”

Revelation 16:9 Temporary power. [Revelation 12] “And men were scorched with great heat, and blasphemed the name of God, which hath power [ἔξουσία] over these plagues: and they repented not to give him glory.”

Revelation 17:12 Temporary power. [Revelation 13] “And the ten horns which thou sawest are ten kings, which have received no Kingdom as yet; but receive power [ἔξουσία] as kings one hour with the beast.”

Revelation 17:13 Temporary power. [Revelation 14] “These have one mind, and shall give their power and strength [ἐξουσία] unto the beast.”

Revelation 18:1 God’s government. [Jesus 49] “And after these things I saw another angel come down from heaven, having great power [ἔξουσία]; and the earth was lightened with his glory.”

Revelation 20:6 God’s government. [Jesus 50] “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power [ἔξουσία], but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

Revelation 22:14 God’s government and the right to the tree of life. [Jesus 51] “Blessed are they that do his commandments, that they may have right [ἔξουσία] to the tree of life, and may enter in through the gates into the city.”

[Jesus 51] [Revelation 14] [Right 12] [Adversarial jus. 4] [Conflicting jus 11]

Appendix 2. Diakonos

Matthew 20:26 But it shall not be so among you: but whosoever will be great among you, let him be your minister [diakonos];⁴⁴⁷

Matthew 22:13 Then said the king to the servants [diakonos], Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

Matthew 23:11 But he that is greatest among you shall be your servant [diakonos].

Mark 9:35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant [diakonos] of

447 1249 διακονος diakonos from an obsolete diako (to run on errands, cf 1377); n m/f [minister 20, servant 8, deacon 3; 31] 1) one who executes the commands of another, esp. of a master, a servant, attendant, minister 1a) the servant of a king 1b) a deacon, one who, by virtue of the office assigned to him by the church, cares for the poor and has charge of and distributes the money collected for their use 1c) a waiter, one who serves food and drink

all.

Mark 10:43 But so shall it not be among you: but whosoever will be great among you, shall be your minister [diakonos]:

John 2:5 His mother saith unto the servants [diakonos], Whatsoever he saith unto you, do it.

John 2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants [diakonos] which drew the water knew;) the governor of the feast called the bridegroom,

John 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant [diakonos] be: if any man serve me, him will my Father honour.

Romans 13:4 For he is the minister [diakonos] of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister [diakonos] of God, a revenger to execute wrath upon him that doeth evil.

Romans 15:8 Now I say that Jesus Christ was a minister [diakonos] of the circumcision for the truth of God, to confirm the promises made unto the fathers:

Romans 16:1 I commend unto you Phebe our sister, which is a servant [diakonos] of the church which is at Cenchrea:

Romans 16:27 To God only wise, be glory through Jesus Christ for ever. Amen. <<Written to the Romans from Corinthus, and sent by Phebe servant [diakonos] of the church at Cenchrea.>>

1 Corinthians 3:5 Who then is Paul, and who is Apollos, but ministers [diakonos] by whom ye believed, even as the Lord gave to every man?

2 Corinthians 3:6 Who also hath made us able ministers [diakonos] of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

2 Corinthians 6:4 But in all things approving ourselves as the ministers [diakonos] of God, in much patience, in afflictions, in necessities, in distresses,

2 Corinthians 11:15 Therefore it is no great thing if his ministers [diakonos] also be transformed as the ministers [diakonos] of righteousness; whose end shall be according to their works.

2 Corinthians 11:23 Are they ministers [diakonos] of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

Galatians 2:17 But if, while we seek to be justified by Christ, we ourselves also

are found sinners, is therefore Christ the minister [diakonos] of sin? God forbid.

Ephesians 3:7 Whereof I was made a minister [diakonos], according to the gift of the grace of God given unto me by the effectual working of his power.

Ephesians 6:21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister [diakonos] in the Lord, shall make known to you all things:

Philippians 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons [diakonos]:

Colossians 1:7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister [diakonos] of Christ;

Colossians 1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister [diakonos];

Colossians 1:25 Whereof I am made a minister [diakonos], according to the dispensation of God which is given to me for you, to fulfil the word of God;

Colossians 4:7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister [diakonos] and fellowservant in the Lord:

1 Thessalonians 3:2 And sent Timotheus, our brother, and minister [diakonos] of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

1 Timothy 3:8 Likewise must the deacons [diakonos] be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

1 Timothy 3:12 Let the deacons [diakonos] be the husbands of one wife, ruling their children and their own houses well.

1 Timothy 4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister [diakonos] of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

Appendix 3. Leitourgos

Romans 13:6 For for this cause pay ye tribute also: for they are God's ministers [leitourgos], attending continually upon this very thing.

Romans 15:16 That I should be the minister [leitourgos] of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Philippians 2:25 Yet I supposed it necessary to send to you Epaphroditus, my

brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered [leitourgos] to my wants.

Hebrews 1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers [leitourgos] a flame of fire.

Hebrews 8:2 A minister [leitourgos] of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Acts 13:2 As they ministered [leitourgeo]⁴⁴⁸ to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Romans 15:27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister [leitourgeo] unto them in carnal things.

Hebrews 10:11 And every priest standeth daily ministering [leitourgeo] and offering oftentimes the same sacrifices, which can never take away sins:

Appendix 4. Huperetes

Matthew 5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer [huperetes],⁴⁴⁹ and thou be cast into prison.

Matthew 26:58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants [huperetes], to see the end.

448 3008 λειτουργεω leitourgeo from 3011; v AV-minister 3; 3 1) to serve the state at one's own cost 1a) to assume an office which must be administered at one's own expense 1b) to discharge a public office at one's own cost 1c) to render public service to the state 2) to do a service, perform a work 2a) of priests and Levites who were busied with the sacred rites in the tabernacle or the temple 2b) of Christians serving Christ, whether by prayer, or by instructing others concerning the way of salvation, or in some other way 2c) of those who aid others with their resources, and relieve their poverty

449 5257 υπερετης huperetes \@hoop-ay-ret'-ace\@ from 5259 and a derivative of eresso (to row); n m AV-officer 11, minister 5, servant 4; 20 1) servant 1a) an underrower, subordinate rower 1b) any one who serves with hands: a servant 1b1) in the NT of the officers and attendants of magistrates as-of the officer who executes penalties 1b2) of the attendants of a king, servants, retinue, thesoldiers of a king, of the attendant of a synagogue 1b3) of any one ministering or rendering service 1c) any one who aids another in any work 1c1) an assistant 1c2) of the preacher of the gospel For Synonyms see entry 5834 & 5928

Mark 14:54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants [huperetes], and warmed himself at the fire.

Mark 14:65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants [huperetes] did strike him with the palms of their hands.

Luke 1:2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers [huperetes] of the word;

Luke 4:20 And he closed the book, and he gave it again to the minister [huperetes], and sat down. And the eyes of all them that were in the synagogue were fastened on him.

John 7:32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers [huperetes] to take him.

John 7:45 Then came the officers [huperetes] to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

John 7:46 The officers [huperetes] answered, Never man spake like this man.

John 18:3 Judas then, having received a band of men and officers [huperetes] from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

John 18:12 Then the band and the captain and officers [huperetes] of the Jews took Jesus, and bound him,

John 18:18 And the servants and officers [huperetes] stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

John 18:22 And when he had thus spoken, one of the officers [huperetes] which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

John 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants [huperetes] fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

John 19:6 When the chief priests therefore and officers [huperetes] saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

Acts 5:22 But when the officers [huperetes] came, and found them not in the prison, they returned, and told,

Acts 5:26 Then went the captain with the officers [huperetes], and brought them without violence: for they feared the people, lest they should have been

stoned.

Acts 13:5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister [huperetes].

Acts 26:16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister [huperetes] and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

1 Corinthians 4:1 Let a man so account of us, as of the ministers [huperetes] of Christ, and stewards of the mysteries of God.

* Quoted definitions of Greek and Hebrew are from the Online Bible Concordance, Winterbourne, Ontario.

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About the Author



Brother Gregory was born in America in 1948. His father was a practicing attorney, and his mother the daughter of Norwegian immigrants.

During the 60's he attended seminary where he studied Latin, Greek, and theology. In the course of his studies he began to understand the forgotten truth of the *Gospel of the Kingdom of God at hand*.

That quest for truth has given him an iconoclastic perception of law, history,

language, and our modern opinion of ancient prophets. In tearing down the altars of fallacies and falsehoods of a fatuous faith, the fullness of the Gospels of the Kingdom is uncovered in an examination of rituals, rites, and religions.

Gregory is the author of several books, dozens of pamphlets, audio and video recordings. He has appeared on radio and television preaching the gospel of the Kingdom of God at hand, and the perfect law of liberty within our reach. His controversial books include *The Covenants of the gods*, *Thy Kingdom Comes*, *The Free Church Report*, and *The Higher Liberty* which gives a new perspective on the gods many of the "world".

Married in 1973, he is the Father of six children with a growing number of grandchildren. He can be contacted through His Church at Summer Lake, Oregon, where he continues to care for his family, overseeing the formation and edification of The Living Network of the Church established by Christ in the hearts and minds of those who will preach that the Kingdom of God and His righteousness is at hand for those who will seek it.

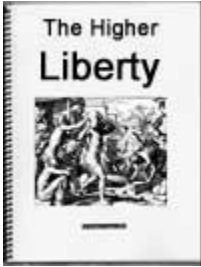
About the Cover

The sketch of Bitter Labor is by German painter Julius Schnorr von Carolsfeld (1794 -1872). We see pyramids in the background which tells us this must be the bondage of Egypt where men had to give one-fifth of their labor to the government each year. They had gone into bondage because they had cast their own brother into bondage and were unable to survive without contracting to the Pharaoh during hard times.

We also see someone casting a child off a tower while men toil oblivious to the tragedy. Men stoop to make the bricks of the city, laboring for task masters who show little mercy or care for their human condition.

About this Book

The Higher Liberty



In Cain's City State, Nimrod's Babylon, Pharaoh's Egypt and Caesar's Rome men centralized the power of government in exchange for social security. They were eventually oppressed with heavy burdens. They were forced to labor for civil masters until their families suffered with people "casting out" their children under the economic strain of the totalitarian state.

Abraham, Moses, and Jesus Christ came to set men at liberty in Spirit and in Truth so that they might live as free souls under God. This was called redemption and salvation for this world and the next.

The adversary of God has seduced mankind throughout the ages to turn their back on God and follow those who by nature are no gods. He has drawn man to depart from the way of faith, hope, and charity which is the perfect law of liberty and become entangled in the bondage of the "world".

He is able to do this through the sophistry of words. He does not have to change the text of the scriptures but merely what we think the words mean. He must also appeal to our selfish and sinful natures, convincing us that we may decide good and evil, covet our neighbor's goods, and appeal to men who call themselves benefactors but exercise authority over our neighbor's right to choose in order to provide an illusion of benefit for us.

It is a strong delusion, tempered in self indulgence, sealed in pride, to be able to keep whole nations in bondage while calling it freedom. Only the humility and love of men and women willing to tend to the weightier matters of law, justice, mercy, and faith in courage and repentance can remove the scales of our eyes and the hardness of our hearts so that we may seek the Kingdom of God and His righteousness.

Other Publications Available:

The Covenant of the gods is a blend of Law, scripture, and History offering insight into the contractual nature of governments. An iconoclastic explication of man's past and present entanglements with the world by consent, through application and assent producing a rise in despotism and the decline of liberty.

Thy Kingdom Comes is a history of the Kingdom of God, from Abraham to the first millennium. What did it look like, how did it work from generation to generation? A revealing look at the sophistry and deception of one form of government hated by God and the other instituted by the prophets of God which changed lives, freed nation, brought tyrants down. The Kingdom of God is at hand.

The Free Church Report is a controversial examination of the early Church, what it can do and has failed to do. A compendium of the nature, structure and methods of the Church established by Christ in modern terms; how it worked and can work today. A documented look at forming a free Church.

Contract, Covenants, and Constitutions, reveals the contrasting nature of a free government and those established by our own hands through contract, the prohibition of the Bible concerning government by contract; and the debt bondage that always results.

Other audios and DVDs are available at:

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