

# The Free Church



## Report



*Dedicated in memory of  
the sweat, blood, and tears of the faithful  
shed in the enduring search  
for the Kingdom of God  
and His Righteousness.*

*Brother Gregory*

Published By His Holy Church 2006 ©

reedited 2008 ©

reedited 2010 ©

Printed on the Ides of January, in the year of our LORD 2010

In cooperation with:

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# A Free Church and Free Congregation Report.

This report is designed to deal with the edification, assistance, and maintenance of a free Church and congregation within the righteous activities of the Kingdom of God as seen in the first century Church.

His Holy Church offers a three step plan for the formation of a free Church. Other additional procedures, processes and practices are available to churches that find a need to transfer, hold, or convert property for church purposes, or to interact with or access service of the institutions in the world from a separate standing unique to the Church established by Christ, in the world, but not of it.

Some explanation may be required along with a specific look at the definitions of certain terms as they are exclusively used within this documentation. Further information of a more detailed nature is available in other publications, documents or from ministers of the Church.

## *Elements of support and succor for a His Church Ministry*

The Church is not what we say it is, but what the authority that established the Church says it is. The Church was established almost 2000 years ago by the man called Yeshua or Yahushua.<sup>1</sup> He is known today by many names and titles, Jesus, the Christ, the Messiah, the Saviour, etc.. He called specific men out and taught those men the mysteries or secrets of the kingdom.<sup>2</sup> He appointed them<sup>3</sup> and they appointed other men, who were elected by the people to serve the needs of a righteous society.<sup>4</sup> Their tasks were many, their mission broad, but always they came to preach the kingdom of Heaven at hand and the perfect law of liberty based upon faith, hope, and charity.

There are elements of the world and elements of the Church that are quite distinct, and some that are similar. The present state of the Church is the result of a lack of knowledge or understanding of these differences. In order to establish a free church, there are a few basic Biblical prerequisites required to be in conformity with Christ for the protection of the church from worldly intrusion.

The early Church called itself the Way. The word ‘*ekklesia*’, translated Church, is one of a dozen Greek words that meant in part an *assembly*. *Ekklesia* means an assembly “called out”. All mankind is called out of sin which brings death to the body and the soul. Jesus called His disciples out of the “world” to teach them how to minister and serve the congregations of the people seeking His righteousness.

In order to function efficiently in the *world*, but not of the *world*, there are many activities that may or may not be suitable for individual Churches and/or their auxiliaries. These elements have been taken into consideration in putting together a simple procedure to establish a free congregation and Church, but it will be the daily application of the precepts of Christ that will be the salvation of the free Church.

The Church established by Christ and the Church in the wilderness were never to stand between God and the people. They were to assist and serve the people in their striving desire for a relationship with God in spirit and in truth. They were to help the people to remain free souls under God. The people must become like the first century Church in order to feed His sheep, and to maintain an entrance to the everlasting Kingdom at hand,<sup>5</sup> doing the will of Father, praying to Him, and fulfilling the commands of Christ, to love Father and our neighbor as ourselves with our whole heart, mind, and soul.

We encourage all to read and study this material with an open mind. Seek to understand the precept upon precept of God’s kingdom and Church to see the Church in the context of faith, history, and law.<sup>6</sup>

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1 In Hebrew letters, יהושע; *Which as we read them are*, YudHeiVavShinVavAyin, or Yhvsva or Yahushua

2 Mt 13:11 “... Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.”  
Lk 8:10 “... it is given to know the mysteries of the Kingdom of God: but to others in parables; ...”

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

4 Acts 6:3 “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.”

5 “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom...” 2 Pe. 1:11

6 Other books that compliment this report are, *The Covenants of the gods* and *Thy Kingdom Comes*.

## Studying this Material

The Free Church Report is supported by other materials published by the Church. Throughout *The Free Church Report* we will be repeating much of the same information and precepts. There are several reasons for this. One reason is because misconceptions, distortions, and even lies about the Gospel of the Kingdom - and what the Church should be - have been repeated for so many centuries. Therefore the repetition of the truth is called for, if not demanded.

There has been an effort by some over the centuries to hide the truth found in the precept upon precept of God's way. People have been deceived, distracted from, and lost sight of far too many of these truths that should be written on their hearts and minds. The writing of the truth in the soul of each man and woman can only be done by the hand of God. The words of this book are meant only to bear witness to those truths.

Repetition also aids in the learning process, and to teach is a mission of the Church. We also desire to write each section of the book so that it may stand alone in its presentation to you and the world. Each section may reference additional information to expand our understanding and grasp of the precepts of God in every aspect of our life.

Finally, the sections of this book are covering these subjects of the Church and the Kingdom from numerous points of view. There are spiritual, moral, historical, practical, and legal aspects to consider in the formation of the free Church. All must be in conformity to Christ for the Church to put on the full armor of God.

The different perspectives and conclusions of this book will seem to shock some at the beginning. Others will not understand or reject the material simply because it does not agree with what they choose to believe. The material in this book should be read as a little child who is eager to examine new ideas and teachings. It is the Father we wish to understand and follow, and this material is only written to share the spirit of that Father in heaven who is the Creator of all.

There is a great deal more information in the books *The Covenants of the gods*, *Thy Kingdom Comes* and *The Ministers Manual*, along with dozens of Church documents and procedures for record authentication.

## The Church

He came preaching "the Kingdom of God is at hand." It was His gospel, the good news of His government. How does the Kingdom of God differ from other governments? What was this thing called the Church? How does the Church relate to this thing called the Kingdom of God? And why was it persecuted? What was the role or purpose of the Church and how does it relate to the people who are seeking the Kingdom? What should it look like, and what should it be doing to fulfill its mission?

There are thousands of opinions as to what the Church is and what it should be doing, but there is only one opinion that matters, that of the Man who appointed it. The Church was established by a man called Yahushua the Messiah, a.k.a. Jesus the Christ. Only He can define the purpose and nature of this thing called the Church. It is His creation, His appointed institution. It is His Holy Church.

It is up to each of us to strive and seek to find out what the Church is or is not. In this book we talk about the Free Church, in contradistinction to what is often *appearing* to be a church established by Christ. In fact, many churches have been established by other authorities that have developed an exercising authority by application to, and participation in, the governments of the world, and a failure to follow the directions of Christ. The Church may only be bound under that original appointment of Christ, under the perfect law of liberty. If a Church is bound under any other authority, it ceases being the Church established by Jesus Christ, His Church.

### *Simple and Complex*

The message of the Gospel of the kingdom is as simple as love, but the relationships that it creates are

as complex as life itself. The same is true in the formation and maintenance of the free Church. The simple and legal procedures have lawful ramifications that cover very complex relationships of individuals common among governing bodies. There are supporting publications, documents, letters, certifications, and continued ministerial assistance available that may clarify this unique status of the Church.

The Church is recognized among governments not because of its name or designation as a church, but because of the free and voluntary nature of these relationships based on faith, hope, and charity, and because of the unique separate status of the ordained ministers. These temporal relationships are not without a spiritual counterpart and effect. The virtue required to maintain the unique status of the Church should never be overlooked. Other systems may cause the *word of God to have none effect*.

The information contained in this material may often differ from what people might commonly have heard concerning the nature of the Church and the Gospel of Christ as it relates to the legal systems of the world. Very little is offered without extensive research and verification by scripture, the laws of the land, and other historical or academic resources. The limitation of space, as well as the comprehensive and controversial nature of the subject, requires that we leave some questions only partially answered in this book. The search for truth is a journey that includes pain and joy, patience and humility, prayer and fulfillment.

There is no intent to undermine the individual faith of any soul by disparaging or attacking any particular denomination or religious faith. The fundamental principles presented throughout this book are offered with the hope of drawing the people closer to Christ, stirring their hearts and minds to the alternative that the Church should offer to people for the living of their lives as free souls under the dominion of God.

The kingdom of God is founded in the hearts of the free Congregation of the people who come together in fellowship and love seeking to know and do the will of the Father. Their minister is chosen and entrusted with an offering by the people through an election in consensus by the elders of each family unit.

The ordained minister of God, who has separated himself out of the world by dedicating himself to the mission and service of Jesus the Christ, mutually recognizes and accepts the truth and choice of submission to His Service, by and for the people. The precept of loving one another as Christ loved you is not limited within the congregation of the local Church. To share in the whole body of the Church it is essential that each congregation and Church care about other churches as much as they care about themselves.

Isaiah 28:10 “For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:”

## **The Precepts of the Christ define the Church**

God sees the heart and mind of mankind, but the world often requires something more tangible as a evidence in witness. His Holy Church offers a system for the edification and protection of the free Church and congregation which may assist in the maintenance and nurturing of a free people under God.

The Church is not a building.<sup>7</sup> It is an institution of Christ composed of living souls who seek to do the will of Christ and the Father. Its mission is imposed by Christ upon our hearts and minds.

Documenting the formation of the Church is no different than marking the boundary corners of property, or the borders of a dominion. That record also helps to identify and protect the church in the performance of its duty to God the Father by establishing the intent, obligations, rights, and responsibilities of all those who comprise the Church, as well as the authority by which the church does act. That record is to be a true and accurate preaching or publishing<sup>8</sup> of the Kingdom of God.

The world gives us a consistent definition of a Church in Black’s Law Dictionary:

“In its most general sense, the religious society founded and established by Jesus Christ, to receive, preserve,

7 1 Corinthians 3:9 “For we are labourers together with God: ye are God’s husbandry, [ye are] God’s building.”

8 Kerusso is the Greek word for preach. Also translated publish 1) to be a herald, to officiate as a herald 2) to publish...

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.”<sup>9</sup>

First, the Church is seen as *founded and established* by the Christ. Our prayer is to conform to Christ, meeting His requirements, maintaining and edifying His Church in righteousness and truth, avoiding those stumbling blocks, the *deceitful meat*, snares, and traps which are a recompense to us and the Church.<sup>10</sup>

The Church is a *body* and *community* and it is also *under one form of government*, separate and different from other governments, so that it may remain His Holy Assembly. The ordinances and doctrines of the Church are dictated by God. It is barred from *exercising authority* one over the other, but yet it is to be the benefactor of the people. In observance of His commandments, by the ritual of His ways, the ceremonies of His deeds, in service to His people and the world we profess our faith as the body of Christ by love.

All the documents offered contribute to *prima facia* evidence of a separation from the ways of the world and our faith or fidelity in Christ’s way. These rituals and ceremonies, rites and services, forms and protocols are for the purpose of keeping the Church free from the domination of the world while remaining in the world. Their purpose, evidenced by this documentation, is to facilitate the individual in his search for His kingdom and righteousness. The recording of these events and documents is a witness to the world in service to the people, the Church, and to Christ, and our Father in Heaven.

“Bind up the testimony, seal the law among my disciples.” Isaiah 8:16

The change that comes from being Baptized in the spirit of Christ Jesus, receiving Him as Lord of your life, is only visible to those who have eyes to see. The *world*, not seeing these things of the spirit, needs evidence that is visible to the people of the world. Each member of a congregation and minister must define their ministry according to the spirit of the Father in their heart and mind.<sup>11</sup> Each ordained minister of Christ must recognize and be recognized, accept or reject, according to his God given conscience. These provided forms and records are offered in that service so that there may be a uniform witness to the world, but it is by our love for one another and the fruits of that love that we shall be truly known.

The rock of our faith is that divine revelation by the Father upon which Christ shall build His Church.<sup>12</sup> His Holy Spirit shall build His Holy Church, in, for, and by those who have Faith in Him.

### ***The Liturgy of the Church***

Liturgy is defined as “a prescribed form or set of forms for public religious worship.”<sup>13</sup> The word ‘*liturgy*’ is from the Greek word *leitourgi* and *leitourgos*, meaning *public service* and *public servant* respectively. Liturgy meant the manner in which the Church provided its public service to the congregation.

Jude 1:4 “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”

When the people depended upon the offerings of charity of the Church rather than the compelled contributions of Egypt, Rome, Judea or Babylon, etc. they must change. They have a new master they pray to. That master operates a system based on love, not force. John the Baptist and Jesus offered a different

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

10 Romans 11:9 “And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:”

11 Philippians 2:12 “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.”

12 Matthew 16:17, 18 “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. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

13 The American Heritage ® Dictionary of the English Language, Fourth Edition

way than the world at that time.<sup>14</sup> It is a different way than the world at this time. It is the Way of Christ.

Over the ages, the actual corporeal and incorporeal service of the church to the people became little more than superstitious religious ceremonies designed to give the people a feeling of being justified in the delusion that they were worshiping God. In truth they were actually sacrificing upon the altars of the Nicolaitans.<sup>15</sup> this is the error of Balaam and the antithesis of Christ.

In the early centuries the people were dependent upon the network of the Church to sustain them in the hard times of Roman and Judaic collapse. Today, many Churches preach tithing, but send the people to benefactors who exercise authority one over the other, contrary to the precepts of Christ. His Holy Church has no authority to dictate a ‘unified liturgy’. That is to say, we cannot compel the manner of public service, like other governments do, or exercise authority over the choice and liberty of each other.

The church does have an obligation to care for the needs of the flock of Christ, the people hearing His voice and seeking the kingdom of God and His righteousness. It has a mission to serve the people so that they need not pray to the benefactors of the world. This book is about that network used by Abraham, Moses, and Jesus Christ to edify the Kingdom of God which is within our reach.

Every man and woman must strive to follow the precepts of Christ in protecting one another as God’s altars of living earth. The ministers of the Church---who set aside some of their their personal liberty to serve God by serving His people---are the living stones of His altar, performing an important function of representation. His Church must preach the kingdom of love and liberty. It is to facilitate the communion of the people in faith, hope, and charity so that they learn and live the gospel of the kingdom as free souls under God. We must all unlearn the ways and the practices of the world that are contrary to the ways of Christ and His Holy first century Church, which have crept into our thinking over the last two millennia.<sup>16</sup>

We must examine the meaning of phrases like *worship services*, *kingdom of God*, *first century Church*, *congregation of the people*, and *pure religion*. We must look at the particular directives of Christ and show true faith in the whole gospel of the Kingdom.

We are told that we should not be like the benefactors and public servants of the “world” who rule over the manner and means of the sacrifices of the people by ruling over the people and the people ruling over their neighbor, exercising authority in the provision of their own welfare. Such welfare has always been a snare and a stumbling block for the people, from David<sup>17</sup> to Paul<sup>18</sup> and even down unto this very day. Through covetousness, such systems make the people little more than human resources,<sup>19</sup> slaves to serve the will of despots and tyrants.

The leaders of the Church are the antithesis of such institutions of men which exercise authority one over the other. They show their faith in Christ by their provision of good service.<sup>20</sup> The people who seek

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14 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.”

15 Nicolaitans are the “conquered people” who have lost access to some God endowed right of choice. See Appendix 2.

16 Galatians 2:4 “And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:”

17 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.”

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

19 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”.

20 Luke 22:26-29 “But ye [shall] not [be] so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether [is] greater, he that sitteth at meat, or he that serveth? [is] not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me;”

– Luke 12:37 “Blessed [are] those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.”

the righteousness of Christ and His kingdom care for the welfare of each other through the bonds of love, in a network of charity ministered to by those living stones of God's altar of their choosing. Through a process of forgiveness and a communion of thanksgiving, the Holy Spirit shall write the liturgy of God on the minds and hearts of the whole body of Christ, providing salvation in this world and the next.

### ***The Governments of God and other gods***

God has said, "Thou shalt have no other gods before me" (Exodus 20:3). The words "gods" and "God" are translated from the single word 'elohiyim'<sup>21</sup> in the plural. The word 'elohiyim is defined "rulers, judges"<sup>22</sup> and "occasionally applied as deference to magistrates"<sup>23</sup>, while in the New Testament, the word "God" is translated from the Greek word *theos*, which figuratively means "a magistrate."<sup>24</sup>

God goes on to expound upon this command that, "Thou shalt not bow down thyself to them, nor serve them."<sup>25</sup> The emperors of Rome were often referred to as "gods" using the words *Apo Theos*. This was not because any one believed that they created heaven and earth, but because they were the chief magistracy and ruler of the people, appointing judges throughout the empire.<sup>26</sup> Emperor<sup>27</sup> and Principas Civitas<sup>28</sup> were offices to which Augustus Caesar was elected. The third office he requested was the "Apo Theos" of the Empire. The words translate, "the originator of gods" which meant he appointed the imperial magistrates throughout the empire.

The power of Rome was originally from the people up. It was a free society with an all volunteer unpaid army. Things had changed with affluence and apathy, avarice and acedia. The world had turned upside down by vesting the rights of the people in offices of the state. The desire to receive the gifts, gratuities, and benefits of these rising benefactors who exercised authority had subjected the people under new gods.

"Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation." Judges 10:14 "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Ga 5:1)

The word "Patronus" in the Latin was a modification of the Latin word Pater, father. In Roman Law, Caesar's rights to authority or dominion over a subject citizenry as emperor stemmed from his position as the "vicarious pater" or *substitute father*. God granted rights to men and men grant rights to governments they create. God instituted marriage between a man and a woman and all the rights of government come from that union, whether relinquished, invested, or abandoned.

"Excise (tribute), in its origin, is the patrimonial right of emperors and kings." <sup>29</sup> 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." <sup>30</sup> "The hand of the diligent shall bear rule: but the slothful shall be under tribute."<sup>31</sup>

The word "tribute" in Proverbs is from the Hebrew word *mac*<sup>32</sup> meaning a "body of forced laborers,"

21 Strong's No. 0430 'elohiyim {el-o-heem'} plural of 433

22 Online Bible and Concordance. Woodside Bible Fellowship.

23 Strong's Hebrew and Chaldee Dictionary.

24 Strong's Greek Dictionary of the New Testament.

25 Exodus 20:5

26 "The last act was the formal decree of the senate by which Augustus, like his father Julius before him, was added to the number of the gods recognized by the Roman state." Encyclopedia Britannica 1953, Vol II, pp. 689b

27 An "Emperor" meant the "Commander-in-chief" of the millitary. Collin's Latin Dictionary

28 Principas Civitas was the "first citizen" of Rome, the chief executive officer of Rome, a municipality.

29 Vectigal, origina ipsa, jus Cæsarum et regum patrimoniale est.

30 Brande. Black's 3rd Ed. p. 1757.

31 Proverbs 12:24

32 04522 מַכַּח mac from מַכַּח macac meaning to waste away; n is a noun translated -tribute 12 times, tributary 5, levy 4, discomfited, and taskmasters. 1) gang or body of forced laborers, task-workers, labor band or gang, forced service, task-work, serfdom, tributary, tribute, levy, taskmasters, discomfited 1a) labor-band, labor-gang, slave gang 1b) gang-

“forced service”, “enforced payment.” The first times we see the word used in the Bible is Genesis<sup>33</sup> and Exodus,<sup>34</sup> when the Israelites went under the bondage of taskmasters in Egypt for the Pharaoh. They had to give 20 percent of their income to the government of Egypt each year. They only had a legal title to their lands and property, which did not include a beneficial interest.<sup>35</sup>

This bondage came upon Israel because they did not love their brother as themselves, but instead they sold him into slavery. Their own sin and selfishness eventually brought them into bondage. Had they not betrayed their brother he would have warned them of the coming famine. They had not their own provisions, they needed to apply for the benefits of the Pharaoh. What should have been for their welfare became a snare. As always, such powers in the hands of governments led to abuse and oppression. After God sent Moses to free the people from that bondage, they were told to *never* return to the ways of Egypt.<sup>36</sup> Moses set up a different type of government that depended upon living altars of stone.<sup>37</sup>

The “altars of earth” were actually men in free congregation. The altars of stone were composed of the Levites. The translations of the early text by the Pharisees, who promoted animal sacrifice, were known to be false at the time of Christ by large groups of the Jews who would not practice those bloody rituals. Instead they saw this as a metaphor for a system of charity and free will offering that sustained society in hard times. It was a system that promoted brotherly love in faith, hope, and charity.

Without such a system of *pure religion*<sup>38</sup> faithfully practiced by, for, and of the people by freewill choice, a welfare system of authoritarian benefactors will arise during times of need and depression. Those systems of men will bind the people under a new rule that is not of God, but of men. As the people vest (or neglect altogether) more and more of their God given responsibilities into the power of institutions they make for themselves, they will diminish access to those rights. The people soon find themselves victims of their own rejection<sup>39</sup> of God, and subject to tyrants.

All authority enjoyed by governments is nothing more than granted privileges which originate with the rights of the people individually given to them by God through the generations of families. When the people were manumitted<sup>40</sup> from their natural families through a threefold process of abdication in Roman law, Novation<sup>41</sup>, Tutor,<sup>42</sup> and Korban,<sup>43</sup> they often go under the power of new, less-than-natural Fathers in the form of governments. God instituted the family. Men instituted governments.

In Roman law, “*patria potestas*”<sup>44</sup> must be viewed as an imperium,<sup>45</sup> and not as a right of property like

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overseers 1c) forced service, serfdom, tribute, enforced payment

33 Genesis 49:15 “And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute <04522>.”

34 Exodus 1:11 “Therefore they did set over them taskmasters <04522> to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.”

35 See *The Covenants of the gods*, Legal vs. Lawful

36 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.”

37 See “Thy Kingdom Comes,” or “Artifice in Language Land.”

38 Pure Religion vs. Impure Religion, The Free Church Report

39 1 Samuel 8:1...20 “...And the LORD said unto Samuel, Harken 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....”

40 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.” Unterholzner, *Zeitschrift*, vol. ii p. 139; *Von den formen der Manumissio per Vindictam und der Emancipatio*.

41 “the remodeling of an old obligation.” Webster’s Dictionary. Eventually included forced birth registration in 168 AD under Marcus Aurelius.

42 “tutor -ari, dep.: also tuto -are: to protect, watch, keep. guard against.” This included benefits including education.

43 Bringing closer to the originator or father or “substitute father” and consisted of a contribution given as an adult.

44 Patria Potestas signifies the authority which a father had over of his children, grandchildren, and other descendants.

45 The imperium was originally the power of each man to protect himself and his neighbor which was eventually vested in

the power of a master over his slave.<sup>46</sup> The office of *imperium* was vested by the people in the Emperor and was called *Patronus* (our Father); Senators were called *Patres* (father) or *Conscripti Patres, the Conscripted Fathers*.

These systems of centralized power of men over men have been around since the days of Cain and Lemech, Nimrod and Pharaoh, and of course Caesar and Herod. John the Baptist had another idea<sup>47</sup> of bringing the people together under the perfect law of liberty by faith, hope, and charity.<sup>48</sup> Jesus told us to pray to our Father in heaven for any benefits required and not to the substitute fathers of the nations who are benefactors who exercise authority one over the other. In Matthew 23:9 He went so far as to say, “*And call no [man] your father upon the earth: for one is your Father, which is in heaven.*” (Mt. 23:9)

If society, through consent or application, creates offices of power, then men who seek power will seek office. If you create offices of service then men who seek service will seek office.

To seek the kingdom and His righteousness the faithful are required by Christ to strive for justice and mercy for all, without coveting their neighbor’s goods through the agency of these benefactors who force the contributions of the people. They must learn to care about their neighbor’s rights and needs as much as they care about their own.

This essential practice of pure religion requires the virtue of God to be written in the hearts and minds of the people, which is the beginning of the Kingdom of God. Abraham and Moses, John and Jesus taught the people how this Kingdom worked. The knowledge of the truth of the gospel of the Kingdom will set the people free, if they will repent and return to the virtue of Christ.

“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; when it dies there, no Constitution, no law, no court can save it.”<sup>49</sup>

The decline of almost all forms of government is because virtue fails in the people. Despotism is a system of an evil and complacent society, not the cause of it. Only a people of true faith and love, service and sacrifice can make a truly free society work. Only selfish and greedy hearts and minds are capable of nurturing destruction. Through sloth and covetousness, men have delivered themselves into states of bondage where they become little more than human resources throughout history.

God made man free and gave him the right of choice, because the exercise of choice and the consequences of choice nurtures and prepares the soul of man to receive the mind of Christ.

“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.”<sup>50</sup>

If we are to be free we must set all men free from our own willful control of their life and toil. No single tyrant can rule a nation without a nation of tyrants to do his bidding.

Alexander Tyler once wrote, “A democracy will continue to exist up until the time that voters discover that they can vote themselves generous gifts from the public treasury. From that moment on, the majority always votes for the candidates who promise the most benefits from the public treasury, with the result that every democracy will finally collapse over loose fiscal policy, (which is) always followed by a dictatorship.”

He went on to say that during the average age of most great civilizations they will under go the following sequence:

“From bondage to spiritual faith; From spiritual faith to great courage; From courage to liberty; From

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a king or president as a military *merum* or within the community as the *mixtum*. Both were merged at that point incident to the *jurisdictio* established by application, contract, or some nexus and or acquiescence.

46 Unterholzner, *Zeitschrift*, vol. ii p. 139; *Von den formen der Manumissio per Vindictam und der Emancipatio*.

47 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.”

48 Luke 3:11 “He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.”

49 Judge Learned Hand, *Spirit of Liberty*, p189.

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



liberty to abundance; From abundance to complacency; From complacency to apathy; From apathy to dependence; From dependence back into bondage.”<sup>51</sup>

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51 Alexander Tyler, professor of history at Edinburgh Scotland, writing about “The Fall of the Athenian Republic.”

## *Church, Chapel, and Congregations*

Man has gathered together in many ways, and for many purposes, since people first began to populate the planet. The Bible clearly examines the relationship of man as free souls under God, and man as a subject in bondage to one form of man made government (or institutions created by the hands of men) or another. Christ tells us to seek the kingdom of God and His righteousness. He also commands His Church to preach the gospel of the kingdom, preaching the way of that kingdom to all institutions of the world.<sup>52</sup>

The Church is not necessarily either a place or group gathered in a particular place or location. The church in general, including all the Church and congregations, and the Church specific, meaning the ordained ministers of the Church, is a gathering of people. The bonds that bring those people together are a distinguishing characteristic of the Church and define in whose name the Church is established. Dividing the whole body of the “kingdom of God” or the Church into congregations and ministers may be important in order to understand this Way of Christ, His government and the perfect law of liberty.

“A church or religious society may exist for all the purposes for which it was organized independently of any incorporation of the body . . . and, it is a matter of common knowledge that many do exist and are never incorporated.”<sup>53</sup>

There is a divergence from general societies of the world and the one that arises from the body of communicants or a group gathered in a membership for common charitable support and edification in duty, homage, and religious exercises of liberty under God. In such freewill congregations a society of autonomous Families may appear to exist as an unincorporated association.

Unincorporated associations may be defined as “Two or more persons bound together for one or more common purposes, not being business purposes, by mutual undertakings, each having mutual duties and obligations, in an organization which has rules which identify in whom control of it and its funds rests and on what terms and which can be joined or left at will.”<sup>54</sup> While a corporation is “An Artificial person or legal entity created by or under the authority of the laws of a state. An association of persons created by statute as a legal entity.”<sup>55</sup> It is “...composed of individuals who subsist as a body politic under a special denomination.”<sup>56</sup>

Governing body politics, who exercise authority over the people right to choose, compelling their contributions, regulating their lives and liberty through authoritarian benefactors, do not develop relationships based on faith, hope, and charity. Upon entering into such corporate societies, individuals lose a portion of their liberty in a belief that they will remain free.<sup>57</sup> Benjamin Franklin warned that, “They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.”

“The hand of the diligent shall bear rule: but the slothful shall be under tribute.” Proverbs 12:24.

If we continue to examine American history, seeking examples of man’s march toward the Kingdom of God or the kingdoms of Cain, Nimrod, and Pharaoh, we may develop a greater understanding of the purpose and structure of the Church and its mission as Christ directed, and as God intended.

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52 Mark 16:15 “And he said unto them, Go ye into all the world, and preach the gospel to every creature.” The word “creature” in this text is from the Greek “ktisis” which is also translated “building” and “ordinance” and defined “the act of founding, establishing, building etc ... the sum or aggregate of things created; institution, ordinance.”

53 Murphy v. Taylor, 289 So.2d 584, 586 (Ala. 1974), quoting Hundley v. Collins, 32 So. 575 (Ala. 1901).

54 Conservative Central Office v Burrell [1982] 1 WLR 522 Lawton LJ. *Fleming v Hector* (1836) 2 M&W 172 the court emphasized the lack of a profit-making motive in an unincorporated association as compared to a partnership.

55 Black’s Law Dictionary 6th ed.

56 Bouvier’s Law Dictionary

57 “Constantly bearing in mind that in entering into society individuals must give up a share of liberty to preserve the rest...” Andrew Jackson, March 4, 1833.

## *Conversation in Heaven*

In Philippians 3:20 Paul talks about our *conversation* being in heaven. But the word “conversation” here in the Greek is “politeuma” which actually meant “the administration of civil affairs... [a] form of government and the laws by which it is administered... of citizens.”<sup>58</sup> The word is from “politeuomai” which means “to be a citizen.” Much of what was commonly considered part of the “administration of civil affairs” in Judea, Rome, and most of the governments of the world in the first millennium after Christ was handled by church and congregation rather than the benefactors of governments who exercised authority over the contributions of the people. The Christians had been cast out of the religion of the Pharisees administered through the government temples. The sacrifices, or Corban, of those temples had made the word of God to none effect through a system of compelled contributions enforced by law.

The activities of the early Church government in 150 AD are described in Justin’s First Apology:

“And 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.”

The early Church, even after the divergence of Constantine, still took care of the people through intimate congregations who came together in the *thanksgiving* or the Eucharist of Christ through faith, hope and charity, under the perfect law of liberty. They would not eat of that which was sacrificed on the altars of benefactors who exercise authority one over the other. The true Church remained a “pure religion”.

Citizenship in America was originally based on the ownership of land and the welfare of the community was provided through the hands and hearts of the people. This brought the people together so that they could stand as one body against threats and tyrants. They had developed the bonds of trust that grow in the practice of faith in virtue, as opposed to the covetous systems which make merchandise and human resources of men. The true revolution of America was a return to the ways of love and hope.

The return of the people to God-given rights was the result of their prior return to their God-given responsibilities. Like in the days of Egypt, the people exerted an extreme effort to care for one another which led not only to their freedom, but restored the virtue so necessary in society to maintain that liberty.

Because of that long struggle and mutual sacrifice in a new world and a bloody stand against unwarranted usurpation, the “People of a state [were] entitled to all rights which formerly belonged to the king by his prerogative.”<sup>59</sup> “In one sense, the term ‘sovereign’ has for its correlative ‘subject.’ In this sense, the term can receive no application; for it has no object in the [Original] Constitution of the United States. Under that Constitution there are citizens, but no subjects.”<sup>60</sup>

This early 1793 case and other American jurisprudence speaks of a free and natural non-subject citizenship, but by 1842 there was already talk of surrendering rights and becoming subject to the will of authoritarian benefactors. “For when the [so called American] revolution took place, the people of each state became themselves sovereign; and in that character hold the absolute right to all their navigable waters, and the soils under them, for their own common use, subject only to the rights since surrendered by the constitution to the general government.”<sup>61</sup>

The inalienable rights of men are still here, but access and exercise of those God-given rights may be barred by contracts, as well as by their agreements and the obligations of those agreements. This is clearly a substantiation and confirmation of the prohibition by God of making no covenants or contracts with the

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58 politeuma 1) the administration of civil affairs or of a commonwealth 2) the constitution of a commonwealth, form of government and the laws by which it is administered 3) a state, commonwealth 3a) the commonwealth of citizens.

– From politeuomai “1) to be a citizen 2) to administer civil affairs, manage the state 3) to make or create a citizen.”

59 Lansing vs Smith 21 D. 89...4 Wendell 9, 20 (1829)

60 Chishom v.Georgia, 2 Dall. (U.S.) 419,455, 1L Ed 440 (1793).

61 Martin vs Waddell, 41 US (16 Pet) 367, 410 (1842)

inhabitants where you go.

Modern citizenship “in the United States ‘is a political obligation’ depending not on ownership of land, but on the enjoyment of the protection of government; and it ‘binds the citizen to the observance of all laws’ of his sovereign.”<sup>62</sup> “A citizen of the United States is a member of the large society which we call the United States of America.”<sup>63</sup> As a member of a corporate government a citizen may incur obligations of debt as a surety. Through voluntary application and participation he may be subjecting himself and his descendants to authority that may seem foreign and even the antitheses of the ways of Christ and the kingdom that we were to preach which is at hand. They are certainly contradictions to the perfect law of liberty and faith, hope and charity. They were in Egypt where God sent Moses to lead the people out, and they were in Israel when God stated that the people’s desire for an authoritarian benefactor was a rejection of Him. It is certainly in opposition to Christ’s command to not be like the governments of the world who have benefactors which exercise authority one over the other.

### ***Unincorporated Associations***

There are decided disadvantages to being in any unincorporated association. Where citizens voluntarily apply to and make agreements with a corporate authority of (or are sanctioned by) government for the exchange of mutual benefits, a subjection results. Citizens who become subject to the administration of government by such contiguous consent empower government, and liberty declines.

There is a difference between natural and free association and an association of *persons*. Because the common law regards unincorporated associations as non-entities, but free associations of citizens whose civil rights are subject and connected to the administration of government<sup>64</sup> have certain advantages and disadvantages in regards to unincorporated association. Unincorporated societies of truly free people enable the free choice and liberty to work together without legal encumbrances, commitments, and restrictions. They do this with supporting trust relationships based on love and charity.

Unincorporated associations in law are not corporate bodies - they cannot employ staff, hold financial resources, property, gifts, devises and bequests, nor do they have the ability to contract. There is also a liability of members or even volunteer committee members for contracts and proceedings against such an association. If the partnership created by the association wishes to do any of these things, it can only do so through an accountable body. By accountable body we mean some individual, entity, or corporate body created by one authority or another to which that body is accountable. This can place members and staff of the accountable body in the position of competing loyalties and unfair liability.

There is a liability carried by all members of unincorporated associations in tort. If the members are made liable as principals their liability will extend beyond its resources and any judgment will be enforceable against the members personally. This liability coupled with an inability of members of such associations to sue the association for damages makes this functioning relationship both inadequate and unsuitable.

While there are greater liberties in such associations, there are also unfair disadvantages and disabilities. In order to return every man to his family and to his possessions,<sup>65</sup> and to allow men and women to live by the perfect law of liberty<sup>66</sup> as free souls under God, we must have a representative accountable body that is

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62 Wallace v. Harmstad, 44 Pa. 492; etc. Black’s 3rd Ed. p. 95.

63 Quincy v. Duncan. 4Har.(Del.) 383; etc. (see Black’s 3rd.)

64 “Civil rights are such as belong to every citizen of the state or country, or, in a wider sense to all its inhabitants, and are not connected with the organization or the administration of government. They include the rights of property, marriage, protection by laws, freedom of contract, trial by jury, etc.” Black’s 3rd p. 1559.

65 Leviticus 25:10 “And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. Judges 21:24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.”

66 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.”

separate, but also does not exercise authority over the people.

### ***Living Altars of Men***

Christ, Moses, and Abraham realized this necessity in any society seeking freedom under God. Abraham's and Moses' altars were metaphors for a system of charity<sup>67</sup> that cared for the needs of the people, without making them human resources---as was done in Babylon, Ur, Haran, Sodom and Gomorrah, Egypt, and any other government that followed that way of force, submission, and control, which takes away the natural liberty or right to choose granted by God to all mankind.

Moses made an altar of earth. The word for *earth* was also a metaphor for the sons of Adam.<sup>68</sup> Was the altar made of dirt or people? We are all altars of clay. The members of a family joined together in a marriage under the authority of God are one person under God.<sup>69</sup> The family is God's institution. Coming together as an autonomous family without the impairment of rights granted by God requires that people care about each other as much as they care about themselves.

The family is God's institution. It is the foundation of all society. "When the foundation fails all fails."<sup>70</sup> If the autonomy of the family is diminished all society suffers. Coming together as a group of autonomous families without impairment of rights granted by God requires that people care about each other as much as they care about themselves. It requires that we do not covet our neighbors goods nor steal them.

In order for Israel to remain free, they were required to love justice and mercy, which is the character of God, and to love their neighbor as much as themselves. In order to practice what Moses preached in God's name, the Levites were called out to serve the tents of the congregations, the families of God. The Levites were not just a tribe but a body of men who were called out to serve a nation as one people under God. Their primary national law was the Ten Commandments, their courts were the congregations of the people in groups of ten, their appeals courts were the congregations of ministers.

The people were free from authoritarian rulers in a free voluntary government designed by God. The power and authority of the state was truly in the hands of the people. Everyone belonged to their families, and their possessions belonged within the family. They came together in free association.

There were attempts to consolidate the people into one body by mocking God. They placed their wealth in a central depository designed as a golden calf which had to be defended by all. They attempted to unite under leaders like Saul, rejecting God. The only system blessed by God was one based on voluntary charity through congregations of the people and their servant ministers.

In God's government, people never give up their God given right to choose. Their leaders are titular and are chosen because of their desire and ability to serve. The people tithed to their public servants, called Levites, according to their service to the people.<sup>71</sup> This was a government that worked for the diligent who strove for justice and mercy, devoid of covetousness, virtuous and unselfish in purpose.

Everything in the old testament society was geared to keep the people free souls under God. The free will offerings, honoring of the parents so that their days would be long on the land, the feasts that brought the people together producing family alliances by marriage from many communities, the dependence on personal and community charity---all contributed to a society bound by liberty, through hope and charity.

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67 See the book *Thy Kingdom Comes* or the article *Artifice in Language Land* for a clarification on living altars.

68 [אָדָמָה] 'adamah from "adam" the red earth from which Adam all mankind is made.

69 Holy Matrimony vs. Marriage, 1<sup>st</sup> Chapter of *The Covenants of the gods*, His Church Press.

70 *Maxims of Law* from 1856 *Bouvier's Law Dictionary*

71 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."

## *Lively Stones of a Living Altar*

While every house contained its own family priest and king, the community often needed a titular minister to attend to the needs of the larger community. Every government chooses---by one method or another---ministers to tend to the business of government. Most governments have administrators and leaders who rule over the people to one degree or another by forcing their contributions and compliance to authority. Such system invariably lead to corruption, and their bonds are often broken in times of crisis.

God's system works by leaving rights and responsibilities with the people. The People do choose ministers who exercise authority over the contributions freely given by the people, but not the people themselves. Both Moses and Jesus, and apparently Abraham, required that ordained ministers have no wealth in their personal name. They owned all things in common. There are several reasons for this.

One reason is because the ordained ministers are the treasurers of the kingdom. The treasure of the kingdom is the people. Whereas most governments make people a surety or possession as subjects, the Kingdom of God sees them as free souls. A man's substance remains in his own pocket and power. What they give they give freely through an intimate network of ministers and congregation. It is the responsibility of all to see that true mercy and justice is served by our free choice in a free society of, for, and by the people under the perfect law of liberty.

It is the responsibility of the people to contribute to a good minister *according to his service*, and withhold from those ministers when there is abuse or misuse.<sup>72</sup> Any more power given to the ministers other than power over the freewill contributions once given and received will create an office of power.

Owning no property in your personal name and having all things in common within a network of autonomous orders creates several relationships that meet the requirements of the lively stones of God's altars as laid down by Christ and Moses.

First, the ordained minister belongs to the God of Heaven and to no other ruling sovereigns of the world. They are foreign to all governments of men because they are under "one form of government" with no personal estate that binds them to any other authorities.

Second, contributions laid within the care and jurisdiction of these ministers are given to God and are no longer subject to domestic overseership common to local governments. Because the Church is established by Christ, and the ministers literally belong to Christ rather than themselves, they are separate and excluded from the restrictions and requirements imposed upon internal corporations and organizations or even unincorporated associations.

These ordained ministers, like the congregations, are intimate groups---but also have the autonomy of a free family. A network of many autonomous religious orders, all under what is called a vow of poverty in modern law, with allegiance to Christ alone, may by their service and commitment maintain an entrance to the kingdom of God which is a free society living by faith, hope, and charity under the perfect law of liberty. These orders in a societal network are neither unincorporated associations nor state corporations.

Such societies depend not upon another state for their incorporation as a *body* or *autonomous corpus*; but upon an acceptance of and obedience to the appointment and direction of Christ. There is quite a difference between a "church" that enjoys the temporal power of incorporation in a State created by the People and the Church established and maintained by Christ alone.<sup>73</sup>

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72 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."

73 "Distinction may be drawn between a religious corporation, which is but an inanimate person, a legal entity possessing none other than temporal powers, and a church or body of communicants or group gathered in a common membership for mutual support and edification in piety, worship and religious observances, or a society of individuals united for religious purposes at a definite place or places. It is not necessary for the group or society to be incorporated to be entitled to the benefit of the classification of 'religious society.' There are, and always have been, many such bodies unincorporated. In many instances a society exists without a corporation as its temporal status or representative." *Mordecai Ham Evangelistic Association v. Matthews*, 300 Ky. 402, at 406; 189 S.W.2d 524, at 526, (1945).

It is the duty of each individual society within the whole society of the Church to order themselves according to the purposes and doctrines revealed to them within the policies of Christ. Such independent bodies organized by Christ's authority are not only without need to receive any further sanction from or under the statutes of a State, but by Christ's own directive it is imperative that they remain *in the world*, and not *of the world*. For the Church to incorporate under a State, apply for benefits, express allegiance or anything that might bring those members into subjection would bring the body of Christ out of one realm and into another. The Church would no longer be His Church.

Christ has ordained the Church and His incorporation of it is complete as long as His ministers are separate from the world and remain in one accord. Even an informal compromise may result, if members of the body of the Church simply apply or accept benefits of another government, whether those benefits are monetary or merely a recognition or proclamations of membership.

The term incorporation<sup>74</sup> is not usually associated with the relation of the Church to Christ. We commonly use the word "corpus" or "body" of Christ. The precepts are similar, but some terms are so commonly related to the governments *of the world* we may wish to use them only in qualified commentaries concerning the Church. The Church is a body, religious order, and society, while a congregation is merely a mutual fellowship or free association that is seeking to be under God's kingship through Christ. The members of congregations may still be members bound to a state or government, but the ministers must belong to God.<sup>75</sup>

It is clear that the state has laws manifested as constitutions and statutes, but to create such statutes the state is dependent upon preexisting recognized law. The Church remains separate and protected under the same law upon which the state's existence depends. The Church reaches back to Adam and Seth through Noah, Abraham, Moses, and Christ for its chain of authenticity and authority.

God's kingdom has existed from generation to generation; the Church continues as the servant government and titular leaders of the people who seek it and His righteousness. The Church is God's corporation through the Messiah by word and deed, by reference and promulgation, by policy and practice.

### ***One Body, One Corpus, One Church***

The Church, properly organized according to the precepts of God and Christ, with its members dependent not upon the state, but upon themselves, can not arbitrarily be brought under another government. If that Ordered Church fulfills the duties, homage, and rituals of a government based on charity, hope, and mutual love, not only to itself, but to the congregation of people it serves and who are seeking His kingdom and His righteousness, then it not only has the right to exist with no further incorporation, but its rights are more excellent than those of collateral governments of the world who are found resorting to common methods of subjection, including arbitrary and forced governance, i.e. benefactors who exercise authority.

Are the Congregations and the Free Church considered one body in law?

While the Church, in its most general sense, would include the ordained ministers, those ministers acting in their *ex officio* capacity, and the members of congregations in free association, there is a very

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74 "A church or religious society may exist for all the purposes for which it was organized independently of any incorporation of the body under the statutes of the state; and, it is a matter of common knowledge that many do exist and are never incorporated. For the promotion of religion and charity, they may subserve all the purposes of their organization, and, generally, need no incorporation except incidentally to further these objects. They do not place themselves beyond the pale of the protection of the law as to properties, for the lack of incorporation. It is the province of a court of equity to protect such organizations in what they hold..." *Murphy v. Traylor*, 292 Alabama 78; 289 So.2d 584, at 586, (1974).

75 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;"

– John 17:12 "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost,..."

unique relationship established by the ordained Church as a body of ministers and congregations of people bound only by charity and love, and a loyalty to justice and mercy. The Church consists of self-governing qualified ordained ministers belonging to autonomous orders in a network of sacred trust and fidelity.

One definition or form of corporation is described here:

“Corporation (Latin *corpus*, a body). An artificial being created by law and composed of individuals who subsist as a body politic under a special denomination.”<sup>76</sup>

Some people believe that a corporation has no rights because it is an artificial person. Nothing could be further from the truth. A corporation is often invested with the rights of its members, who are real persons. The extent, nature and form of that investment often changes the nature of the corporation. A corporation, including its representatives and its members, is, by agreement, application, and participation, a body politic. All national governments involve some of the fundamental aspects of incorporation.

Corporations require some sort of assignment, contribution, or investment to bind the body together and to give that corporate body an existence. In the corporate state, this investment is often composed of the people themselves, in the form of pledged rights or the right to do (or own) something.

Ancient societies often went under the authority of a ruling body who could choose to compel an equitable contribution for the welfare of society. Sometimes people would voluntarily contribute some portion or place something of value at the disposal of a body in hope of some return. In the former the people are snared under an exercising authority who may force contributions. In the latter the substance of the *corpus* would be established by freewill donations laid upon the altar of that body politic. It is this latter which we see Abraham, Moses, and Christ teaching and preaching. The former oppresses the people and is Nicolaitan.

Associations are often considered corporations from the point of view of the civil State. The congregation should not be considered a corporation. The congregation of the people---from the point of view of the Church---must always remain free. Although the families of the congregation may individually bind themselves to institutions of the world, any enfranchisement<sup>77</sup> of the Church by the corporate State would provide a nexus for the State to assume a role of authority within Christ’s Church.

“Corporation. An Artificial person or legal entity created by or under the authority of the laws of a state. An association of persons created by statute as a legal entity.”<sup>78</sup>

When Christ, like Moses, *called out* and appointed His ministers they became one body belonging to God under the conditions laid down by God through Moses and Jesus. Any enfranchisement<sup>79</sup> of the ordained ministers by the corporate State would provide a nexus for the State to assume a role of authority within the whole body or *corpus* of the Church. Even the state recognizes that the legal process of applying for benefits by ordained ministers must be universal and irrevocable.<sup>80</sup>

How does one form a large body of individuals as one assembly, without the incorporation of some of the rights of the individual? In one sense the church is the whole body of the congregation and those who minister to it. In another sense there is a separation between the Church, specifically the ministers, and the status or state of the people. Can a portion of the *corpus* of the people be bound in the body of the Church without diminishing the rights of either?

It is important to make a distinction between the congregation as a fellowship and the Church as a body of Ministers. There are many examples of ‘free’ churches who have blurred this distinction with

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76 Bouvier’s Law Dictionary

77 Enfranchise (v. t.) To endow with a franchise; to incorporate into a body politic and thus to invest with civil and political privileges; to admit to the privileges of a freeman.

78 Black’s Law Dictionary 6th ed.

79 Enfranchise (v. t.) To endow with a franchise; to incorporate into a body politic and thus to invest with civil and political privileges; to admit to the privileges of a freeman.

80 See rules on filing an SS16 and His Church Minister’s Manual.



disastrous results. It is the nature of those distinctions that have played a vital role in the success of the Church since its foundation.

The early Church was created by the authority and appointment of Jesus Christ, and consisted of those ministers who Jesus had trained up for this task of ministering to the people seeking His kingdom and its righteousness. The Church or *'called out'* was a specific group gathered in one accord, including the 12 apostles and others who numbered 120 by name. At Pentecost we see thousands more being baptized into the whole church. All that were baptized were not appointed but in the most general sense they were all one body. Those who received Christ's baptism were cast out<sup>81</sup> of one system of authoritarian government of the Pharisees and entered a government of faith, hope, and charity under the perfect law of liberty.

Incorporation is often accomplished by a social contract created through the execution of oaths, applications, or acquiescence, if not acceptance. Under such conditions the people give up a share of their freedom and grant an exercising authority to others. Mankind is *'called out'* of such foolhardy infidelity to God. To make that exodus from such bondage possible and contiguous, Moses and Jesus appointed a body of Ministers who were called out to be separate. In hopes of becoming and remaining a free society under God, the people must remain separate from that body of ministers.

### ***Trusting in the Kingdom***

The Church was *called out* by Christ the King, to care for and feed the congregation of the people of His kingdom at hand, so that they had no need to apply to the benefactors of other governments. That "called out" body is the bondservant of Christ and therefore the servant of the people. The *called out* corpus of Christ or ekklesia, also called the Church, is *one form of government* where the people remain free. Their relationship is a unique social contract where the people may choose daily to congregate but remain in possession of their rights and responsibilities. This relationship is considered a form of sacred trust.

All governments are forms of trusts, but the Church differs because it does not ever compel offerings, nor does it guarantee entitlements. The Church is only sustained by free will offerings much the same as early Israel. What is given is laid upon the living altar of the Church in a sacred trust. The public servants of God's kingdom are bound by Christ to care for the faithful. They are the incorporation of, by, and for Christ, who came to serve. The free individuals of the congregation are linked to the Church and the kingdom it serves by the free will offering of trust and faith and by that mutual witness.

The people have no binding social contract to contribute to the Church other than the covenant that may be written on their heart by God. The Church also remains free from any contracts or obligation to the congregation except what is written on the hearts of the individual ministers by God.

This is a truly free society whose life blood operates not upon an exercising authority, but upon a daily exercise of faith and trust, hope and prayer, charity and love. Societies based on virtue are hard to corrupt.

The individual congregations remain an unincorporated fellowship, *with every man returned to his family and to his possessions*. The Church remains restricted only by the commands of Christ and the scrutiny and choice of the people. Together, they are a free body politic formed not by force, but by virtue of mutual trust in God's way *to receive, preserve, and propagate Christ's doctrines and ordinances*.

The people recognize the ministers of the Church by free choice and contribution. The Church accepts the election of the people by free choice of assignment, as we see in Acts 6, chapter 6th.

"And in those days,... because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, ... 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. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when

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81 John 9:22 "These [words] spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue."

they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith...”

The process establishes a legal entity that may function in the world, but not of it. As a foreign creation of Christ, it may open the door to a free society under God, rather than the gods of the world.

***Pacta servanda sunt, Agreements must be kept.***

From the beginning, the leaders in Israel were not to oppress one another or strangers, covet their neighbor’s goods, or do anything that might return the people to the bondage of Egypt. Those precepts of God are imposed upon the Church established by God.

If the members of the congregation do not remain free in their relationship to each other and their ministers, then the perfect law of liberty, their God given rights, and their free souls under God shall diminish. Each man must love his neighbor’s freedom as if it were his own. It is only the corpus of their sacrifice that is entrusted to solemnize the truth of the Church and the right to be ruled by God.

1 Peter 2:16 As free, and not using [your] liberty for a cloke of maliciousness, but as the servants of God.

Every organization or government of men has its own rituals and ceremonies, rites and services, forms and protocols. There must be meaning behind those forms to give substance to the whole of their creation. The Church and God’s kingdom have always been established on the same “precept upon precept”. The governments of the world often use the same precepts, too.

The people should never be unequally yoked. Until the days of John the Baptist, men tried to establish the kingdom of God by force. John would only rely upon charity. “Mammon”<sup>82</sup> means a trust or the entrusting of wealth to another. The unrighteous mammon is wealth accumulated by force and fear. Those who seek to live by His righteousness must learn to live by faith, hope, and charity.

In the daily ministration to the people, the ordained ministers each remain autonomous in the exercise of their God-given conscience. By faith, hope, and charity, His kingdom of righteousness comes to life in the world, but not of it. The love of Christ is sealed in the blood of His sacrifice which provides all men their everlasting entrance to His kingdom at hand for those souls who will seek it.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Galatians 5:1

Many of the people seeking the kingdom are entangled in yokes of bondage, debt, surety, and memberships. The Ordained Ministers in congregations, living under Christ’s commands, must be unbound in their ministry just as they are bound to Christ. In His Church, the overseers in congregations that may be called orders of the Church neither exercise authority nor stand between God and man’s righteous worship. But they do stand between those men who would be gods over neighbors and brothers. The ordained minister must remain foreign to the world, in it, but not of it.

In this divine arrangement established by God, there is a balance of choice and power.

This divine design of choice in service, of brotherhood and community forges one body, one nation under God conceived in love, propagated by free benefaction, and sealed in hope forever and ever, amen.

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ. 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. For the body is not one member, but many.... But now [are they] many members, yet but one body.” (1 Co 2:12, 20)

The authority by which a corporation or body is formed is the authority of original jurisdiction. Centuries ago, some churches began to incorporate under other authorities so that they might hold property in their own name rather than Christ’s. The Church, by definition, was formed and established by Christ alone, and remains autonomous under the Sovereignty of Christ only if it adheres to His authority faithfully.

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82 “Mammon, an Aramaic word mammon meaning ‘wealth’ ... It is probably derived from Ma’amon, something entrusted to safe keeping.” Encyclopedia Britannica.

The Church is the body or corpus of Christ. The congregations are free souls who follow the ways of Christ under the perfect law of liberty. They may not covet their neighbor's goods by the agency of institutions of men, but shall seek only to be of service to one another.

Together with the Church, they form a righteous mammon, the kingdom of God at hand.

### ***Election, Acceptance, Recognition and Assignment of the Church***

The most important form used by His Holy Church to record the edification of the Church is the Church Election, Acceptance, Recognition, and Assignment form.<sup>83</sup> It has been simplified to one page, but evidences a complex, legally recognized set of relationships that are based on the precepts of first century Church. It is the intent, spirit, and precepts expressed by this multipurpose form and supporting documentation that are essential for the establishment of the free Church in the eyes of the world.

We have been given the biblical precept of establishing all things with two or more witnesses.<sup>84</sup> The form is simply an outward sign used to testify and express these sacred bonds of trust, faith, hope, and love that form the identity of the Church. The form is a sign and beginning of the Church in the world.

A congregation of people should agree in consensus as to who shall represent Christ as His minister. This may begin with two or more families in agreement. As the early church gathered in groups of tens, hundreds, and thousands,<sup>85</sup> they formed an intimate network of free congregations that was the Church.

God calls and appoints the minister, but the people must give a witness to that calling so that the world may recognize the truth of it. The evidence of this belief is an *Election and Conveyance* section of the form. At the same time, an offering of present value<sup>86</sup> is contributed for Christ's purpose into the hands of the minister of their choice as a consummation of that recognition. This token is an expression of their faith, intent, and election of a named individual as a minister of Christ.

If the Minister accepts this sacred office of trust, this contribution to Christ, he should then fill out the *Acceptance of His Sacred Purpose Ministry* section of the form as evidence of that *credence*.

Finally, the form must be presented to an Ordained Minister of the Church who has been separated from the world according to all the requirements of Christ,<sup>87</sup> who will act as the servant overseer of the Church.

Information about the electorate of the congregation should also be submitted<sup>88</sup> to that chosen Overseer so that he may serve their needs. Certified copies<sup>89</sup> are returned to the minister. He is expected to continue with at least an annual report to the Overseer as to the activities of the Church.

The Church is a system of charity, faith, and hope, under the perfect law of liberty. The ordained ministers and overseers are benefactors who do not *exercise authority, one over the other*. They are supported according to their service.<sup>90</sup> The kingdom of God is about choice and the exercise of divine discretion by those who are served according to the hearts and minds given them by God.

There must be an ongoing nurtured relationship of congregation, minister, and overseer to maintain

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83 His Holy Church Form A6:3-8-L5:4. See Appendix 3. Forms of the Church.

84 2 Corinthians 13:1 "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established." Matthew 18:16 "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." [1 Timothy 5:19, Deuteronomy 17:6]

85 See the book *Thy Kingdom Comes*, Published by the ministers of His Holy Church.

86 Present value does not include a note or pledge. It should be something of substance. It may be something as small as a penny, each according to his means.

87 These requirements are explained in the Free Church Report and other subsequent publications.

88 There is Form J10:37/Ex30:16 with their contact information kept on file and updated to assist the overseer in maintaining a faithful communion of service to the congregation and its minister.

89 The documents are certified with church seals as a part of an internationally accepted chain of authentication.

90 An amount "according to his service." Numbers 7:5. 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,

the unique status of the Church in the eyes of God and the world. These precepts and relationships are manifest in thousands of ways, and are the foundation of an ancient system of voluntary government taught by Abraham, Moses, and Jesus, in order to set men free---and maintain that freedom under God . There are extensive resources available from the Church to assist in the biblical pursuit of liberty.

### ***Things to do to form a Church***

Besides the formation documents, each church and congregation should accept a written Creed and a primary Polity as well as a general Mission statement. These documents are brief expressions and summaries of general concepts and precepts, beliefs and convictions, structures and purposes of the Church.

His Church freely offers samples of these documents, along with forms and services. Although no Church or congregation is required to use the specific terms or forms of the Creed, Polity, and Mission Statement offered in the appendix, it is presumed that they are in agreement with those basic tenets of faith and purpose. Any local documents adopted by a Church should not be in conflict with those general documents which attempt to express the precepts, ordinances, and directions of our Messiah.

Copies of any documents that a local Church may choose to use should be recorded with the overseer as a part of their report so that he is aware of any official activity or direction the church may choose to emphasize or take. The church believes in each soul working out their salvation with fear and trembling.<sup>91</sup>

Some of the forms for the church are found in Appendix 3. The forms are for your convenience and protection so that no essential element is overlooked.

This material is the results of years of work, research, and prayer. It is our attempt to freely give what God has given us. The Church is not a business, but it is in the business of Christ--which is charity and love, choice and liberation, service and fruitful growth. It requires repentance and responsibility, faith and forgiveness, love and thanksgiving. As we take back our responsibilities, our rights return. As we forgive, we are forgiven. As we give our life in love with thanksgiving, we put on the whole armor of God and enter into His Kingdom. We cannot do this by our own will, but by divine grace.<sup>92</sup> We are not our own salvation.<sup>93</sup> But if we truly love the Messiah, we will keep His commandments.<sup>94</sup>

The following two pages contain Three Step general instructions and the Detailed Numbered Outline of those steps in the formation of a free Church. These are the same process. Two people must recognize a third individual to be a minister of Christ. By those two witnesses it is established that there is a Church where two or more are gathered together.

The third person chosen by their testimony and solemnized by their offering becomes a minister of Christ's Church. An ordained minister of an order is called upon to be the overseer of this act of creation. He and his brothers in Christ become witnesses to the world that this Church is not of the world.

The ongoing exchange and service of these relationships edifies the truth of our faith in Christ. The network of the Church, through these ministers of ministers, strengthens the whole community of the saints of God by extending the care and love of Christ across a whole nation of people seeking His righteousness. In Appendix 10 and 11 you will find the His Church Guidelines to assist the ministers.

Without these structures and relationships, overseers from the world will assume authority, attempt to regulate the Church, and subdue it to their own will.

*“And as ye go, preach, saying, The kingdom of heaven is at hand.”* Matthew 10:7

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91 Romans 12:6 “Having then gifts differing according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of faith;”

92 Romans 3:24 “Being justified freely by his grace through the redemption that is in Christ Jesus:”

93 Acts 4:12 “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

94 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.”

## *Three Step Plan to organize and to form the Church:*

*His Holy Church offers its services in the establishment of a Church or Church auxiliary, an interchurch and the Charitable Altar of the Church, which are all a part of "His Church". These 3 steps and outline will require understanding, sacrifice, forgiveness, and fruit to lead us to the way of true Church established under the authority of the Kingdom of God by Jesus the Messiah. We offer this book and our service in assisting all sincere souls in their search for the Kingdom and His righteousness. God and law is right reason, and many of the reasons for these forms are explained in this book and other publications of the Church. No part of this process should be altered without understanding.*

### **First Step:**

The Church Election, Acceptance, Recognition, and Assignment form [See Appendix 3]

The most important but relatively simple instrument used to record the establishment of the Church is a **Declaration of Sacred Purpose:** *The Church Election, Acceptance, Recognition and Assignment*, form A6:3-8-L5:4, which is a three part form:

*Election and Conveyance* [A6:3-8-L5:4]

Filled out by the Electorate of the congregation, two or more, expressing their trust in a chosen minister for their congregation and the granting of some gift of substance into the hands of the Minister for the purpose of the Church.

*Acceptance of Sacred Purpose Trust and Ministry* [A6:3-8-L5:4]

The minister must accept this granted Sacred Purpose trust and the office of minister.

*Notification of Ministry and Elector/Grantor Information and Annual Report* [Forms J10:37 and Form Ex 30:16, 2Cor6:8]

Submission of information for the proper administration of the Church.

### **Second Step:**

*Recognition of Ordained Ministers of the Church* [A6:3-8-L5:4]

*The delivery of signed forms is recognition of the Creed, Polity, and Mission statement of His Holy Church.*

*The Acceptance and Assignment* [A6:3-8-L5:4]

The Church Election, Acceptance, Recognition, and Assignment form will be Sealed and recorded by His Holy Church, along with additional forms. Sealed copies will be available.

The first two steps are accomplished with a one sheet form [A6:3-8-L5:4], which is included with all our free Church reports. The inclusion of additional forms and instructions are for the convenience of the congregations and ministers, so that the daily ministrations will not be neglected. [Forms Ministry Information J10:37/Ex30:16 and Annual Report 2Cor6:8]

### **Third Step:**

*Ongoing participation and brotherhood in congregation with the whole Church.*

*Change of Electorate Information and an Annual Report*

An Annual Report [2Cor6:8] may be filed by all trust-elected ministers with the chosen Overseer from His Holy Church or his respective Order. Ongoing contact and exchange of information should be maintained between all Ministers, congregations of ministers, and Overseers, on a regular basis. A viable networking body of believers and a physical presence of an ongoing sacred trust is essential to maintain practicable protection of the congregation and their freely offered corpus.

## *Numbered Outline Steps to form the Church:*

### **Three Steps in Detail.**

1. **The Church Election, Acceptance, Recognition, and Assignment** [See Appendix 3, Form A6:3-8-L5:4].
    2. **Each Elder** of a family in a congregation must choose a minister who they believe will do the work of the Church as prescribed by Christ, and fill out the *Election and Conveyance* section of the **Form A6:3-8-L5:4** as evidence of that choice. [2 or more, ideally ten.]
    3. **Freely grant** in good faith to that minister an offering of present value for a token, as if you were giving it to Christ and God for His purposes.
    4. **Fill out** the information in Form [10:37/Ex30:16 [See Appendix 3].
    5. **Deliver** these three items to that Minister of your choice.  
**Acceptance** by the Chosen Minister by individual election and offering.
    6. **Fill out** the *Acceptance of this Sacred Church Trust and Ministry* section of Form A6:3-8-L5:4, recording the receipt of an offering of present value and the obligation of ministering with it according to Christ's purposes.
    7. **Record** a detailed account of the present value offering in the First Annual Report, Form 2Cor6:8. [See Appendix 3].
    8. If Chosen Minister does not accept this sacred responsibility, the offering should be returned.
    9. **Deliver these Forms** to an ordained Minister or a qualified Commissioned Minister of the Church.
  10. **Election, Acceptance, Recognition** [Form A6:3-8-L5:4]
  11. **Notification of Minister Information** [Form J 10:37]
  12. All **Known Elector Information** [Form Ex30:16], including the Minister information on each additional form is needed to include the whole electorate of the congregation.
  13. Signed and dated copies of all **Annual Reports** should be forthcoming, along with any changes in the electorate or their contact information. Marriages, deaths, births, and baptisms should be included, along with any other information that would be of interest or assistance to the Overseer.  

All organizational mission statements, creeds, and polities that may differ from those contained in this book should be submitted in the first year, or at this time, or when any official changes are made.
  14. The *Acceptance and Assignment*, when signed and sealed, will be kept on file.
  15. **A sealed copy of the assignment** will be returned to the minister. Additional copies may be made available upon request.
  16. **Only ordained ministers or their duly commissioned ministers may seal** a document and retain originals.
9. **At least one Annual Report** [Form 2Cor6:8] from each Church along with updates.
    10. **The purpose of an Annual Report** is simply to commune, assist, and protect the minister of the Church, as well as the Church, and to properly provide for the needs of the congregation.
    11. **The Annual Report may be as specific or as general** as the ministers deem fit.
    12. **Duplicate Signed Originals** may be kept by the ministers of the local Church, if provided.
    13. **Signed and Sealed Originals should be kept** by the overseer and his order within the Church.
    14. **All originals are the property of Christ, as the Church belongs to Christ.**
    15. **Certified-by-seal Copies should be available** to all members of the congregation for safekeeping, or as a record to the world.
    16. **New members to the congregation, and departures** from the fellowship, along with all other significant events effecting the life and health of the congregation (and the Church in general) should be recorded in The Annual Report Form 2Cor6:8, including any Change of information normally found in Form 2Pt1-10.

## His Church Commission

There is also a formation of a free Church by commission for a particular task, or when substance or property is to be donated directly to His Church rather than a particular congregation's Church. His Church or an interchurch of its ministers is not required to be associated with a specified congregation, but may still require a recognized form and procedure based upon Biblical precepts. Such Churches and ministries may also include a sacred altar created for the benefit of Christ, but not the benefit of any one individual. A Commission Call should go out and numbered stewards should be established.

A commissioned Church or its minister has the same validity as any other Church, but is usually dependent upon a period of time or particular task, duty, or mission to be performed. A typical need for a Commissioned Ministry or Church is what is commonly referred to as a missionary ministry. Such missionary ministries are often related to ministers who go to a place where there is no existing congregation to teach, or to convert the indigenous people.

All commissioned ministers are missionaries, in the technical sense of the word, and their mission is specific to their call and commission. A commissioned minister may be ordained under the vows of an order or he might not be ordained. If an individual becomes a commissioned minister of His Church, though he acts *ex officio* to do a particular task in his voluntary capacity as a minister, he may not be paid by the Church as an employee. He may be compensated for his expenses or losses, or provision may be made to prevent undue hardship or loss. He may be blessed by the Church.

Commissioned ministers must be originally assigned their commission by an ordained minister. Since ordained ministers are associated with an order of the Church, the other members of that order share the responsibilities of his office in his absence. It is essential in all ministries of the Church that someone is available to oversee and assign the duties of a ministry, commission, His Church or its altars, so that no foreign agent may assume that position or an authority in their absence. Methods and procedures must be clear, to prevent an unwarranted usurpation of any corpus of the Church or property held upon its altars.

The "His Church Commission Call" that is given here is only a sample, and the purposes may vary according to the needs of a particular call and commission. You will find sample copies of Call and Consent guidelines, His Church Commission Call, and a public statement of the Criteria of His Church in Appendix 12 through 14. There are other extremely important Church documents, polities, accords, and articles included in the appendix of this book that have been assembled for the formation of Congregations, Churches, religious orders of the Church [congregations of ministers], and many other activities, structure that all include the precepts of God's kingdom under the perfect law of liberty.

Although there many forms and documents that we have available for the benefit of ministers and those ministered to, this book can not explain the detailed protection provided in this complex "world," nor can we explore the endless possibilities of independence, prosperity, and freedom that comes from a national network implemented by a society relies on the faith, hope, and charity of Christ between families and congregations of families which leaves families truly autonomous units under God.

Our ultimate goal and purpose is to allow all to become free souls under God, capable of being fruitful and multiply in a hostile world the same as Abraham, Moses, John the Baptist and Jesus the Christ.

### Additional Assistance

Additional services and assistance to the assigned and recognized ministers and congregations is available, including certificates of Holy Matrimony, Birth, Baptism, etc.. Ministerial and individual identification are available for active Churches and congregations. The freedom and protection of the families in congregation are a primary concern of the Church. A free family is the foundation of all free societies, and the establishment of a chain of authenticity to that liberty under God is a service.

**Bondage begets bondage. Responsibility begets rights. Freedom begets dominion.**

Because of the intimacy and fluidity of the network of these churches and ministries, there is need for

little additional documentation for a viable ministry, although there are additional forms and procedures available in other publications and manuals of the Church and available on its websites.

It is encouraged that an alternate or assistant minister be chosen to take care of certain functions of the Church. This lightens some of the burden<sup>95</sup> yet carries a great responsibility<sup>96</sup> in order that they may be trained up in all the functions of the Church.

When property or assets are to be held by a Church or its entrusted ministers, there are different methods for the protection of the Church and congregation, both externally and internally. There are additional documents and procedures offered by His Holy Church to protect the sacred purpose of the Church because of the permanent nature of obtaining and holding the beneficial interest in real property.

Uniform **Church Guidelines**<sup>97</sup> and **Ministrative Guidelines**<sup>98</sup> written with these same principles of liberty and responsibility are provided to Churches for the holding of property and the management of assets. Additional procedures, training, and assistance is provided by ordained ministers.

It is important to realize that if a Church is to be free and autonomous under God, it must *belong* to God. There is no precedent for giving an offering to God and still controlling that offering. Things given must be given entirely. The Church must belong to Christ and Our Father if it is to be free.

The services and activity of a properly ordained minister does not meet the definition of employment and is not considered trade or business by the world. Any employment by the Church which is regulated by another government of the world must be handled externally. There are simple procedures to handle such employment in order to protect the autonomy of the Church.

The church is not a ‘*board of directors*’ but a brotherhood of autonomous congregations or religious orders who stand ready to assist. Each family of a congregation and the elder of that family is autonomous from the position of the Church. Each minister is an unhewn stone in the exercise of his duties. It is disfellowship<sup>99</sup> that is our recourse, and the power of the Holy Spirit that is our protection.

The problems and solutions facing the Church are the same as they have been from the beginning, because men are the same and God is the same. There is no way to address every detail, dilemma and danger in this book. The more you understand the early churches, the more you will begin to see the solutions that are available to the Church today. We pray that the material in this book will assist you in your search for the kingdom of God and His righteousness. The spirit and virtue of Christ working in our hearts and minds is the key to our salvation, in this world and the next.

*“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Timothy 2:15*

### ***To Appoint and Ordain the kingdom and the Church***

In the New Testament there are 14 different words translated into the word *appoint* or *appointed*.<sup>100</sup> Five of those words are also translated or defined as ‘*to ordain*’. In one quote we see where Jesus is appointing a specific group of seventy and then sent them out two by two. He uses the word *anadeiknumi*.

“After these things the Lord appointed<sup>101</sup> other seventy also, and sent them two and two before his face into

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95 2 Corinthians 12:16 “But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.”

96 Luke 22:36 “Then said he unto them, But now, he that hath a purse, let him take [it], and likewise [his] scrip: and he that hath no sword, let him sell his garment, and buy one.”

97 *Fundamental Church Guidelines* Appendix 10.

98 *Ministrative Guidelines* Appendix 11.

99 Matthew 18:16, 17 “But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”

100 *Anadeiknumi*, *diatasso*, *diatithemai*, *histemi*, *kathistemi*, *protasso*, *suntasso*, *tasso*, as well as *tithemi*, *apokeimai*, *epithanatios*, *keimai*, *poieo* and *prothesmios*.

101 322 *anadeiknumi* from 303 and 1166; v AV-appoint 1, show 1; 2 1) to proclaim any one as elected to office 2) to



every city and place, whither he himself would come.” Luke 10:1

The word *anadeiknumi* is defined as: “1) to proclaim any one as elected to office 2) to announce as appointed a king, general, etc.” In the Bible it is common to find government terms. This word, meaning *appoint*, again appears during the election of a new Apostle in Acts 1:24, but is translated as ‘shew’.

“And they prayed, and said, Thou, Lord, which knowest the hearts of all [men], shew [appoint] whether of these two thou hast chosen”.

Another place we see the word *appoint* is in Luke 22:29: “And I appoint unto you a kingdom, as my Father hath appointed unto me;” Here the author chose the Greek word ‘*diatithemai*’ which contains the word ‘*tithemi*’ defined as, “1) to arrange, dispose of, one’s own affairs 1a) of something that belongs to one 1b) to dispose of by will, make a testament 2) to make a covenant, enter into a covenant, with one.”

Jesus is entrusting the Kingdom that His Father had entrusted to Him. He is appointing certain responsibilities to a few. This means that particular people were appointed in trust by covenant to serve and maintain the kingdom in service to others. We continue to see this same word ‘*diatithemai*’ in reference to *covenants* throughout the New Testament such as:

“Ye are the children of the prophets, and of the covenant which God made [*diatithemai*] with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.” Acts 3:25

“For where a testament [is], there must also of necessity be the death of the testator [*diatithemai*].” Hebrews 9:16 [See also Hebrews 8:10, Hebrews 9:17, Hebrews 10:16.]

Jesus goes on to explain some of the limitations of this appointed office of trust in Luke 22:25-26, Mark 10:42, and Matthew 20:25. As the rightful king of Judea, the remnant of Israel, with *All power given unto him in heaven and in earth*,<sup>102</sup> Jesus had foretold this coming appointment in Luke 12:32, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”

Jesus, from the beginning, made a distinction between that *little flock* that was *called out* and the rest of the people who he loved, healed, preached to, and blessed. It is clear that those called out received special instructions for a specific work and task.

“He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” Matthew 13:11 [See also Luke 8:10]

Those chosen by Christ to be His ministers are not better or more important. It certainly does not mean they may *exercise authority* over the people or crown others to *exercise authority*, as we have seen some Churches do in the past. It is clear that Jesus appointed specific tasks to specific men, using words like *suntasso* or *tasso* meaning ‘put in order with or together, to arrange, to constitute, to prescribe, appoint’ or ‘ordain’.

In the Church it is clear that the ministers are not given an *exercising authority* over the people like other governments, but this does not mean that it has no authority or order. We see *tasso* used in Luke 7:8:

“For I also am a man set [appointed] under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth [it].”

Jesus did not disagree with that soldier, but found his understanding to be of great faith. When Jesus appointed Paul in Acts 22:10, we see that word used again:

“And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.”

All governments appoint men to offices of authority, and this is no less true in the Church. The Apostles and Paul were ordained of God by Jesus the king. The difference lies in the fact that the Church

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announce as appointed a king, general, etc. 3) to lift up anything on high and exhibit it for all to behold  
102 Mtt 28:18 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”

cannot ‘exercise’ authority. The Roman centurion treated his servant as a son and undoubtedly treated his men as brothers. Although he could exercise authority they obeyed him out of love and respect. The original Roman army was not established by an *oath of supremacy* but by mutual trust and respect. It eventually evolved into that centralized despotic government the same as Israel did when the *voice of the people* called for a central authority during the time of Samuel. But brotherhoods are far stronger unions.

“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.” Hebrews 13:17

Many ministers believe that this gives them authority to rule over the people. The word obey in Hebrews is *peitho*<sup>103</sup> and is translated “*persuade, trust*” or “*have*” or “*be confident in*” over 40 times and *obey* only 7. It is defined 1) persuade 1a) to persuade, i.e. to induce one by words to believe 1b) to make friends of, to win one’s favor, gain one’s good will, or to seek to win one, strive to please one.”

Ordination by God is an unseen act of a calling, and acceptance of that calling. It is God and man in a communion of faith and hope. The governing of that union is by revelation, faith, and obedience. These things cannot be seen by eyes of the flesh, by the blind of the world. The outward demonstration of ordination of men by men is simply an acceptance of a mutual belief, trust, and brotherhood. What the Church calls ordination is simply the outward sign that can be seen by the world, that men ordained of God recognize the spirit of the ordination of God in others. It is a public proclaiming of that recognition and has no power of itself without God’s blessing, yet by two or more witnesses let all things be established. It is a way that men mark the boundaries of the kingdom, as they see it in the hearts and minds of one another through love and trust, charity and hope, by faith in God.

Because Christ preached a *Kingdom*, appointed it, and defined the manner of its ministry, any group, society, church or government that does contrary to those teachings is anti-Christ no matter what they may proclaim or postulate to the world or the people. It may serve God’s purposes by oppressing the people so that just like in the days of Egypt, they pray to return to His Way.

Here is the spirit of choice given to all men. Shall men seek to live of, by, and for the authority of the kingdom of God and its righteousness under the perfect law of liberty by faith, hope, and charity? Or shall people choose to live of, by, and for the exercising authority of the kingdoms or governments established by the hands of men, eating of their entitlements but becoming their human resources, subject to the will, desire, and whims of tyrants and their mob.

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

God is giving and forgiving, He is just and merciful, He is forthright and patient, He is industrious and fruitful, and His ordained ministers strive to be as He is, seeking His righteousness in sacrifice and in service. They *recognize* that Spirit in others, and proclaim that *recognition* to the world in a brotherhood of *one accord*, *publishing* their witness for all to see.

2 Timothy 2:24 “And the servant of the Lord must not strive [fight]; but be gentle unto all [men], apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

### ***An Appointment Ex Officio***

In Acts 6:3,<sup>104</sup> the Greek word *kathistemi* is translated ‘appoint’ as well as ‘make’ or ‘made ruler’ and ‘ordain’.<sup>105</sup> This word is defined: “to set one over a thing (in charge of it) 1b) to appoint one to administer

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103 Same word in James 3:3 Behold, we put bits in the horses’ mouths, that they may obey us; and we turn about their whole body.

104 Acts 6:3 “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.”

105 See Titus 1:5, Hebrews 5:1, 8:3.

an office.” Here in Acts 6:3, the appointment to *administer this office* took place after an ‘election’ by the people of men to carry out the daily ministrations. The daily ministrations in the temple of God’s government on earth included many duties, and among them was the care of widows, orphans, and the needy of society who were in want of assistance through the charity of the kingdom.

There was still adequate welfare available in the Roman system of *Qurban*, and the *Corban* system of the Pharisees’ temple run by the Jews who rejected Christ. The followers of Christ were banned from those entitlement programs of the treasury of the Pharisees.<sup>106</sup> The Christians were not only cast out like in the days of Egypt, but they would not apply, i.e., pray, to the Fathers of Rome or the Hellenized Judean Pharisees for any of their Nicolaitan benefits. Christ said to pray to *Our Father who art in Heaven*.

Understanding the concept of an appointment of those who were already elected is the key to maintaining a free Church, or any large body of people, without centralization of power. It was used by the Apostles, by David, by Samuel, by Moses, and even earlier, Abraham.

This ancient system included some essential safeguards. If the Ministers Christ appointed could exercise a direct authority over the handling of the funds needed to manage these duties of the church government, they would have a power similar to what corrupted the Pharisees and all other governments of power and authority. An office of power and authority, which such administrators held, would soon attract men greedy for gain and “lovers of soft things”<sup>107</sup>.

In order for the *government of the people, by the people, and for the people*<sup>108</sup> to not perish from the earth the power of consent must continue to rest with the people individually, from contribution to contribution, and day to day. Men may not be chosen and appointed from the top down to rule over the contributions and the people. Nor can the people be the sole electors of those titular ministers. If that were true the Church would be established by the people and not by the appointment of Christ.

All ministers need to be appointed, but only by someone who is at least believed to be Christ’s ordained minister already. Their titular office must also fall within the job description criteria given by the Messiah, the Christ. The apostles had three years of intensive instructions on the *mysteries* of the Kingdom and the manner of its service. They began to understand what the Pharisees had forgotten, whether by choice, or neglect, or deception.

By the time of Christ, the Pharisees were forcing the collection of contributions of the people by taxation. If you did not contribute the prescribed amount to their governing body, the scribes, accounting clerks of that government, would turn the matter over to the courts. The right hand of government could fine or imprison you for not paying your fair share into what had become a central treasury.

Christ had instructed that in the Kingdom, if you were to pay what you believed you could afford, it could be marked “paid in full,”<sup>109</sup> whether a penny from a widow, or a vast sum from the wealthy.<sup>110</sup>

In one system there was guaranteed grants, bestowed benefits, and social security. But in these schemes of authoritarian benefactors, there was an effort to placate the poor with self-indulgent welfare which weakened the poor.<sup>111</sup> The benefactions of every person could be forced as contributing members.

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106 John 9:22-34 “These [words] spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. ... they cast him out.”

107 “lovers of soft things” was a phrase used by most Essenes to describe Essene ministers working for Herod.

108 Introduction to John Wycliffe translation of the Bible in 1382 calling that the purpose of the Bible.

109 Luke 7:41,42 “There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?”

– Luke 16:1...8 “...And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.”

110 Mark 12:43 “And he called [unto him] his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:”

111 Ezekiel 16:49 “Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was

Through covetousness, the people became human resources for the whim of the benefactors of the government. The idea of the compelled Corban (or sacrifice) came from Greek and Roman influence.

After the porters of the temple (called money changers in the Greek) took their generous commission, the funds of that central royal treasury was supposed to care for the social needs of the people. This could include everything from welfare for the destitute, retirement supplements for the aged, or even large work projects like roads or aqueducts to bring water into the city. But corruption, pork barrel projects, and extravagance, for ministers often put more emphasis on their stone buildings and robes than the needs of the people they were called to serve.

For any government to function, there must be participation by the people in the supply and demand of services. The titular leaders of a free government cannot be given power to exercise authority over how much or when the people entrust their ministers. Christ commanded that His appointed ministers not “exercise authority”. When the people lose their daily right to choose, they are made subjects.

What is given is given completely, like a burnt offering or bread cast upon the water, but the free will choice *to* give must remain with the people. The choice and manner of service provided by that gift must remain entirely with the minister, who is a servant of God. In essence, this form of sacred purpose trust, with the minister as the steward (a kind of trustee), is at the foundation of His Church.

It has been customary that another group oversee the ministers. Of course in truth the actual overseer of the Church is the Holy Spirit or what is sometimes called the Comforter.<sup>112</sup> The Apostles met the requirements laid down by Christ. They were prepared to represent the Holy Spirit, and when they had received the power to do so from that Spirit, they were able to go out and preach the Kingdom as the physical representatives of that Comforter. They exercised no authority by their own hand over the people, but relied entirely upon the power of that Holy Spirit.

The ordination requirements of the overseeing ministry of Christ are extremely controversial today, but have been a tradition both at the time of Christ and before. They are well documented in the Biblical text, but neglected by many modern ministers. The Levites did not belong to themselves as freemen, like those in the congregation of the people, but they “belonged” to God. They were His firstborn servants, appointed to minister to the people according to the Holy Spirit as it moved in them and in the people. They had no right to hold a free dominion offered by God to all men. They had no inheritance in the land as a personal estate. The same was clearly true at the time of Jesus’ appointment of His ministers.

At that time the Levites were unlawfully allowed to own land in their own name, and some had become wealthy thanks to the Hasmonean corruption some 175 years before. Corrupt men were drawn into what was once an office of service. What once had been an appointment of leadership and respect had become an office of rulership and power. What had once been a government of public servants had steadily become a government that *required* the service of the people. Freewill offerings had become legislated *taxation* imposed without proper daily Consent.<sup>113</sup> God’s kingdom of Judea was becoming merged into the world of Rome, as the centralized leaders fornicated with the benefits of that power and authority.

In James 4:4 we see a warning where the word *‘kathistemo?’* is translated ‘is’ rather than ‘ordained’.

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is [ordained] the enemy of God.”

The word ‘world’ in this text has nothing to do with the planet and is one of the five different words translated into ‘world’ in the New Testament; it is defined as “an apt and harmonious arrangement or constitution, order, government.”

James’ warning had to do with the *constitutional order or government* of which Jesus’ Kingdom was not a part. This included Rome and those Jews who denounced Christ, claiming they had *no king but Caesar*. They

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in her and in her daughters, neither did she strengthen the hand of the poor and needy.”

112 *Parakletos* translated comforter 4, advocate 1. 1) summoned, called to one’s side, esp. called to one’s aid. 1a) one who pleads another’s cause before a judge, a pleader, counsel for defense, legal assistant, an advocate.

113 “For imposing Taxes on us without our Consent” The Declaration of Independence of the Thirteen Colonies.

had appealed to Caesar to be the protector of their system of Corban and appointer of their priests as Pontifex Maximus. Rome was more than willing to commission and license the ministers of that government, ex officio. But this Pontifex of power was not only appointing, but electing the replacements to those offices that once rose up through the “courts and villages”<sup>114</sup> of the people.

The kingdom of Heaven gives and maintains the power of choice to the people, and the Ordained ministers have the power to accept or reject, appoint or withdraw their election. The Kingdom of liberty is the Kingdom of God on earth. It is a Kingdom that only works amongst the virtuous people who seek the righteousness of Christ and the love of the Father. It only functions under the perfect law of liberty. It is a place where men are as concerned about maintaining their neighbors’ rights as much as they are concerned about maintaining their own. It is not one place or one city, but it is a nation of peculiar people, who as brothers have learned to live in the world, but not of it, by following the ways of Jesus the Christ.

### ***Allegations of Authority by reference***

Civil law is the law that men make for themselves.<sup>115</sup> “Law is generally divided into four principle classes, namely; Natural law, the law of nations, public law, and private or civil law. When considered in relation to its origin, it is statute law or common law. When examined as to its different systems, it is divided into civil law, common law, canon law.”<sup>116</sup> “‘Civil Law,’ ‘Roman Law’ and ‘Roman Civil Law’ are convertible phrases, meaning the same system of jurisprudence.”<sup>117</sup> “The civil law reduces the unwilling freedman to his original slavery; but the laws of the Angloes judge once manumitted as ever after free.”<sup>118</sup>

The Church is formed under the will of God. “The Law of Nature is the will of God as to human conduct, founded on the moral difference of things, and discoverable by natural light (Rom. 1:20; 2:14, 15). This law binds all men at all times. It is generally designated by the term “conscience,” or the capacity of being influenced by the moral relations of things.”<sup>119</sup>

In one sense, “The canon law is a body of Roman ecclesiastical law, relative to such matters as that church either has or pretends to have the proper jurisdiction over:”<sup>120</sup> And in another sense, “Canon law, the body of ecclesiastical law adopted in the Christian Church, certain portions of which (for example, the law of marriage as existing before the Council of Trent) were brought to America by the English colonists as part of the common law of the land.”<sup>121</sup>

In fact, Canon law should only be defined as the “will of God”. Any deviation from the Law of Nature in the written or applied canon laws is void. As a system of law, true Canon Law must operate differently than the laws of many other nations that depend upon benefactors who exercise authority one over the other. Since it is the will of God that all men be free souls under God, true Canon law, by its nature, sets men free by restoring both responsibility and rights to those who seek the Kingdom of God. If the Church, ordained by Christ, is the Body of Christ, then in a non civil sense the body or corpus of Christ is the incorporation of Christ, and therefore it is God who is its *ruling judge* and no other *gods*.

Most corporations we see today are created by the States instituted by men. These States or STATES are nothing more than the creation of men who vest in those institutions certain privileges and rights which they themselves have chosen to delegate or vest in that body or corpus. That body exists as a corporation of men or as an individual corporation sole, or both. A portion of the rights of its members

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114 The “courts and villages” meant the congregations and generations or families of the people.

115 Jus civile est quod sibi populus constituit. 1 Johns. N.Y.424, 426.

116 The Lectric Law Library’s Lexicon. Law - Bouvier’s Law Dictionary, Revised 6th Ed (1856) :

117 Black’s 3rd p 332.

118 Libertinum ingratum leges civiles in pristinalm servitutum redigulnt; sed leges angiae semel manumissum semper liberum judicant. Co. Litt.137.

119 law - Easton’s 1897 Bible Dictionary

120 law - Bouvier’s Law Dictionary, Revised 6th Ed (1856)

121 --Wharton.

remain in the control of the body (congress, parliament, etc.) or by a king or other executive office (president, Emperor, or commander in chief).

These institutions or creations of men can be formed by the voice of the people or by their application, apathy, and avarice. While these institutions have no life of their own, they depend on the life of their members to maintain an existence.

One definition of “Incorporation” is “The act or process of forming or creating a corporation; the formation of a legal or political body, with the quality of perpetual existence and succession, unless limited by the acts of incorporation.”<sup>122</sup>

The documents used by His Holy Church to verify its existence will appear by their nature to be different than those of the world, and they should be, for the Church is commanded not to be like other governments, as expressed in Article 10 of its Polity, i.e. to be in the world, but not of it.

Also, it could be said that these documents are new and do not date back to their origin. The Church has been in existence at least from the time of Christ, almost 2000 years. While the body of Christ is endowed *with the quality of perpetual existence*, alas, paper is not. In Black’s Law dictionary we see several concepts related to incorporation and their making:

“The method of making of one document of any kind become a part of another separate document by referring to the former in the latter, and declaring that the former shall be taken and considered as a part of the latter the same as if it were fully set out therein. This is more fully described as ‘incorporation by reference.’ If one document is copied at length in the other, it is called ‘actual incorporation.’”<sup>123</sup>

It has been said that:

“An allegation that a corporation is incorporated shall be taken as true, unless denied by the affidavit of the adverse party, his agent or attorney, whether such corporation is a public or private corporation and however created.”<sup>124</sup>

The brothers at His Holy Church have written these documents and all other supporting documents with at length reference to the ancient text both in English and the more original Hebrew and Greek. There are many other similar writings in other ages and places. Identical documentation does not make the Church one body, but the precept upon precept found in the spiritual fruits of the similar rituals and ceremonies do. Paper and documents are only one form of evidence of the faith and allegiance of the brotherhood of God to the ways of their Father.

“Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving” (Colossians 2:7)

In one sense the whole kingdom of God is one Family which no man can judge from any pedestal rooted upon the earth of His creation. As each man and woman seeks to know and do the will of Our Father, they draw near to Him like prodigal sons and daughters. They seek His house and dwell in His cities. They are steadily, through application and participation in faith, merged with His domain under His authority through a chain of authentication before the witness of the people, by the people, and for the people as an expression of God’s will, who is the Father of the people.

Luke 11:2 “And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.”

## **Banking on the Kingdom**

To understand how the Church handles things like banking accounts, we need to understand the full purpose, function, and nature of the Church. In the days of Rome, just as today, the transfer of funds from one place to another produced a need for what has become known as Banks. In Herod’s Temples the

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122 Black’s Third page 946

123 Black’s Third page 946

124 Texas Rules of Civil Procedure 52. Alleging a Corporation

Royal Treasury stored large capital reserves managed by the ministers for the benefit of the people. The tables of the money changers were actually a part of this national “bank”<sup>125</sup> or *royal treasury*,<sup>126</sup> even receiving a compelled offering.<sup>127</sup> Things in the kingdom of God had changed since the day of Moses.

“These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.” John 8:20

The word *treasury* is from *gazophulakion*, meaning “the royal treasury” and “guarded vault or chamber.” It contained millions of dollars in silver, deposited in large chests which held the *collected* contributions of the citizenry for the running of the government, and to support the common welfare.

Even Diana’s temple at Ephesus was nothing more than a world bank built by the commitment of over 127 different nations who deposited funds in their vault. It was the most secure depository in all the Mediterranean, and also invested in lucrative commercial and social enterprises on an international basis.

Ephesus, and the temples of Herod under the administration of the Pharisees and Sadducees, indulged in practices which Moses and Jesus opposed. As the Messiah, He spoke against the Corban of the Pharisees with its social entitlements and compelled offerings. They were storing up silver and gold within a central government<sup>128</sup> to provide the benefits of social security, but allowed an exercising authority over the people in the gathering of those contributions. This centralized power tempted and corrupted the ministers, and subverted the word of God by taking away the charitable choice exercised by the people.

“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.” Mark 12:41

Jesus, the anointed King, was setting policy for the *repository of the public treasury*. The words ‘*over against*’ were from *katenanti* meaning “*before one i.e. he being judge*”. He was instructing men within the royal treasury in John 8. “Jesus ... came again into the temple, and all the people came unto Him; and he sat down, and taught them.” There are many words in the Bible translated into ‘set’ but in John 8:2, “*sat down*,” which is from “*kathizo*,” meant: “*to set, appoint, to confer a kingdom on one.*”<sup>129</sup> These are specific words of authority.

Jesus desired charity and forbade *benefactors* who *exercised authority*. When there were serious needs among the people during Claudius’ reign, instead of calling upon Caesar,<sup>130</sup> it was the Church who provided assistance to the people by way of the ministry of Barnabas and Saul.<sup>131</sup> The Church service to the living body of Christ in the modern world must be as real as that Church of the first century. We must be as concerned about other congregations as we are about our own in an effective and world-wide way.

Banks may open an account for the Church without external numbering of other forms of government, nor be required by law to apply for or obtain such numbers. Properly trained overseers may

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125 The word for “*table*” of the moneychangers which Jesus overthrew is the same word for “*bank*” in Luke 19:23 In the Greek today the word *trapezia* still means bank. Bank is from the Italian *banca* meaning *bench*.

126 *Gazophulakion* a repository of treasure, especially of public treasure.

127 Salome- Alexandra (about 78 BC), that the Pharisaical party carried an enactment by which the Temple tribute was to be enforced at law. Alfred Edersheim’s book *The Temple*. See *Thy Kingdom Comes, The Hasmonean Appeal*.

128 Deuteronomy 17:17 “... neither shall he greatly multiply to himself silver and gold.”

129 *kathizo* another (active) 1) to make to sit down 1a) to set, appoint, to confer a kingdom on one 2) intransitively

130 Acts 11:28 “And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. 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.”

131 De. 19:15 “... at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

– Luke 10:1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Matthew 11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, Luke 19:29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called [the mount] of Olives, he sent two of his disciples,”

assist in such accounts. The Church should also not make a practice of using a private party to do Church business, even on a small scale. If the need for an account arises in the congregation, there are alternative financial institutions which can be structured more in line with the Church polity than banks. But if the Church approaches a bank from the proper status it may use a bank account as a foreign situs trust by way of a pass-through account in the ministration of its sacred service and duties. The Church may produce letters of introduction and credence, along with other documents to assist in these endeavors.

If a church has a need for a financial account it will need to select an acting minister and alternates to fulfill those duties if the acting minister became incapacitated. There must be at least one ordained minister of the Church acting as overseer. The Holy Spirit is our Protector, but if there is no named protector an officer(or officers) of a state might be tempted to assume jurisdictional control of the Church.

Although we have referred to this arrangement as a ‘Sacred Purpose trust’ the emphasis is not upon the word ‘trust’ but upon the words ‘Sacred Purpose’. In one sense it is like an altar of God and should not be confused with a statutory trust that could be regulated by the State. An offering is entrusted to the control of the minister, but the status of the overseer is critical to the autonomy of that altar of the Church.

Since the offerings are entirely given to God, into the control of the minister of trust, the people’s act of faith is not like a grantor trust. The corpus of the gift may only return to the people by way of hope and charity. The gift is like bread cast upon the water, or the burnt offerings upon the altars of the past. Once an offering is given the minister of this sacred altar of the Church must choose how it shall be used like those unregulated or unhewn stones of those ancient living altars of worship.<sup>132</sup>

The choice of ministers should be prayerfully made. The protector or overseer of any church service is under some important restrictions laid down by God through Christ, Moses, and Abraham. The overseer has no control of the administration of property. He may appoint or withdraw the appointment of an elected Minister of trust. The people in congregation must elect their ministers and choose their offerings.

The overseer must be an ordained minister of the Church. Assets held in faith are no longer under the control of, nor are they the property of the congregation, and nor the overseer but Christ’s. When you choose someone to minister in the service of the congregation, you must choose with this precept in mind. *They belong to God.* The ministers of trust are merely ministering as a bondservant of Christ.

Ordained Ministers are required to meet the conditions of Christ. Other ministers are considered “commissioned” or “licensed” ministers acting *ex officio* by an appointment of an ordained minister. The purposes of these structures are to serve God by serving one another in faith, hope, and charity. Men have often chosen ministers in the past who exercise authority over their neighbor and themselves. They have given up their right to choose due to covetousness, and have gone under the authority of others.<sup>133</sup>

Applying to other governments for a determination letter is a way of granting the power of termination. The Church must only have overseers whose prayer is to obey Christ. The Church is “one form of government” established by Christ and neither it nor its overseers may go under the power of any.

The Church and those overseers of the Church operate according to the perfect law of liberty. The people are free and the ministers are titular. Every man is returned to his family and to his possessions. Each family is an altar of clay in service to his fellow man by the divine inspiration of Our Father. The people and their ministers have no exercising authority over each other.

This is the kingdom of God at hand. The free will choice takes forgiveness and thanksgiving, love and patience, faith and hope and knowledge of the Kingdom of God and His righteousness.

### ***The Autonomous Church***

In order for the Church to be autonomous, its overseers must be a self-governing body under the authority of Christ. This is what it meant to be in the world, but not of it. The Church, overseen by an

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132 See the book *Thy Kingdom Comes*.

133 1 Corinthians 6:12 “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.”



ordered network of such men of separation, benevolence, and service, not only does not need to apply for special identification or numbers from the world, but are actually barred from doing so by laws and regulations. This is covered in the position statements and other documents of or given to the Church. It is enough to say here that the status of the ordained ministers, as a body of overseers not of the world, is critical in the natural order of law to maintain the autonomy of the Church established by Jesus Christ.<sup>134</sup>

### ***The Poor Overseers of a Free Church***

In the Bible we see the Greek word ‘episkopos’ meaning overseer.<sup>135</sup> It is often translated as *bishop*. In the early Church, an archbishop was merely an overseer of overseers. This was a part of the network of the Church ordering itself in groups of tens. Ten families and one minister, ten ministers and their minister or overseer. The early Church used this pattern. But the church of Constantine did not.

On the 30<sup>th</sup> of April, 311, the emperor Galerius had posted an Edict of Tolerance at Nicomedia making provisions for the Christians, who had “followed such a caprice and had fallen into such a folly that they would not obey the institutes of antiquity” which had been established for the welfare of the people. The Edict of Milan commanded that the “places where they were previously accustomed to assemble” “the same shall be restored to the Christians” including restitution of the value of property taken from the Christians, “without payment or any claim of recompense and without any kind of fraud or deception.”

Constantine was not the first to grant tolerance or restitution, but he was the first to grant favor. His instant converts were often required to get baptized, but not to repent. In 325, a small portion of the Church was about to take a big turn down a new path, from which they have not yet returned.

The First Council of Nicaea endorsed the new Christianity of Constantine, the “Bishop of Bishops.” The vast majority of Christians opposed many of his precepts, but he did end violent persecution. However, a new threat loomed in the complacency of his Pax Romana. The Emperor bestowed gifts from the spoils of war and heavy taxation, winning favor with some, bringing in a seed of corruption until finally, Theodosius I made Christianity the “state religion” or could call the state religion Christianity.

These new Christians came to believe without repentance. They were enticed by the favor and grace of emperors, not Christ. These bribes for their faith included millions of dollars in land, gold, and silver, given out of the treasury of Rome. These royal grants were given to bishops who came to his councils and remained, or to those who were appointed by his own permission and authority. These new bishops were soon issuing edicts and commands, even calling for the persecution of pagans or Christians who did not bow down to the thinking of this new church.

The citizens of Milan were truly instant Christians. They eventually elected Ambrose the Bishop of Milan. Ambrose a roman lawyer and governor had tortured prisoners and entertained prostitutes. At first he refused the election, knowing little of Christianity or the ways of Christ. But with popular support and the emperor’s encouragement he relented and within a week he was baptized with water.

Except for words and names there was little alteration of the spirit of these new Christians. Ambrose did take a leave of absence from his employment with the empire to study some of the basic requirements for the ministers of Christ. As bishop of the Church he knew he could own no property in his own name and apportioned his money to the poor, donating his lands, except for provision for his sister Marcellina, and committing some of his property to the care of his family by his brother.

All the ordained ministers of the Church gave up any personal estate or wealth to follow in the service

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134 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.”

135 Episkopos. a man charged with the duty of seeing that things to be done by others are done rightly, a bishop.

of God. This had been true for Christ,<sup>136</sup> the apostles,<sup>137</sup> and new ministers<sup>138</sup> of the Church the same as it had been for the Levites<sup>139</sup> called out by Moses to serve the tents of the congregations. This was necessary to maintain a government of service as was the network of small intimate congregations..

The true overseers of the Church remained faithful, refusing Faith-Based initiative of the emperor not only for the Church, but for themselves. They were not masters of those they served, but servants of Christ by serving those they ministered unto. The highest overseer is servant of servants.

The true overseer was an ordained minister meeting the qualifications of Christ, being in the world but not of it. Their full faith and fidelity must belong totally to God. They could not apply on behalf of the Church or themselves for gifts or grace of any sovereign or government. Christ was their king and they were His bondservant alone. No minister following Christ could apply to Rome for protection because God's kingdom is not of their "world", their "apt and harmonious arrangement or constitution, order, government." To maintain an autonomous church the same continues to be true for its ordained ministers.

The ministers of Israel held a similar status even before kings began to appoint them without meeting these requirements of God given to Moses concerning the called out Levites. In those days when there was no king in Israel,<sup>140</sup> it had been the election by the *courts of the people*<sup>141</sup> that chose the ministers of God's kingdom. They were paid according to their service<sup>142</sup> by the offerings of the people of a free nation under God. This peculiar and separate status of the overseers and ordained ministers of the government of God might be called today a vow of poverty.

This is one of the more controversial subjects concerning the nature of the early Church established by Christ. Like so many things from those ancient days the meaning and purpose has been shrouded in rituals and ceremonies. Few understand the full significance of that unique status or how it applies today.

We ask no one to accept anything because it is written. We encourage everyone to study out the truth in other sources and their own hearts and minds, praying to the Father for guidance and understanding.

In *The Free Church Report* we have tried to shed a new light of understanding on how these ancient precepts and requirements can play an essential role in the free church and free congregations of the people. How without the implementation of these precepts upon precepts of Christ and the prophets the Church becomes vulnerable to the powers and spirit of the world. There are multiple concepts centering around the proper application of the biblical doctrine of "no inheritance" or a "vow of poverty" and it is important that we have a clear understanding rather than a blind faith in these matters.

Because words and phrases are defined in many ways according to their context and usage we will need to define terms used in this work according to the message and doctrines of Christ. Titles like Bishop or Overseer and Minister or Elder must be defined as meant them in the context of that time, limiting those positions to Christ's instructions and not merely accept the definition of modern churches simply because they are common in today's thinking or religious circles and institutions.

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136 2 Corinthians 8:9 "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

137 Matthew 13:44, 19:2; Mark 10:21; Luke 12:33, 18:22, 14:33 "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

138 Acts 4:36... 5:11. "... Joses ...a Levite, Having land, sold it, and brought the money, and laid it at the apostles' feet.... But a certain man named Ananias... kept back part of the price... fell down, and gave up the ghost"

139 Numbers 18:20, 24; 26:62. Deuteronomy 18:2

140 Judges 17:6 "In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes."

141 1 Chronicles 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. The word *villages* is far more often translated *courts* from the Hebrew word *chatser* and the word *genealogy* is from *yachas* which had to do with their family group."

142 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."

## ***David and the Messiah until now, the power to discharge***

For the king to appoint administrators over the election by the people would be an usurpation of God working through the hearts and minds of the people in His kingdom. In the days of David, the king held the office of protector and could fire the porters or gatekeepers of God's freewill sacrifice administered through the *Church in the wilderness* in service to the *tents of the congregations*. This sacrifice was Corban.

Jesus upon entering Jerusalem, hailed as the highest son David, also had the authority to fire the porters of that temple. With His string whip He removed them. He did not appoint new porters without the election of the people. By law, only God working in the hearts and minds of the people could choose new ministers of the charitable altars of God through the choice of free congregations. This would be done at the gathering of Pentecost through the kingdom in their hearts.

Jesus appointed His apostles by the authority given Him by the Father. They were not to be like the princes of other nations who exercised authority. They could only appoint ministers elected by the people. After Pentecost, they worked daily in the temple, overseeing the freewill Corban of God in service to the people baptized under Christ and cast out of the Pharisee's system of Corban.

The people had a choice to give their offering upon the lively stone altars of Christ or into the treasury of the Pharisees. The Corban of the Pharisees made the "word of God to none effect" according to Christ. John called them synagogue of Satan. Those who followed the ways of the Anointed King, the Messiah, the Christ, became known as Christians. These two different systems were in conflict in Judea.

It seems undeniable that the apostles and men like Barnabas were clearly ministers of the temple as they worked there daily. [Acts 2:46 and 5:42]. We know that large sums of money and goods were handled there and distributed in times of need [Acts 11:30]. We also know that there were ministers there who did not accept Christ chosen by the people, but did a similar job with evidently different methods of collection and distribution which could be described as Nicolaitans or the error of Balaam [see Appendix 2].

Some of the money-changers or porters of the temple fired by Christ were evidently reelected by the villages or courts<sup>143</sup> according to their genealogies in congregations. This is the way Israel worked as an effective and free society for centuries, ruled by God through the hearts and minds of the people.

Some people, like the parents of the blind man in John 9, wanted to maintain the system of entitlements. They did not want to be cast out of the Corban of the Pharisees despite the fact it made the word of God to none effect [Mark 7]. The people who coveted those benefits provided by the forced contribution of their neighbors violated the commandments. They did not love Christ, Moses, or God.<sup>144</sup>

The people who contributed to the apostles as the ministers of the government appointed by Christ<sup>145</sup> and recognized by Rome<sup>146</sup> and many of the citizens of Judea<sup>147</sup> were excluded from the benefits of Corban [John 9:35]. When they gave to their chosen ministers under the overseership of the ministers of Christ they were always counted as paid in full [Luke 16]. They could not be prosecuted for failure to contribute under this ancient institution created by God for the general welfare of the people.

The services offered by the apostles, who were the Church established by Christ, were not a snare or a recompense like that of the Pharisees and the other nations. It did not make the word of God to none effect. It was an alternative, the way, the door of Christ that lead to freedom under God. They operated under the perfect law of liberty, by faith, hope, and charity setting the people free, which is the mission of the Church. Those who did not go that sacred way fell prey to the congregations of the adversary.

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143 02691 חצר chatser AV-court 141, villages 47, towns 1; 1) court, enclosure. This was a collective unit of society.

144 Exodus 20:6 "And shewing mercy unto thousands of them that love me, and keep my commandments." Deuteronomy 5:10, 7:9, 11:1, 13, 22, 19:9, 30:16, Joshua 22:5, Nehemiah 1:5, Daniel 9:4, John 14:15-21, 15:10, 1John 5:3 "For this is the love of God, that we keep his commandments: and his commandments are not grievous." See 2 John 1:6

145 Matthew 21:43, Luke 12:32, 22:16, 29, Mark 1:15, Matthew 10:7, 4:17.

146 Matthew 27:1,37, Mark 15:9, 12, 26, Luke 23:3, 38, John 18:39, 19:19-22.

147 Matthew 21:9,15, Mark 11:9, 10, John 12:13, Acts 2:41.

## *Worship Services of the People*

The minister of the Church appointed by Christ is appointed as a steward of God. This is confirmed or established by two or three witnesses, by the people in congregation and by an ordained Minister. The people may withdraw their support and the overseer may withdraw his witness of the minister. All must remain virtuous to maintain a viable balance of right and responsibility as a community and kingdom of love and thanksgiving.

Ten overseers serving 100 ministers may serve 1000 elders and their families. Each is concerned with the needs of those connected by the bonds of love. Through the free communion of Christ in this sacred network a bond may grow that unites the whole Church as a virtual nation of charity, by hope and faith with fidelity to God. This is the kingdom of God in Spirit and in truth. It is the “Gospel of the kingdom”. It is the way by which men can be ruled by God as free souls,<sup>148</sup> rather than the benefactors who exercise authority,<sup>149</sup> make men merchandise and human resources.<sup>150</sup>

The *called out* men appointed by God to serve are recognized by the people who seek to righteously worship at the charitable altars of the God, instead of the gods of the world. Worship service should consist of actual public services<sup>151</sup> by, of, and for the people. The society that had benefactors who exercised authority fell into corruption and suppressed the liberty on the land. The choice of the people was diminished and abated. Those who were the followers of Christ formed a repentant network of souls who loved God and Christ by loving one another in justice and mercy, in charity and hope.

This was the thanksgiving or Eucharist of Christ.<sup>152</sup> That heavenly practice and practical participation formed the union of brotherhood that was the “pure religion” of the church. The people were bound together by love of God and one another. During the rise of the early Church governments were collapsing under the growing corruption that comes with power, economies staggered under spiraling inflation once the silver was removed from the coins of the empire, the families failed as they depended more on a central system of welfare rather than each other. There was a concentration of power and a decline of individual liberty. Depressions, famine, and war produced the devastated societies of the world.

The spirit of Christ living in the praxis of His Holy Eucharist, growing in the hearts and minds of those early Christians, sustained that society of free souls nurtured by the responsibility of liberty. The more the congregations of the Church were excluded and even persecuted by the jealousy, envy, and hate of the world the stronger they became in faith and those unbreakable bonds of love.

To assist the mutual service of worshipping God by obeying His commandment to love thy neighbor as thy self, Christ instituted the Church. Families and congregations seeking the kingdom of God and His righteousness can be provided with a variety of services that contribute to that righteous search.

In Ancient times there were large gatherings at annual feasts where people renewed old friendship and affections and the young spawned new social bonds in friendship and Holy Matrimony. These domestic unions were essential to maintain the body. They nurtured the loyalty of love and a national brotherhood.

The treaties of that nation were made daily between families with intimate unions of fruit and love. The people could not be bound by clandestine meetings on foreign shores. A nation of liberty must be bound by faith, hope, and charity, which is love. This is the kingdom of Heaven at hand.

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148 Genesis 12:5, Ezekiel 13:18, 19 22:25, Revelation 18:13 Numbers 30:2 “If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.” [oath]

149 Matthew 20:25, Mark 10:42, Luke 22:25. See also the Appendix 2.

150 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.”

151 See *The Liturgy of the Church* in the book *The Free Church Report*.

152 Eucharist means thankful for the opportunity of giving. The Communion in the Church often consisted of sacks of grain or bread not merely a crumb or wafer of bread. See Appendix 1.

## *The Kingdom, a Society under God*

We have been directed to preach the kingdom of heaven is at hand. The word *kingdom*<sup>153</sup> in the New Testament is translated from a Greek word that has more to do with the right or authority to be ruled by someone, rather than rule in a particular place or location. God endowed everyman with certain unalienable rights. The kingdom is that body of men and women, righteous in their generations, seeking the will of God, faithful to His ways and having no other gods before Him. Nor do they oppress the stranger or covet their neighbors' goods for their own benefit. They are free souls under God.

Abraham left Haran with many souls. Moses led the people out of the bondage of the Egyptian government. The Israelites wandered in the desert under a different system of self government. The people were required to attend to the needs of that society of God by free will offerings through a network of voluntary contributions. This is what John<sup>154</sup> and Jesus preached. This is the kingdom.

The people were told to never again go back<sup>155</sup> to the Egyptian system of bondage<sup>156</sup> and compulsory offerings.<sup>157</sup> Such systems were like the city of Cain and Nimrod ruled by benefactors who exercised authority, ruling over their neighbors in covetous systems that made the word of God to none effect.

In the ancient days of the kingdom the people had been freed by God through Abraham and Moses. There was no king in Israel, but every man did that which was right in his own eyes<sup>158</sup> in a system of self governance by freewill offerings and public servants who could not exercise authority.

That system worked for a whole nation until the people rejected God.<sup>159</sup> When the "voice of the people" chose to give their power of choice to Saul they gave up a right given them by God. Under bondage they forgot the precepts of God and were soon overcome by selfishness, sloth, and superstition.

Christ came as king to take that kingdom away from those who were supposed to be bearing fruit and give it to another who would take their place.<sup>160</sup> They were not maintaining an entrance to the kingdom of God.<sup>161</sup> In fact, they kept people from entering the ways of God through their ordinances.<sup>162</sup>

Jesus was the king, doing the work of a righteous king setting the people free. He told us to teach all nations how that kingdom functioned in the *name* of God<sup>163</sup> under the perfect law of liberty.

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153 932 βασιλεια basileia 1) royal power, kingship, dominion, rule 1a) not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom 1b) of the royal power of Jesus as the triumphant Messiah

154 Luke 3:11 "He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

155 "But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way." Dt 17:16, Le 26:13.

156 Genesis 47:25 "And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants." [As a noun the word עֶבֶד `ebed is translated "servant, manservant, bondman, bondage, and bondservant, and defined as "slave, servant" and even a "subjects" or "worshippers" as in "worshippers of Baal".

157 Genesis 47:24 "And it shall come to pass in the increase, that ye shall give the fifth [part] unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones." [This was 20 percent income tax on their labor paid to the government annually.]

158 In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes. Judges 17:6

159 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."

160 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."

161 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."

162 Matthew 23:13 "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves], neither suffer ye them that are entering to go in."

163 Matthew 28:18 "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end

## *Taking and Giving the Kingdom*

It was Christ's pleasure<sup>164</sup> to appoint that Kingdom to His disciples saying the time was fulfilled. He would not eat again until they ate<sup>165</sup> in the Kingdom. When He did eat<sup>166</sup> with them after the resurrection it was confirmation of the kingdom at hand.<sup>167</sup> The people now had the right to be ruled by God.

Jesus sacrificed himself to set the people free from the rule of sin induced by the Pharisees and by Caesar, Pharaoh, and the Nimrods of the world. He appointed a Kingdom<sup>168</sup> and explained that His government, the church, was not to *exercise authority* like the benefactors<sup>169</sup> of other governments.

These direct statements were part of the fulfillment of Christ's purpose and salvation. Even Rome had agreed Jesus was king.<sup>170</sup> The Church serving the people seeking the kingdom fulfilled many of the roles of governments that subject people to the will of others. What the Church did was an essential part of Christ's gospel of the kingdom at hand, which was to set the people free and maintain that liberty.

Jesus began to open their understanding to the present reality of the Kingdom of God, telling them that it was for the *living not the dead*. They were to wait in Jerusalem for a little while before the power would be restored to them.<sup>171</sup> At Pentecost that power was restored, but it was not like other governments.

The Gospel of Christ taught virtuous souls how to live as free people under God. With forgiveness and thanksgiving, righteously pursuing justice, and mercy the people are moved toward God's kingdom. The slothful, and unbelieving removed toward tribute and tyranny and the bondage of Balaam.

The Church is to be a servant of God by being a servant of the people, for the people and by the freewill contributions of the people. Christ came to serve and so must His Church. It is not a part of the systems of the "world" that covets the goods of its neighbors.

Have we lost sight of the wisdom and ways, the pattern and practices of the first-century Church? The Pharisees had twisted the meaning of the ancient scripture and had become steeped in self righteous rituals and doctrines that were never intended by Abraham or Moses.<sup>172</sup>

Christ came to take the kingdom away from those who would not bear the fruit of God's love and liberty. He then gave that kingdom to those who would follow in the ways of the Creator as professed by the prophets of God. The brotherhood of the kingdom is not for those who say they believe but for those who believe and do the will of the Father.<sup>173</sup>

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of the world. Amen."

164 Luke 12:32 "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

165 "For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God." Luke 22:16, Matthew 26:29, Mark 14:25.

166 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took [it], and did eat before them. Luke 24:41-3

167 Acts 10:41 "Not to all the people, but unto witnesses chosen before of God, [even] to us, who did eat and drink with him after he rose from the dead." John 21:13 "Jesus then cometh, and taketh bread, and giveth them, and fish likewise."

168 Luke 22:29 "And I appoint unto you a kingdom, as my Father hath appointed unto me;"

169 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:" [Matthew 20:25, Mark 10:42]

170 John 18:37 "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Also Matthew 27:11, Mark 15:2, Luke 23:3.

– John 19:14, 15 "... he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar." [see also John 18:39] "And Pilate wrote a title, and put [it] on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS." John 19:19

171 Luke 24:45-49 "Then opened he their understanding, that they might understand the scriptures... I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

172 See the book *Thy Kingdom Comes* published by His Holy Church.

173 Matthew 7:21 "...Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth

## *A Basic Biblical Belief and Responsibility*

“And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” Acts 16:31

What does it mean to believe? The word *‘believe’* is from the Greek word *‘pisteuo’* which is from *‘pistis’* meaning “fidelity, faithfulness”. *‘Pisteuo’* means “to entrust a thing to one, i.e. his fidelity.” Belief is not just words or an idea in our mind. We cannot conjure up the spirit of God with words or phrases. We must do the will of the Father and not just say we believe. The fruit of our faith is the witness of our belief.

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

We must entrust our welfare, in spirit and in truth, to the care of God the Father and His kingdom of love. That faith and fidelity is dependent on the ways of God and must ultimately be entirely within the domain of Christ. The church in general is composed of people gathered together in a communion of this faith and hope. No one man or one family can be a church. Since, a husband and wife are considered one person by God.<sup>174</sup> A family is not a congregation nor is it a church. Yet, to be brothers in Christ is to be a part of His family, His kingdom. To do the will of the Son and the Father in love makes us His brethren.

The world not seeing things of the spirit has said that three people are required to form a Church.<sup>175</sup> When two or more people agree in witness that a third person is the servant of Christ, they may bear witness that the selected person is a minister of Christ’s “called out”, His Church.

For the purposes of understanding the components of the church in general we call the people in free association the **congregation** and the ordained ministers the **Church**. The minister is the third person of a congregation who is the servant of Christ and belongs to God to maintain an autonomous Church.

A servant of Christ represents the office of Christ to the world, and as a *bondservant* of the Lord, he is here to serve.<sup>176</sup> A minister holds an office which is *titular*, in name only, in accordance with Christ’s restrictions. He is called to return every man and woman to their possessions and to their family,<sup>177</sup> and is barred from *exercising authority*.<sup>178</sup> He is the servant of Christ and His people.

This structure was used by Abraham, Moses, and Jesus. It is the foundation of this thing called the Kingdom of God or Heaven. In that Kingdom men are ruled by the God through their conscience. They care about each other and their God given rights as much as they care about their own rights. They no longer covet their neighbor’s goods through the agencies of force and control, but work daily in a temple of living stones, which we call the Church.

The ministers are merely the public servants chosen by the people, of the people, and who work for the people. The church is a part of an alternative form of government under perfect law of liberty established by God from the beginning.

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the will of my Father which is in heaven.” [Luke 6:46, Luke 13:25, Luke 11:2, John 5:30, John 12:26, John 14:21-23]

174 Matthew 19:6 “Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.” Mark 10:8 “And they twain shall be one flesh: so then they are no more twain, but one flesh.”

175 “An organization is not organized or operated exclusively for religious, charitable, or educational purposes if it meets a private, as opposed to a public, interest. The organization cannot have been organized or operated for the benefit of private interests, such as designated individuals, or the creator of the organization or his family, or for persons controlled by such private interests.” Treasury Regulations on Income Tax (1986 Code), Sec. 1.501(c)(3)-1(d)(1)(ii) (26 C.F.R Government Proposed Jury Inst. NO. 320. DoJ.

176 Luke 22:27 “For whether [is] greater, he that sitteth at meat, or he that serveth? [is] not he that sitteth at meat? but I am among you as he that serveth.” Matthew 20:27, Matthew 23:11, Luke 22:26, Mark 9:35, Hebrews 3:5 “And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;”

177 Leviticus 25:10 “...proclaim liberty throughout [all] the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.”

178 Matthew 20:25..., Mark 10:42..., Luke 22:25.... Article X of the Polity of the His Holy Church

## ***Pure Religion of Christ vs. Impure Religion of Nimrod***

The duties that befell the first century Church appointed by Christ and *the church in the wilderness* previously, called out by Moses, remain in precept the same. The nature of man's sin and the systems he creates with his own hands to supplant God's Kingdom and relegate the gospel to a secular religion also remains the same. The apostasy remains the same and so does the solution, repentance.

Abraham, Moses and Jesus were in agreement. If we will put on the full armor of God there is a path and a power that will lead the faithful to jubilation and liberty. We must realize that there are different positions and statuses dictated by God to edify His purposes upon the face of the earth. There are things the Church and its ministers may not do and there are things they must do as they repent from error and iniquity of the world. Their righteousness must exceed that of the apostasy of the Pharisees.

Abraham and Moses appointed living altars of clay and stone. The people ordered themselves in a practical way by a free choice. Contributions were voluntary. The early Christians were no different.

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."<sup>179</sup>

The early Christian community was literally a republic that was recognized by Rome through the proclamation nailed to the cross by order of the Proconsul of Rome, Pontius Pilate.

All pure republics composed of free men and women living under the perfect law of liberty, "Free from things public" contain and promote the essentials of pure religion.

Pure religion<sup>180</sup> that does not defile God and the Father is to care for the needy of your society who are afflicted, without participating in systems of the world ruled by benefactors who exercise authority<sup>181</sup> over the contributions of the people. The nation is robbed of charity. Neighbors covet their neighbor's goods.

If a man no longer has a free choice he has lost rights endowed by God. All rights are first vested in the offices of Man. Men rule over men when the personal rights and liberty of some are diminished. Such men and women are in essence a "conquered people". This is the meaning of the Greek word Nicolaitan and the word Balaam.<sup>182</sup> This is what God hates. God wants men to have a freewill choice.

"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."<sup>183</sup>

If men are subject to the will of others they are not able to follow the will of God. He is not a free soul under the God of heaven, but subject under the gods of the "world".

The definition of pure religion given to us in James 1, requires that our care of the needy of our society be unspotted by the "world". The word unspotted is from "aspilos"<sup>184</sup> meaning "free from censure, irreproachable" and the word "world"<sup>185</sup> is from a Greek word defined as "an apt and harmonious arrangement or constitution, order, government." The word is from the Greek word "komizo"<sup>186</sup> which means "to care for, take care of, provide for."

All people have a divinely imposed responsibility to care for the afflicted in their society as well as the

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

180 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."

181 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:"

182 See Appendix 2 of *The Free Church Report*.

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

184 784 ασπιλος aspilos 1) spotless 2) metaph. 2a) free from censure, irreproachable 2b) free from vice, unsullied

185 Strong's No. 2889 κοσμος kosmos probably from komizo; AV - world (186) - adorning (1) [187] 1) an apt and harmonious arrangement or constitution, order, government...

186 Strong's No. 2865 komizo {kom-id'-zo} from a primary komeo (to tend, i.e. take care of); 1) to care for, take care of, provide for



stranger in their midst. The kingdom of God is a righteous kingdom and accomplishes this divine duty in the manner of John the Baptist and the good Samaritan which is charity, and, of course, Christ and His Church.

We are told by Christ to not be like those benefactors in other governments who exercise authority over the people and force contributions from our neighbors even if it is for a good cause. That was the way of Cain and Lemech, Nimrod and Pharaoh.

In Genesis 10:9 we see Nimrod called “a mighty hunter before the LORD”. The word “hunter” is from *tsayid*, which is more often translated “provision, food, food-supply, or victuals”. Nimrod hunted the souls of the people by being a mighty provider instead of the LORD. This is why David warns us about a table that should have been for our welfare, but was actually a snare and Peter tells us that our covetousness shall make merchandise of us. This offer of benefits by men who force contributions has been a source of sin and error, recompense and bondage throughout the Bible, from Cain to the *foolishness* of Saul.<sup>187</sup>

The error of Balaam<sup>188</sup> and the way of the Nicolaitan which “God hates” are respectively the Hebrew and Greek words for the “conquered people.” The *Nico laity* were the *people who lost the right to choose* what and how they would contribute to the needs of society. They became merchandise,<sup>189</sup> instruments, a thing. They became little more than *human resources* of those benefactors who exercised authority. Like the dog returning to his vomit and the pig to his mire, the people returned to the bondage of Egypt and the ways of Cain, Lemech, and Nimrod, Saul, Rehoboam, Caesar and Herod..

This is all contrary to what Christ told the Church in Matthew 20:25, Mark 10:42, and Luke 22:25. It was called a rejection of God when the *voice of the people* in 1 Samuel 8 elected Saul to rule over them. It was called foolishness in 1 Samuel 13:13 when Saul forced the contribution of the people. It was called a sin in 2 Samuel 24:10 when David instituted a draft so he could take the sons of the people and make his instruments of war.

People eat with rulers with an unrestrained appetite<sup>190</sup> devouring those benefits supplied by the blood of their neighbor. They are gathered together as surety for the treasure cities of rulers who exercise authority.<sup>191</sup> Their right of choice is conquered by their own covetousness for benefits supplied for their welfare<sup>192</sup> and they are caught in the net of their own making.<sup>193</sup> They are not bound by love, but by lust and greed, coercion and force. People abandon the gifts and ways of God when they fail to gather in congregations of free association. If the people will not be ruled by God they shall be condemned<sup>194</sup> to be ruled by tyrants. The slothful shall be under tribute and the covetous shall be made merchandise, only those who are diligent in their striving for the kingdom of God shall bear rule of themselves under God.

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187 1 Sam 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.”

188 Revelation 2:14 “But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.”

189 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.”

190 Proverbs 23:1-4 “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.”

191 Proverbs 17:18 “A man void of understanding striketh hands, and becometh surety in the presence of his friend.”  
Proverbs 22:26 “Be not thou one of them that strike hands, or of them that are sureties for debts.”

192 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 recompense unto them:”

193 Proverbs 1:17 “Surely in vain the net is spread in the sight of any bird.”

194 2 Corinthians 3:9 “For if the ministration of condemnation [be] glory, much more doth the ministration of righteousness exceed in glory.”

## *The Congregation of, for, and by the People of God*

In order to present the whole body of the Church to the world it is essential that the believers not forsake the coming together.<sup>195</sup> According to ancient and early church customs the people and the ministers of God gathered by tens, hundreds and thousands to form a national network of freewill social welfare based on choice.<sup>196</sup> How do we care for the needy of our own society?

Much of what we see as the modern Church no longer provides for the welfare of the people. They have relinquished that duty to the central governments that act as the authoritarian benefactor of the people. The power of such government is often created by the offer of and application for social benefits through civil or constructive contracts just as they did in the days of Egypt.<sup>197</sup>

These systems, the result of our own covetousness, are maintained by authority exercised upon the people, often eating out their own substance, rather than strengthening the people by virtuous service.

The kingdom of God is expressed in the precepts of both Old and New Testaments. We may see this system clearly in early Israel, in the first century Church, and throughout Europe before the rise of an authoritarian Church, who looked to the power of other governments to promote or sustain them.

In God's government the public servants and the people are bound in a union of mutual hope, love, and service, not authority, power, or control. The list of duties and practical services to the congregation by an uncorrupted Church are far greater than what is presented in many Churches. These services may be similar to those of the governments of the world in provision, but not in their manner or means of the proviso of Christ and God, that we should not covet.<sup>198</sup>

By the nature of God's design we should see the pattern of the best servant of tens and hundreds and thousands becoming the minister or public servant of the body with the freewill choice of an emancipated people. People must be fused together by the virtue of their loyalty, charity and love, not by social compacts, common purses, or central exercising authorities. This godly bond of hope and faith keeps them together in good times and bad. This charitable system fulfilled an essential role in the earthly and spiritual salvation of the people as the world of Rome decayed into disorder, decadence, and depravity. The kingdom was the way of Christ that led to a natural redemption of body and soul.

In the natural network of this union there is little room for voter fraud or hidden corruption if the people take up their responsibilities and mingle them with the virtue found in the Name of their Father in heaven. There must be intense, individual, and intimate local control with ample liberty, mercy and justice exercised by the people, for the people to strengthen the fellowship of free dominion under God.

To maintain the health of a free community there are only two rules: the people must love the Name or Character of God including His righteous Nature of justice and mercy, and they must love their neighbor's God given right to choose as much as they loved their own right to choose.<sup>199</sup>

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195 Hebrews 10:25 "Not forsaking the assembling of ourselves together, as the manner of some [is]; but exhorting [one another]: and so much the more, as ye see the day approaching."

196 See the book *Thy Kingdom Comes* for a history and example of this system of self government and where it strayed.

197 See *The Covenants of the gods*. Exodus 23:32 Thou shalt make no covenant with them, nor with their gods.

198 Exodus 20:17 "Thou shalt not covet thy neighbour's house, thou shalt not covet ... any thing that [is] thy neighbour's." Psalms 78:7, 89:31, 103:18, 119:4-60-115, Proverbs 3:1, 4:4, 6:20, 7:1, 2, Ecclesiastes 12:13, Daniel 9:4, Matthew 19:17 "... but if thou wilt enter into life, keep the commandments." Mark 7:9 "... Full well ye reject the commandment of God, that ye may keep your own tradition." John 14:15 "If ye love me, keep my commandments. 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." Romans 7:7 "...Thou shalt not covet." Romans 13:9, 1 Timothy 6:14, 1 John 2:3 "And hereby we do know that we know him, if we keep his commandments." 1 John 3:22 "And whatsoever we ask, we receive of him, because we keep his commandments..." 1 John 5:2-3 "For this is the love of God, that we keep his commandments..." Rev. 12:17, 14:12 "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

199 "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matthew 22:37-40

This form of grass roots networking self government of liberty *of the people, by the people and for the people* is the union bound in charity and faith preached by John the Baptist. It ushered Christ into Jerusalem as king. It is the same precepts taught by Moses for a nation of God, called Israel, where there was no king and each man did what was right in his own eyes.<sup>200</sup> This was also the precepts of Abraham's altars of stone, which consisted of good men who accepted the sacrifices of the people for the care of society. Those sacrifices were not burned up by fire, but consumed for the benefit of the community. Their sacrifice was the Eucharist, or thanksgiving, that allowed a society to remain free under God the Father.

In such a government rights remain with the people because responsibility remains with the people. Rights and responsibility are as inseparable as the flesh and blood of a man. To separate the spirit of Christ's kingdom from the truth of His kingship in our daily life is like separating the body from the soul. That separation is death for the Church.

### ***The Elders of Liberty are the Altars of Earth***

The congregation of the people is composed of what Abraham called the *altars of earth, or "adamah"*. Each of us are living sacrificial altars of clay, sons of Adam whose Father was God. We are both priest and king of our own freewill choice. Our offering within the family and to the community is by charity.<sup>201</sup>

A minister of the congregation is first chosen *by the people* as we see being done in Acts 6:3.<sup>202</sup> Each individual family is represented by the head or elder of the family who freely chooses their own minister. In the documents and form offered in service by His Church individuals may be called *the electorate*.<sup>203</sup>

The electorate have been referred to individually as "elders" of families or collectively as the laity, from the Greek *laos*, meaning people. In terms of the world they may appear to be a constituency,<sup>204</sup> but they are simply the people who choose from moment to moment, and day to day, to support the leadership of those who continue to be perceived by the people as the ministers of God and the servants of His people.

Those who are freely chosen as by an electorate of elders in a free association are the living "stone" altars of our sacred sacrifice to God *for the people*. They are the public minister of the congregation.

These chosen ministers are the unhewn stones of God's sacred altars. *Unhewn* is a metaphor for being unregulated. In their ministration of this system of faith, hope, and charity the good will of the people for the people is administered by the choice of the people. The people maintain their right to decide to whom and how much they shall contribute. What ever they choose to give is paid in full.<sup>205</sup> There is no coercion in the kingdom of God but their own God given conscience. The ministers have power over how those contributions shall be managed because once given they are burned up to the people.

The ministers of the Church have an unregulated authority on how they use that offering, but if they are not a fruitful government that provides for the people with love and mercy and strengthens the poor, then the offerings will go to other ministers. This system of thanksgiving will be like Christ or perish. Together, the ministers and the people form the temple of God, made of living earth and stones, formed in their hearts by God. This is the kingdom of His righteousness.

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200 Judges 17:6 "In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes."

201 1 Corinthians 13:13 "And now abideth faith, hope, charity, these three; but the greatest of these [is] charity."

202 Acts 6:3 "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."

203 Acts 6:5 "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:"

– The word *chose* is from *eklegomai* meaning *to pick out, choose, to pick or choose out for one's self(a) choosing one out of many, i.e. Jesus choosing his disciples 1b) choosing one for an office.*

204 "a body of citizens entitled to elect a representative" Merriam-Webster Dictionary of Law, © 1996

205 Luke 16:8 "And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light."

## ***The Election to Give is the Eucharist of Christ***

The daily free election to grant a visible offering to God in love of your neighbor<sup>206</sup> to a minister chosen as a representative of Christ is a sacred purpose trust which is the Eucharist of Christ. That offering is not a fee or poll tax<sup>207</sup> but a freewill offering of *any amount* to express the measure and “substance” of our faith and trust in the ability of the minister to do God’s service to a congregation.

Anything given for His prescribed purposes are counted as given to Him. Making an offering has been one of the earliest forms of expressing our relationships with God. Those original “burnt offerings” were actually gifts freely given up entirely into the control of other unregulated men.

Once the substance of an offering is freely given by two or more witnesses and the duty of trust is accepted by the minister of that offering, an ordained minister of Christ’s Holy Church bears witness to the truth of this sacrifice and acceptance, documenting it before the world. No other agency of man may abridge that solemnized covenant and agreement without usurping the Spirit and Truth of Christ.

John 8:32, 36 “And ye shall know the truth, and the truth shall make you free... If the Son therefore shall make you free, ye shall be free indeed.”

The people choose, in a consensus of a daily election of support and free sacrifice, to freely give.<sup>208</sup> The church is not a democracy where the majority may rule over the minority. The body of the congregation is not an incorporation under men, but a free and foreign society established by a fellowship of faith and charity of a free people under God. Our social compact is written daily in our hearts and minds, in our actions and deeds. We are the authors of our own participation in self government as God is the author of the law of our hearts and our minds.

## ***The Corpus of the Free Church***

If the Church is the Body of Christ, then the Church is one body, incorporate, under its King.

There are many definitions, types and forms of incorporation. The fundamental aspects of a corporation can be defined as, two or more people, gathered together as one person, for a particular purpose, often a perpetual succession, and appointed under a preexisting authority.

Jesus appointed the kingdom<sup>209</sup> to the apostles to serve it in a manner not like the kings *of the Gentiles who exercise lordship over them; and call themselves benefactors.*<sup>210</sup> When the 120 “names” and 12 appointed apostles gathered together in “one accord” and the Holy Spirit came upon them there was a union of one domain with another under the preexisting authority for the purposes of Christ. They were as one body corporate.

The truth of this is verified in the modern legal dictionary within the definition of incorporation, “In the civil law. The Union of one domain with another.”<sup>211</sup> The Merriam-Webster Dictionary defines incorporation in the transitive sense, “to unite or work into something already existent so as to form an indistinguishable whole.” Incorporation of the Church with the state would make the Church a part of the state and the family of the state. The Church would be *of the world* and not merely in it.<sup>212</sup>

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206 2 Corinthians 9:6 But this [I say], He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

207 A poll tax is a tax of a uniform, fixed amount per individual

208 2 Corinthians 9:7 Every man according as he purposeth in his heart, [so let him give]; not grudgingly, or of necessity: for God loveth a cheerful giver.

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

210 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....

211 Black’s Third page 946

212 John 17:11-16 “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we [are]. ...I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.” The word in the Greek text here is defined “an apt and harmonious arrangement or

There is a separation of Church and the State not only by the State, but by God and Christ. The merging of the Church and the governments of men would be diminishing if not destroying the status of the Church as an autonomous body of Christ. It would be making the Church a part of another government, and void it as the holy body of Christ. Many might object to this line of thinking, but even the state bears witness to the truth of this in many of their own statutes.

Not as a source of authority but only as an example we quote the state of Illinois:

“Any congregation, church or society, heretofore incorporated under the provisions of any law for the incorporation of religious societies, may become incorporated under the provisions of this act, relative to religious societies, in the same manner as if it had not previously been incorporated, in which case the new corporation shall be entitled [to] and invested with all the real and personal estate of the old corporation, in like manner and to the same extent as the old corporation, subject to all the debts, contracts and liabilities. The word trustees, wherever used in this act, shall be construed to include wardens and vestrymen, or such other officers as perform the duties of trustees.” (805 ILCS 110/44) Sec. 44. (Source: Laws 1871-72, p. 296.)

Note that any *congregation, church or society* who incorporates under the provisions of the state statutes becomes a ‘*new corporation*’ and will be considered as if it *had ‘not previously been incorporated’* by Christ. Everything that once belonged to that previous ‘*congregation, church or society*’ and the preexisting authority that created that body would now belong under the authority of the State. The State becomes the originating authority of the new incorporation. It is no longer established by Jesus Christ and therefore no longer the Church by the definition.

This precept appears to be voiced by the judge in *State v. Corpus Christi People’s Baptist Church, Inc.*,<sup>213</sup> when he said, “As the trial judge phrased it-- once the church determined to enter the realm of Caesar by forming a corporation it was required to abide by the rules of Caesar, or in this case, the statutes of the Commonwealth of Kentucky.” The antitheses of this is that if the Church does not enter the realm of Caesar then it is not subject to the ruling of Caesar or “of the world”. This case was concerned in part with the incorporation of the Church by some of the leaders of the Church.

Although incorporation was not done in the formal solemnization common among business even informal acceptance of the supposition of incorporation was enough to subjugate the body of that church. It is *irrevocable*. We also see this term in the social security regulations for ministers as “an irrevocable election of coverage for all its members.”<sup>214</sup>

The state creates the corporations of the body of the state and Christ created the corpus or the body of the Church. Corporations of the state depend upon the state for its power, character, and therefore their right to act as a body. Everything that belongs to the corporations of the state falls under the authority of Caesar by his grace. The Church is not a body of the state nor can its ordained members enter the body of the state. Its member ministers must also be separate, with full faith and credit in Christ.

The Body of Christ is a creation or creature of Christ:

“Upon the other hand, the corporation is a creature of the State. It is presumed to be incorporated for the benefit of the public. It receives certain special privileges and franchises, and holds them subject to the laws of the State and certain limitations of its charter. Its powers are limited by its charter. It can make no contract not authorized by its charter. Its rights to act as a corporation are only preserved to it so long as it obeys the laws of its charter.”<sup>215</sup>

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constitution, order, government”

213 683 S.W.2d 692 (Tex. 1984);

214 SSR 81-38: TITLE II: Coverage of Service of members of Religious orders who work for third parties.

[Http://www.ssa.gov/OP\\_Home/rulings/oasi/45/SSR81-38-oasi-45.html](http://www.ssa.gov/OP_Home/rulings/oasi/45/SSR81-38-oasi-45.html)

215 Hale v. Henkel, 201 U.S. 43, 89 (1906); Pinkerton v. Verberg, 78 Mich. 573, 584.

## ***The Church is Defined by Christ***

Christ has designated the rules of our charter by which we must be governed. The government of men cannot define God's creation, but Black's Law Dictionary has a consistent definition for Church:

"In its most general sense" as, "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."<sup>216</sup>

*A 'religious society founded and established by Jesus Christ',* who is its preexisting authority, departs from its creator upon incorporation to the state. Incorporation by and of the state is stating in law that establishment by Jesus Christ never existed and the Church is now established by the State and is a part of the body of the whole state and merged with its domain. Its powers are limited, authorized, and preserved by the state. Such actions by a Church is adultery, by the state is sacrilege.

If Church was a "*a body or community of Christians, united under one form of government*" and it becomes a corpus or body united under the State and its form of government, then the Church no longer meets that definition of a Church. That form which the modern state complies with is one of an exercising authority like the rulers of the gentiles. The State has even warned us that applying to or going under the state will bring, "The disadvantages" which "stem from the strict operational restrictions"<sup>217</sup> by the state. The Church cannot incorporate with a state and remain free nor should the State require a Church to incorporate to be *considered* as if it were exempt.<sup>218</sup>

It is important to understand that to be "considered exempt" is not the same as being exempted by the grace of the state. They may be considered exempt by the grace of Jesus Christ the "King of the citizens of Judea" the remnant of Israel, known by some as the Kingdom of God. In the United States neither the Internal Revenue Department nor the Department of Treasury need grant the Church an exemption.

"Some organizations are not required to file form 1023. These include: Churches, interchurch organizations of local units of a church, conventions or association of a church, such as a men's or women's organization, religious school, mission society, or youth group."<sup>219</sup>

This is not any particular favoritism on the part of the State, but is the result of a lack of jurisdiction of the state in matters concerning the free Church. There is a long history of recognizing its authority as separate from that of the state. The Church was established by another pre-existing authority, Yeshua the Messiah, a.k.a. Jesus the Christ. The free Church may be in a state, but they are simply not a part *of* the world of the state. They are already established under the perfect law of liberty, by another authority.

"These organizations are exempt automatically if they meet the requirements of section 501(c)(3). However, if the organization wants to establish its exemption with the Internal Revenue Service and receive a ruling or determination letter recognizing its exempt status, it should file Form 1023 with the key District Director."<sup>220</sup>

The free Church has established its exemption through the Christ, the king. To establish its exemption with the Internal Revenue Service is to reject Christ and make the IRS its overseer and protector.<sup>221</sup>

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

217 "The disadvantages of exemption under §501(c)(3) stem from the strict operational restrictions." Detailed Analysis, Tax Management Inc. a subsidiary of the Bureau of National Affairs, Inc. 464-2nd, A - 1

218 "The following organizations will be considered tax exempt under section 501(c)(3) even if they do not file Form 1023: (a) churches, their integrated auxiliaries, and conventions or associations of churches,..." "Application for Recognition of Exemption Under Section 501(c)(3) of the Internal Revenue Code," under "Purpose of Form," section 2. Organizations not Required to file Form 1023. -Department of the Treasury, Internal Revenue Service.

219 Department of the Treasury, I.R.S., Pub. 557 Tax-Exempt Status for Your Organization. Chapt. 3 Page 9

220 Department of the Treasury, I.R.S., Pub. 557 Tax-Exempt Status for Your Organization. Chapt. 3 Page 9

221 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."

- 1 Samuel 10:18-19 "I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the

Are there any requirements that the free Church must meet which can be imposed upon it by the State?

In the same publication we see phrases like, “If you are organized to operate a home for the aged, the following information must be submitted:” Or if you are a scientific organization, “You must show...” etc. But for religious organization there are only ‘two basic guidelines’ which are merely *maintained* by the Internal Revenue Service. These mere “*guidelines*” are to “*determine whether recognition of exemption should appropriately be extended to an organization seeking to meet the religious purposes test of section 501(c)(3).*”

“In order to determine whether recognition of exemption should appropriately be extended to an organization seeking to meet the religious purposes test of section 501(c)(3), the Internal Revenue Service maintains two basic guidelines:

- 1) That the particular religious beliefs of the organization are truly and sincerely held, and
- 2) That the practices and rituals associated with the organization’s religious belief or creed are not illegal or contrary to clearly defined public policy.”<sup>222</sup>

The IRS rules, based upon the USCS, make no mention of *statutory requirement* for Churches. “The regulations do not define the term ‘church’ and Congress has given no guidance in this area.”<sup>223</sup> Regulations do not exist for churches because there is no power granted to State governments to regulate or establish religions or the Church. The rules or guidelines that apply to a “religious organization” should not be construed as applying to the free Church. “Because special tax rules apply to churches, it is important to distinguish churches from other religious organizations.”<sup>224</sup>

Finally, it should be noted that, “...a church, its integrated auxiliaries, or a convention or association of churches is not required to file Form 1023 to be exempt from federal income tax or to receive tax deductible contributions...”<sup>225</sup>

### ***The Hasmonean Whoredom, and gods Many***

The people sinned against God when they asked for a central ruler like Saul, but God allowed it so that they would learn what their fate would be when they rejected God. God believes in the personal right to make free choices even if they are wrong. Samuel warned the people, in accordance with the words of God, that their elected rulers would soon take the fruits of their labor, the right to the produce of their fields, and even their sons and daughters. But the people would not relent from their rejection of God.

As the power that was once of the people was centralized in the government established by the “voice of the people” more corruption crept into their society. The men who sought offices of power acted for themselves more than for the people. The people became dependent and subject, less concerned with their neighbor, apathetic and slothful.<sup>226</sup> They became accustomed to neglecting more and more responsibilities given us by God and lost, in turn, more and more of their corresponding rights.

Soon even the ministers of the national system of social welfare, the Levites, were also corrupted. That system was set up by Moses to help the people bind themselves together with love and charity rather than the common purse that runs toward death.<sup>227</sup> By the arrival of the Hasmonean Kings the church called out

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hand of all kingdoms, and of them that oppressed you: And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, [Nay], but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.”

– Luke 7:30 “But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.”

222 Department of the Treasury, I.R.S., Pub. 557 Tax-Exempt Status for Your Organization. Chapt. 3 Page 14.

223 Detailed Analysis, Tax Management Inc. a subsidiary of the Bureau of National Affairs, Inc. 464-2nd, A - 3

224 “Because special tax rules apply to churches, it is important to distinguish churches from other religious organizations.

Therefore, when this publication uses the term “religious organizations,” it is not referring to churches or integrated auxiliaries.” Publication 1828, page 4. [Poor] Luke 18:22, Matthew 19:21, Mark 10:21... , [exercise authority] Matthew 20:25, Mark 10:42, Luke 22:25... [Oaths] Matthew 5:34... [Give to God] Luke 20:25, Matthew 22:21, Mark 12:17

225 Department of the Treasury, I.R.S., Pub. 557 Tax-Exempt Status for Your Organization. Chapt. 3 Page 14.

226 Proverbs 12:24 “The hand of the diligent shall bear rule: but the slothful shall be under tribute.”

227 Proverbs 1:10, 16 “My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood,

in the wilderness was ready for corruption. The Hasmonean kings, Herod, and the Pharisees began to follow the error of Balaam. They made laws that compelled the sacrifice of the people like the *foolishness* of Saul and used the power of the right hand of their new government to force the contributions of the people for a common welfare. David even numbered the people so he could institute a draft. Moses had written the warnings from God about not ever returning to the bondage of Egypt.<sup>228</sup>

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.<sup>229</sup> There was no king in Israel, but everyman followed his own God given conscience as we have seen in Judges 17. Everyman was king in his own family and ruler of his own possessions according to the will of God.<sup>230</sup> Without the virtue of the God of heaven this would be chaos, but any other way would be bondage.

The nation was commanded to love their neighbor as themselves,<sup>231</sup> to not covet their goods or their rights within the family by taking away choice through the agency of man made governments. Such institutions had the power to rule over men with authority and were created with their own hands.<sup>232</sup>

The words for “gods” found in both Old and New Testaments were “applied as *deference to magistrates*”<sup>233</sup> and meant “*figuratively, a magistrate*”<sup>234</sup> in both Israel and Rome. These gods were not spirits or the symbols of authority used by men. These gods had stone hearts and desired to rule over men rather than love them. These gods were men exercising authority over other men.<sup>235</sup>

There was a bar in the Ten Commandments to not make agreements with other gods<sup>236</sup> that bound our service and took away our God given right of choice.<sup>237</sup> The apostles repeated those warnings of Proverbs<sup>238</sup> and David<sup>239</sup> when they warned us to abstain from the sacrifices contributed upon the civil altars of the gentiles.<sup>240</sup>

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let us lurk privily for the innocent without cause: Let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood.”

228 Deuteronomy 17:16.

229 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.”

230 Leviticus 25:10 “And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.”

231 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.”

232 Leviticus 26:1 “Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up [any] image of stone in your land, to bow down unto it: for I [am] the LORD your God. Exodus 23:32 Thou shalt make no covenant with them, nor with their gods.”

233 Elohiym. From Strong’s “Ælohiym ... occasionally applied by way of deference to magistrates;...”

234 From Strong’s “theos of uncertain affinity; a deity,... figuratively, a magistrate...”

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

236 Those who had the right to judge the people and enforce that judgment were called ruling judges or “gods”

237 Exodus 34:15,16 “Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and [one] call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.”

238 Proverbs 23:1 “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.”

239 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.”

240 Acts 15:29 “That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.”



To give God's endowment of the right of choice over to the will of others in exchange for benefits is a form of prostitution and adultery or fornication. To do so as a society or nation is national adultery.<sup>241</sup> Most of the adultery mentioned in the Bible is national adultery of the people who were eating at altars according to the doctrine of Balaam and doctrine of the Nicolaitans,<sup>242</sup> going under the authority of others by agreements for benefits,<sup>243</sup> snared by their covetousness which is wickedness.<sup>244</sup>

All governments including the Church have a body of men to represent them. Some are titular and some exercise authority. God did not want men to rule over men, but if people do choose to have a ruler they were to constitute rules and limitation of that power. There was to be no forced contribution, no central treasury, no professional army, no treaty making powers, and they were to do nothing to return the people to a system of bondage like Egypt.<sup>245</sup>

The Hasmoneans allowed the Levites to obtain personal estates and gave them a legal power to enforce rules through statutory provisions, even to forcing the contributions of the people to provide for what had previously been done through charity and the free will offerings of the people. The ministers of the kingdom became lawmakers and the people became subjects. Like the evolved Roman Senate or the new traditions of the Sanhedrin, men began to hold offices of power. Men who sought power sought those offices. The highest among these gentile type governments eventually became dictators of all.

The Levites, with the estates they accumulated, became rich and powerful men. Men who sought such riches sought and corrupted God's office. They no longer were focused on the service of the people, but more on service to themselves rejecting the way of the God of Heaven.

### ***The Poor Princes of of the kingdom***

The princes of Israel were to serve only and be chosen as servants of servants to keep the people free souls under God. This is the essence of a good Church. This has been the nature of the Kingdom and government of God from the beginning. Other forms of government seen throughout the Bible, in opposition to God, give power to men to rule with authority. Both governments require support.

In the first, the people must choose to support those who fall upon need, finance the ministration of government, and provide the protection of the country locally and nationally by free contributions.

In the latter, the people are required by those in power to provide for the needs of the state by forced contributions that take both substance and choice from their neighbor.

The former depends on reciprocating charity, service, and freewill offerings.

The other has reciprocating entitlements where the people are under the exercising authority of the political benefactor. It does not matter if that benefactor is a despot or a democracy. In all cases men rule over men, choice is diminished, and God is rejected. The kingdom of heaven is within and if the choice is not made in the hearts and minds of men then the kingdom is abandoned.

This latter system of men is not instituted by God. It is a violation of God's way which Christ spoke against.<sup>246</sup> Such systems often speak of faith in God, have their rituals and gatherings where they claim to pray to God but in fact their prayers and kings are not to Christ or the Father but to the Caesars of the world. Their ordinances and laws make the word of God to none effect, but what of the Church?

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241 Jeremiah 9:2 "Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they [be] all adulterers, an assembly of treacherous men."

242 Leviticus 17:7 "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations."

243 2 Corinthians 6:16 "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."

244 Psalms 10:3 "For the wicked boasteth of his heart's desire, and blesseth the covetous, [whom] the LORD abhorreth."

245 Deuteronomy 17

246 Matthew 23:13 "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves], neither suffer ye them that are entering to go in."

God's congregation in the wilderness and in the first century Church were gathered together in free will fellowships. Since, the congregation are composed of free men and women, they must establish a titular body to represent them without giving it an exercising authority over their liberty. The called out ministers of the Church represent that servant body politic to the world.

Christians would not bind themselves to the Nicolaitan altars of power by oath, application or participation. Those offered entitlements were funded by agents with exercising authority over neighbors or by oppressing the stranger. Christians could not pray at such covetous altars, but put their faith in another king who preached a different kind of way and government with gregarious altars of charity.

They formed living altars of faithful men who received the freewill offerings of the people called sacrifice. They would redistribute those gifts through the living network of congregations and churches. There was no central store house, but a constant weekly and daily flow of that which made the body whole and healthy. The people retained their rights and responsibilities. Such volunteer system of living altars allowed the people to survive in hard times and could be called sacred purpose ministries. Such trust needs some form of protector or overseer or an authoritarian state will eventually assume that office.

The ordained ministers of the Church supplied both the representation and that position of servant overseer. They did not usurp or exercise authority over the people, but stood in appointed authority between the corpus of the people and the interlopers and usurpers of the other governments of the world.

The critical difference between a God inspired government and governments of the other nations is that no authority over the people is vested in that public office. Those who seek that office of service are subject to the job description given by Christ and by Moses. They could be in but not of the world.

Christ restricted them from owning property in their own name. This is a very controversial subject but it was key to the standing of the Church in the wilderness,<sup>247</sup> at the time of Christ and in the free Church today. The autonomy of the Church is not only dependent upon the Church rejecting benefits of the world, but the ordained ministers must also reject all benefits of the world that might ensnare them.

In those early days of Israel when there was no king the ministers of the government of liberty and charity had *no inheritance* in the land but holding all things in common they belonged to God.<sup>248</sup> They were foreign to the world and to the people.<sup>249</sup>

The apostles were appointed a kingdom, but told to not be like the the princes, rulers, or the kings of the Gentiles.<sup>250</sup> These men were princes of the kingdom, but unlike most every government today they did not exercise authority one over the other. In the early Church those ordained disciples of Christ had no inheritance in land because Christ ordered that they sell their property or they could not be His disciple, student ministers.<sup>251</sup> Those like Barnabas obeyed this command, but Ananias did not. Understanding Barnabas, who was Josias a Levite who owned property in Cyprus<sup>252</sup> was not allowed to by God according to Moses. In order to obey Jesus he had to sell it and give the money away. "But" Ananias failed to do so and died.

If the ministers of Christ are a part of the estate of Christ they can have no personal estate of their own. This is essential to the foreign nature of the Church to maintain true autonomy. This unique status of a ordained minister with no personal estate is important to mention, but we will have to deal with the detailed examination and explanation in another place.

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247 This status of an ordained minister is covered under the title of "Vow of Poverty". It is often misunderstood but well documented in the biblical text and the law today. It may require some detailed study to overcome our misconceptions.

248 Numbers 3:45 "... the Levites shall be mine: I [am] the LORD."

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

250 Matthew 20:25 "...princes of the Gentiles exercise dominion over them..., Mark 10:42... accounted to rule..." Luke 22:25 "...kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors."

251 Luke 14:33 "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

252 Individual Levites owning property was forbidden by Moses but allowed by the Hasmonean dynasty.

## *The Riches of the Ministry*

After 2000 years it is possible that we have been misled about phrases like “vow of poverty.” It is considered by many to be a Catholic invention yet the Levites were under a similar vow. As we saw in the section on “Overseers of the Church” early Bishops who did not entirely conform to Christ could not deny the clear requirement of Christ to have no inheritance held in your own name.

The idea of taking vows at all are foreign to many who seek to do the will of Christ or the freedom of His way. There is a brief explanation concerning vows in Appendix 5. “Biblical Support of Vows”. Essentially there are two different events called a vow. One is an oath and the other a prayer of intent and dedication. It is the latter which the ministers of God express.

Do vows of poverty, chastity, faith, and obedience change the status of members or ministers? There is a difference between members of an Order under *vows* and one that is not a part of an order of the Church. Just as the Levites had no inheritance, but were said to belong to God, so also the apostles belonged to the Father as bond servants of Christ. Whatever was given to them was given as if to God. They received the gift entirely but not in their own name but in Christ’s. The People maintained the right of choice as to who they saw to be workmen and ministers of Christ’s kingdom and together they became a peculiar form of government.

The people are also ministers of the kingdom both in their offering and gift of service and aid to the ministers of the Servant Church. They are not under vows, but remain free to serve in righteousness.

There were specific requirements voiced by Christ for those who he was to appoint or ordain as ministers of His kingdom. If the ministers of a government cannot exercise authority or compel the offerings of the people and are not allowed to hold land as their personal property a decidedly different government is formed. If those leaders are chosen in a network answerable to heads of ten families the entire nature of both men and government begins to change. Under these conditions the people are empowered, but must seek God’s righteousness. The ministers are only supported by the good will of the people they serve which is freely provided if they truly are serving the people.

When examining rules laid down by governing bodies of authority it is important to know the status of those being addressed. Rules for one ordained minister may not apply to another ordained minister depending on the status and nature of that ordination.

As there is a difference between a state incorporated Church, who has applied to a government, and one that has not, there is also a difference between a Church who has filed a 1023 with the IRS and one who has not. There is also a difference between an order of ministers who has filed an SS-16 and one that has not. An SS16 is an irrevocable application for benefits from Caesar that takes away the autonomy of the Church.

All ministers of the Church do not have to be under a vow of poverty. Overseers must be in order to obey Christ, and to maintain the foreign nature of the Church. The binding aspects of a vow of poverty clearly separate the ministers of the Church and maintain the autonomy of the Church.

Besides the Church not incorporating under the State it also should not classify it self as a foundation, public charity, or religious organization. Any of these classifications would change the Church’s unique status and bring the Church under a foreign authority.<sup>253</sup>

These relationships are discussed in Appendix 4, in the *Position Statement for Ministers under a Vow of Poverty*, other Position Statements and in the Free Church’s Ministers Manual.

For the Church to remain free its ministers must remain foreign to other princes, potentates or rulers. It is bound to God through Christ and not of the “world”. The recognition of his kingship was nailed to the cross and sealed in His blood, so that all might become free souls in the liberty of Christ under God..

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253 As an example, See page 15 Instructions for form 1023, (Revised June 2006) “...If you select this public charity status, you must request either an advance ruling or a definitive ruling ...” Public Charities are “described in sections 509(a)(1), (2), or (3).” [ see page 21 and also page 35]

## *The Kingdom of God, Q and A.*

Question: What is the Kingdom of God?

Answer: The Kingdom of God is a unique government form taught by Abraham, Moses, John the Baptist, Jesus the Christ that is in accordance with the way of God the Father. It is a different type of self government which sets men free rather than bringing them into bondage.

Question: How does the Kingdom of God differ from other governments?

Answer: The Kingdom of God does not exercise authority, but depends on the perfect law of liberty. It consists of people who seek the justice and mercy, forgiveness and thanksgiving of God for others as much as they do for themselves.

Question: What rights do I have in the Kingdom of God?

Answer: All the rights given you by God. You give up no rights, but remain free souls under God.

Question: What responsibilities do I have in the Kingdom of God?

Answer: All responsibilities of dominion on earth as given you by God, dress it and keep it, have no other gods, honor your Fathers and Mothers, love your neighbor and his rights as much as your own...

Question: Wasn't the Kingdom of God postponed because the Jews did not accept Christ?

Answer: The power was not restored for another ten days after the ascension. The apostles who had been called out and appointed the kingdom which Jesus had already received were told to go back and wait in Jerusalem. At Pentecost thousands of Judean citizens and others accepted Christ as king and were cast out from the unfruitful government system of the Pharisees. Jesus had already taken their rights in the kingdom away from them and they had agreed they had no king but Caesar.

Question: Doesn't Romans 13 tell us to obey government?

Answer: Jesus preached a government that operated under the perfect law of liberty, by faith, hope and charity and Paul said to let every soul remain subject to the higher "liberty" because all liberty is of God, there is not liberty but of God and anyone who opposes liberty opposes God. The word he used means "right" or "power to choose". God gave men freewill. The word 'exousia' is even translated liberty in 1 Corinthians 8:9 and is the strongest word in the Greek language for "the right to choose".

Question: Is the kingdom for everyone?

Answer: 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. Matthew 7:21

Question: How is the government supported in the Kingdom of God?

Answer: Freewill offerings of the people, through a network of ministers chosen by the people, for the people. These ministers are the public servants of the people who seek the kingdom and His righteousness.

Question: What was wrong with Christians? Why were they persecuted?

Answer: Christians would not apply for the benefits of authoritarian benefactors. They remained within each family structure in free association with only titular leaders who served their needs through a community bound only by faith, hope and charity. Most governments increase their power by offering benefits financed at the expense of your neighbor.

Question: What was the doctrine or error of the "Nicolaitans"?

Answer: The Nicolaitan or error of Balaam is when the people eat of the tables or altars of benefactors who exercise authority. The people do not remain under the higher liberty or right to choose but are snared or trapped in a state where others choose for them. Ruling elite obtain the authority to decide what they will contribute and

what they will receive. The people are no longer free souls under God the Father but are literally the “conquered people”, νικαω λαος, under men who would be god or ruling judges over them.

Question: “Are men the property of the state?”<sup>254</sup>

Answer: In most national government in these modern times the people are property of the state. They are subjects of the state called human resources or as Peter said they are merchandise. God does not want this but he allows it if we do not follow his ways.

Question: How may we become free souls under God?

Answer: We must repent and seek the Kingdom of God and His righteousness. We must forgive so that we may be forgiven and we must give of ourselves so that we may be given unto. It is a process of repentance and striving to follow the ways of God that will set you free by His grace.

Question: What is His righteousness?

Answer: The Greek word translated into righteousness *dikaiousune* from the word *dikaios* righteous or just. The word *dikaiousune* is defined as the “state of him who is as he ought to be, righteousness, the condition acceptable to God”.

### ***His Church and His Congregations Q and A***

Question: How does that kingdom relate to His Holy Church?

The Church in its most general sense is the Kingdom of God on earth. It consists of every man and women in their respective Families, freely congregating. And it includes several kinds of Minister and their families in a network of service. Each family and family member is an altar of clay serving the community while the ministers are living stones that minister to the whole community including widows and orphans and families and communities with special needs. The Ordained Ministers act as a representative body for the people in free congregations.

Question: What was the role or purpose of the Church?

Answer: The Church has many duties and function including proclaiming the kingdom. They are to maintain an entrance to the kingdom and facilitate the choice of seeking the kingdom as free souls under God. If the Church does its job the people will have an alternative to going under authoritarian benefactors like Cain, Nimrod, Pharaoh, Caesar and more modern rulers who exercise authority but call themselves benefactors.

Question: How does Church relate to us in our lives and in God’s plan for us?

Answer: God has always wanted us to be free souls under Him alone. He took us out of Egypt and told us to never go back. He provided us a redeeming King who appointed men to keep us free in the world but not of it. This plan has not changed. To be free under God we must be responsible, charitable and active souls according to His ways.

Question: What is thing called the Church?

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

Question: Is the Church incorporated?

Answer: The Church is the “body” or “corpus” of Christ by his appointment only. It is “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.”<sup>255</sup>

Question: What does observance of the same rituals and ceremonies mean?

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

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

Answer: All governments have rituals and ceremonies. The Church is no different except in a few important distinctions. As an example, in the recording of marriage the governments of the 'world' also establishes an exercising authority over the married couple. The Church also recognizes and records marriages but only to establish that no one has an exercising authority over the Family unit. In order to notice this difference the Church uses outward signs, consistent rituals and ceremonies, to mark a distinction from those who wish to live in the world but not of it and those who want to live of the world coveting its benefits and going under its authority. [See Article 7 of the Polity.]

Question: What is a congregation?

Answer: A congregation is a non incorporated fellowship of men both free and bond that look to the servant Church appointed by Christ to assist them in their search for the kingdom and its righteousness as an alternative to the authoritarian and subjugating systems of the world.

Question: How many people are needed to make a congregation?

Answer: A congregation is at least two or more people or families and one representative minister. The ideal size of a congregation is ten families.

Question: What does a congregation do?

Answer: The people in congregation are the government and the ministers are their public servants. The homes or tabernacles of the congregation rely on the good and freewill charity of their congregation to supply them with all the social assurance. In thanksgiving they are there for for each other to fulfill the needs and relieve the afflictions that life often brings. This is pure religion.

Question: What do the Ministers do?

Answer: They, like any other public servant of other governments, are in charge of the health, education, and welfare of the people in community. They are the titular and representative government of Christ teaching and facilitating His ways of righteousness. They also manage the assets, freely receiving and freely distributing to "feed" the people, and they manage the reserve assets in the form of tangible properties, both real and personal, held in trust, both for the long term and immediate needs of the congregation.

Question: How do we live in the world but not of it?

Answer: By learning not to depend upon the subjugating systems of the world, but instead we must look to the freewill offerings of our neighbors in faith, hope and charity in obedience to Christ in free congregations under God's perfect law of liberty.

Question: What form of government is the Church?

Answer: The Church is not like other nations which "exercise authority" but remains in service "of the people, for the people and by the people"<sup>256</sup> by the appointed authority of the Messiah and the faith of the people in Him. The Kingdom of God is a pure republic under god the Father with titular leaders.

Question: Who is a member of the Church?

Answer: There are different types of members of the Church in its general and specific senses. There are the members of the congregation in general and members of the Church ministry and religious orders. The Church was appointed by Christ. He did not "appoint" the congregation.

Question: What must I do to become a member of the congregation?

Answer: Repent and be baptized. Water baptism is a ceremony where we express our intent, prayer, or vow, to seek the Kingdom of God in all things and its righteousness in an ongoing spiritual baptism of forgiving and thanksgiving. A congregation is a free association seeking the kingdom as a community.

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256 The introduction to John Wycliffe's translation of the Bible in 1382.

Question: Is the Church a trust?

Answer: The ministry of the Church is appointed by Christ with an obligation to serve His kingdom and it may also receive contributions of the people for His purpose in a sacred trust.

### ***What is a Religious Order? Q and A***

Question: What must I do to become a member of the ministry of the Church?

Answer: You must become an ordained, licensed or commissioned minister. Ordained members should be member of a religious order, which is a congregation of ministers.

Question: What must I do to become a licensed minister?

Answer: A licensed minister is elected by a congregation and appointed by an ordained minister to act *ex officio* on behalf of the Church.

Question: What must I do to become a commissioned minister?

Answer: A commissioned minister is someone appointed by an ordained minister to act *ex officio* on behalf of the Church on matters that he cannot or may not do himself. He is a minister with a mission, a missionary.

Question: What must an individual do to become an ordained minister?

Answer: They must obey the requirements of Jesus Christ according to His calling and be ordained by an ordained minister of the Church. This usually involves the laying on of hands, anointing with oils or some form of recording of the event by witnesses or documentation within a congregations of ordained ministers called an Order.

Question: What is an Order?

Answer: An order is a congregation of ordained ministers. It usually is not much larger than 10 ordained ministers, and their Family members.

Question: What is the purpose of an Order?

Answer: Like a congregation it serves the needs of the ministers and their Families and is a part of an over all network of the kingdom binding the people in faith, hope, and charity in practical ways.

Question: Are only Ministers members of Orders?

Answer: Orders consist of Ministers and Members and their Families and ministerial servants if any.

Question: Who are Members of an Order?

Answer: Members of an order are either those seeking to be full time Ministers, are retired from active ministry of congregations or support the order with special skills, piety or devotion. An Order is a small group of men or families, ideally ten to twelve, that have chosen to become a brotherhood or body with all things in common as a part of His Holy Church and the appointed kingdom of the Messiah, who is called Jesus Christ.

Questions: How does an Order differ from a congregation?

Answers: A congregation is merely a fellowship of men giving as they see fit and loving one another as much as they love themselves. An order is an autonomous brotherhood with no personal estate. They have chosen to live entirely in the service of Christ's purposes as bond servants with a firm reliance on the protection of Divine Providence, they have mutually pledged their estates and inheritance to live in service to Christ for His purposes alone.

Questions: What do you mean by "with all things in common"?

Answers: Each order is like a commonwealth. A commonwealth is defined as "The people of a nation or

state; the body politic. A nation or state governed by the people; a republic.”<sup>257</sup> We use the word “order” rather than commonwealth to refer to a self-governing, autonomous subdivision voluntarily associated with His Holy Church established by Jesus Christ. Each member of an order may hold a semblance of a “legal title” in accordance to the rules of that order, but it is the order that holds the beneficial interest in common of his estate.

Questions: How is an order created?

Answers: An order is created by the will of Christ through vows of intent given before witnesses by three or more men who renounce their personal wealth for the purpose of Christ. It has clearly defined articles of governance, excepted creeds, and its words and deeds express those commitments to Christ.

Questions: Who establishes the rules of an order?

Answers: Those who join the order at the time of its edification need to adopt basic forms, precepts and ordinances that will give that order its individual identity within the whole Church. Those guidelines and ordinances must be in compliance with the teachings and ordinances of Christ and agreed upon by the original members and all those who subsequently join.

Questions: What is a vow?

Answers: A “Vow” can be defined as, “Specifically, a promise of fidelity; a pledge of love or affection; as, the marriage vow.” Or is further defined as, “A solemn promise made to God... an act by which one consecrates or devotes himself, absolutely or conditionally, wholly or in part, for a longer or shorter time, to some act, service, or condition; a devotion of one’s possessions; as, a baptismal vow; a vow of poverty.”<sup>258</sup> The word vows is used in the sense of the Greek word euche, meaning “to pray to God.”

Questions: Can the rules be changed by a vote of the majority?

Answers: Vote is defined as, “An ardent wish or desire; a vow; a prayer.”<sup>259</sup> When a vow is taken the rules of an order may not be changed without the unanimous consent of the order and its leader and overseer, remaining in compliance with the teachings and ordinances of Christ.

Questions: Can I leave the order when I choose?

Answers: Anyone may leave an order at any time, but they may not be able to take any of the corpus with them. If the order so deems it may grant a gratuity according to its ordinances to aid in their establishment outside the order.

Questions: What are the vows that I might have to take?

Answers: Vows of poverty, obedience, loyalty, chastity, etc..

Questions: Does a vow of poverty mean I have to live like a beggar?

Answers: A vow of poverty means that you have no personal estate. Everything you own belongs to Christ and held by the Order where you are either a minister or a member.

Questions: Does a vow of Chastity mean I cannot get married?

Answers: A vow of chastity has to do with remaining pure from involvement outside the order. There is nothing impure about Holy Matrimony. See rules of the order about procedures.

Questions: Does a vow of obedience give an exercising authority to the leaders of the order?

Answers: No. Ministers of God’s kingdom do not exercise authority, but are only servants. They do have authority over the manner of their service according their God given conscience.

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257 The American Heritage ® Dictionary of the English Language, Fourth Edition

258 Webster’s Dictionary 1913.

259 Webster’s Dictionary 1913.



Questions: What are novitiate or temporary vows?

Answers: Vows are often taken for a period of time because of their serious nature and long range implications and consequences. Vows are always taken with an intent to renew.

Questions: Is a vow an oath?

Answers: Vows and oaths are not the same thing.<sup>260</sup> Vows are made in the heart and mind of the individual in daily communion with God. They may be expressed in word and deed within the Church and written as a matter of record and witness to the world.

Questions: Why do we need all this documentation?

Answers: God does not need it for he sees the heart, but the world needs to see a notice or witness that they may comprehend the identity of the Church, its ministers and members.

Questions: Can I keep my Social Security number or benefits under such a vow?

Answers: Members or ministers of an order must have total faith and allegiance to Christ's kingdom and are excluded from having or using an SSN.

Questions: May an order file an SS16 with the IRS on behalf of its members?

Answers: No. It would cease being an order of the Church.

Question: Once a member is excluded, as opposed to exempt, can he use such prior SSN to obtain benefits such as a drivers license or identification?

Answers: If you have given up all you no longer have an SSN to use. Under a vow of poverty as described in the Bible a minister is truly a new man in Christ such as we see of men like Joses who became Barnabas after relinquishing his property and giving its value to the Church. Acts 4:36...

Question: What is an Aspirant?

Answers: Any mature individual who is person aspiring to become a member of the Order and apply to at least one order. for entry accepting some duty or mission in order to validate that application.

Question: What is a Presbyters.?

Answers: A presbyter is an elder of a family but may also be an applicant to an order who has experienced a period of work, service, and communion with the Order, and may upon application, be accepted into the Order as a Novitiate.

Question: What is a Novitiate?

Answers: A Novitiate shall take the temporary vows of an order, renewable annually. A novitiate may freely leave the Order at any time during the period of study and training and may, by consensus of the members of the Order, be dismissed. Upon successful completion of a probationary period, and by consensus of the members of the Order, a Novitiate shall be accepted into full membership.

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<sup>260</sup> At least one definition of “**Oath**” is “An appeal (in verification of a statement made) to a superior sanction, in such a form as exposes the party making the appeal to an indictment for perjury if the statement be false.” It is the going under authority that comes of evil for it tempts and corrupts and breeds apathy and avarice.

## Removing scales: Additional Essays

Following are a series of essays that are meant to open our eyes about the nature of the Church and the gospel of the kingdom. Our prayer is that it broadens your understanding of what the prophets were offering us and the path that leads to the kingdom and its righteousness.

### *Feeding the Sheep*

Each of us must have our understanding opened to comprehend the nature of His Kingdom and Church. This is what we are to seek in communion with His precepts: doing as He says and allowing the doctrine of His gospel which shall be fulfilled in us. The Kingdom is at hand and within our reach. We must seek it and apply to it. Put on the full character, or armor, of God the Father, that you may all eat in the Kingdom, established by Christ the King.

“He saith unto him the third time, Simon, [son] of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.” John 21:17

God’s government has always been dependent upon free will offerings, faith, hope and charity. Living in such a system matures the souls of men and women in the ways of God. Living in other systems makes us slothful subjects<sup>261</sup> or beasts, devouring our neighbors and their children for our personal benefit. The way of the kingdom alters our thinking in the manner we relate to each other. This system of self governance designed by God brought the people together as a nation in a hostile land under the ways of God. The people were bound together in mutual service, charity, and love of God and each other.

No system can guarantee the morality of the people. It may lead men to virtue, but it cannot make men choose to do good. Liberty under God requires the daily practice of those qualities that mark the character of God, the name of God, which is Christ.

If we love God then we will seek the kingdom and His righteousness. That righteousness means that we will seek justice and mercy for our neighbor as much as ourself. We will extend to him the same freedom and liberty would want for our self by truly loving our neighbor as ourself.

The Kingdom of God at hand is a way of life. It is vastly different from what the Pharisees had come to believe concerning the prophets and the nature of God’s government. The Gospel of the kingdom is for the living.<sup>262</sup> The kingdom was a way to live in the “world” but not of it. Jesus’ kingdom was not a part of the “world”<sup>263</sup> of the other nations where benefactors exercised authority one over the other. The world had become like Egypt where, “Everyone wants to live at the expense of the state. They forget that the state lives at the expense of everyone.”<sup>264</sup>

How do we live in the world, but not of it? How do we keep the commandments of God in a world that is bound by policy to break them? What does God hate and what has caused us to stumble?

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

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261 Proverbs 12:24 “The hand of the diligent shall bear rule: but the slothful shall be under tribute.”

262 Daniel 4:17 “... to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.”

– Daniel 6:26 “I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.”

– Mark 12:27 “He is not the God of the dead, but the God of the living: ye therefore do greatly err.” [Matthew 22:32, Luke 20:38 Romans 14:9, Colossians 2:20]

263 2889 κόσμος kosmos [from the base of komizo from a primary komeo (to tend, i.e. take care of)] 1) an apt and harmonious arrangement or constitution, order, government.

264 -- Frederic Bastiat, (1801-1850) French economist, statesman, and author. The Law, by Frederic Bastiat, 1850

## *The Corban of the Nicolaitan*

Jesus came to return every man to his family and every man to his possession as free souls under His Father.<sup>265</sup> That requires that we strive<sup>266</sup> for and seek that kingdom, His righteousness, with our whole heart, mind, and soul.

Jesus *called out* men to feed His sheep, to serve them as He did.<sup>267</sup> He appointed a kingdom to those men<sup>268</sup> and told them to go out into the “world” and explain to them the nature of the kingdom. He said those who have the ears to hear and the eyes to see will know and follow in His Way.

We are made in the image of God, who is justice and mercy. Jesus told us if we loved Him we should keep the commandments. We should love God, not merely an image of God created by men. We are told to love our neighbor as ourself. Fulfilling this love of neighbor with justice and mercy is obeying God.

We are told to obey the commandments if we love God and Jesus.<sup>269</sup> We should not oppress, adulterate, deprive, lie, steal or covet.<sup>270</sup> Systems like the Corban of the Pharisees made the word of God to none effect.<sup>271</sup> The Church is an alternative to that Corban which returned the people to the bondage of Egypt. The Corban of the Pharisees had the nature of the altars of the Nicolaitan and the error of Balaam which God hates.<sup>272</sup> It was system devoid of the free will choice given to man by God. Those who followed its ways rejected the liberty wherewith Christ hath made men free, and were soon entangled again with the yoke of bondage.<sup>273</sup>

The Greek word korban [κορβαν] is defined as “a gift offered (or to be offered) to God; the sacred treasury.” Matthew mentions Corban but the translators turn the word into “treasury”.<sup>274</sup> In the Hebrew the word qorban [קָרְבָן] is defined as an “offering, oblation” and translated as “offering” 68 times, “oblation” 12, “offered” and “sacrifice once each.

How would a gift to God, a sacrifice or oblation make the word of God to no effect? We see the word qorban in Leviticus 22:18 where the house of Israel that their oblation or sacrifices unto the LORD are to be “freewill offerings”.

The sacred temple of Rome, called the Capitol, as well as other cultures had a similar system called

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265 Leviticus 25:10 “And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.”

266 Luke 13:24 “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.”

267 John 21:17 “He saith unto him the third time, Simon, [son] of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.”

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

269 Exodus 20:6 “And shewing mercy unto thousands of them that love me, and keep my commandments.” Deuteronomy 5:10, Deuteronomy 7:9, Deuteronomy 11:1, Deuteronomy 11:13, Nehemiah 1:5, Psalms 119:127, Daniel 9:4.

– John 14:15 “If ye love me, keep my commandments.” Matthew 19:17, John 14:21, 15:10, 1 John 5:2-3, 2 John 1:6.

270 Matthew 19:18-19 “He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.” [Mark 7:22, Luke 12:15]

271 Mark 7:11 “But ye say, If a man shall say to his father or mother, [It is] Corban, that is to say, a gift, by whatsoever thou mightest be profited by me ... Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye”.

272 Revelation 2:15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. (Revelation 2:6)

273 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.”

274 Matthew 27:6 “And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.”

Qurban. The Pagan or Moslem<sup>275</sup> systems of Religion all had systems of Qurban or Korban. Even the Holy Communion or Eucharist was known as Qurban. It did not simply consist of a crumb of bread but actual sacks of wheat during the famines that plagued the early Church as Rome fell under a series of depressions, famines, wars and runaway inflation.<sup>276</sup>

These words have to do with the contributions of the people given on the living altars of God for the support of the needy of society. This is what religion meant. It was the loving of our neighbor by an active viable system of faith, hope and charity under the perfect law of liberty.

But all systems of Corban did not remain freewill offerings. Rome and Israel both began with voluntary systems but decayed into systems with benefactors who exercised authority forcing the contributions of the people. Governments of power, control and entitlements eventually replaced religions of faith and love. Religions who neglected the duties endowed by God became superstitious associations dedicated to self justification through doctrines of pride.

### ***Right Side Up or Upside Down***

In God's system based on faith, hope, and charity and the perfect law of liberty, forgiveness and thanksgiving must dominate our hearts. We are bound together by love for one another not policies of rulers and force of arms. In order to paint a clear picture of the kingdom and the Church that serves it we must rethink with prayer and humility what we have come to believe.

The precept and nature of the "Kingdom of God" has been removed from the "gospel of the kingdom".<sup>277</sup> It has become something for the dead, not for the living.<sup>278</sup> It is imagined that it comes through observation of rituals and ceremonies.

The kingdom of heaven is within you. It is written on your hearts and your mind by God. It changes you inside and out. The Church was accused of turning the world upside down. The world was a top down rule, the kingdom was bottom up. Each family is an autonomous unit. Scripture was considered to be a manual for a free society.

"This Bible is for the government of the People, by the People, and for the People."<sup>279</sup>

In God's kingdom the daily ministration to the needy has always been provided by freewill offerings. Compelled offering was contrary to the the precept of God and the Ten Commandments and forbidden by Christ, who claimed these traditions, also translated as "ordinances," made the word of God to no effect.

This book is complimented by two other books, *The Covenants of the gods* and *Thy Kingdom Comes*. The former speaks of the contractual nature of the governments of the "world" created by men. Such systems of power have done contrary to God's plan and lead men away from His precepts and out of His presence. We see this from the beginning in the city of Cain, the government of Babylon and Nimrod, in Egypt, and in Rome. We see the remnants of those same systems today, but like the Pharisees we have been taught only a part of a distorted message of God.

The book *Thy Kingdom Comes* was written to open our eyes to a new understanding of the consistency of God's message to His people and the world. It tells a history of the Kingdom and its nature and purpose in the everyday life of men and women seeking the liberty which we have in Christ Jesus and God's kingdom of heaven at hand.

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275 (Nahr)-Al Quran, 108.2 Qurbani is an Islamic prescription for the affluent to share their good fortune with the needy "in the community." Wikipedia

276 See Appendix 1.

277 Matthew 24:14 "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 4:23, Matthew 9:35, Mark 1:14

278 Luke 20:38 "For he is not a God of the dead, but of the living: for all live unto him."

279 The introduction to John Wycliffe's 1382 translation of the Bible.

If we are to know God we must understand His Gospel of the kingdom. By understanding what Abraham, Moses and the prophets were teaching the people, we will be better prepared to preach that Gospel of the kingdom and aid man in his search for that kingdom and His righteousness.

This book about the Free Church under God is often the reverse of what you have been led to think. It may turn your world upside down as it turns your understanding right side up. It was compiled in the hope that we may all develop a clearer vision of the gospel of the kingdom and the role the Church played in edifying that kingdom in the hearts and minds of the people seeking His righteousness.

We shall readdress many of these precepts in more detail and in other contexts. It is the mission of the Church to preach the gospel of the kingdom and baptize the people in the truth of His righteousness so that they may be a peculiar people who follow His Holy way.

We are each to be the altars of clay upon which the sacrifices of to God are made by showing charity and love for our neighbor. The ministers of the Church are to form the altars of lively stones of Christ feeding the true needs of His sheep because we love Him. We are all a part of a living temple of the Holy Spirit.

To be that which God meant for us to be we must clean our hearts and minds of the corruption of the world. We must strive to set the tables of the LORD which has set men free from Abraham, Moses and Jesus Christ. It is our prayer that all who read *The Free Church Report* will be willing to look at all things anew with an open and forgiving heart.

Many of the ideas and precepts that you read in this book will seem different, even strange or incorrect. You must look for the reasons we take these positions about the Church and the Gospel of the kingdom. Pray about the difference. The gospel turned the world upside down and required repentance and humility to realize that the Pharisees and others had been lead astray. The same problem exists today with the modern Church.

The truth and ideas expressed in these writings will undoubtedly challenge many things you have come to believe, but we do not do this without offering an adequate substitute.

May you seek the truth and let go of deception, peel back the scales and repent of the errors and stumblingblocks as you seek the Kingdom of God and His righteousness.

## Temples and Churches

Jesus gave us the keys to kingdom. What we bind on earth is bound in heaven and what we loose is also loosed. We must make our yes, yes. God had told us time and again not to make covenants i.e. contracts or agreements that diminish our God given rights and responsibilities. He warned that we should not strike hands<sup>280</sup> or pray, meaning *to apply*, to men and their gods,<sup>281</sup> becoming *unequally yoked*, and eat *the deceitful meats at tables* that *snares* the people. Christ confirmed this precept with his stand on prayer/application, Corban, making a man on earth our father and His bar against the taking of oaths of any kind, also repeated by James. Paul says if we can be free choose it rather and that he would not be bound under the authority of any, and that we should let every man remain subject to the higher *liberty*.

“Swear not at all; but let your yea be yea, and your nay, nay; for whatsoever is more than these cometh of evil.”

(Justin Martyr, First apology, Chapter XVI: Concerning Swearing. A.D.165)

Jesus appointed<sup>282</sup> His Apostles a kingdom to serve. In the King James Bible we see the word *Church* translated from the Greek word *ekklesia* defined ‘an assembly called out’. It is composed of two words that individually mean ‘called’ and ‘out’ but together they take on a new sense of *oneness out of many*.

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280 Proverbs 17:18 “A man void of understanding striketh hands, and becometh surety in the presence of his friend.”

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

281 Exodus 23:32 “Thou shalt make no covenant with them, nor with their gods. Exodus 34:15, Deuteronomy 31:16, 31:20, Joshua 23:16, 2 Kings 17:35, 38, Jeremiah 11:10, 22:9

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

There are more than a dozen Greek words for an *assembly*. *Ekklesia* was a political term, not a religious term. In classical Greek “ekklesia” meant “an assembly of citizens summoned by the crier, the legislative assembly.”<sup>283</sup> An *ekklesia* is not just any assembly but it is, “the lawful assembly in a free Greek city of all those possessed of the rights of citizenship, for the transaction of public affairs.”<sup>284</sup>

In Acts 7:38 there is reference to “the church in the wilderness”.<sup>285</sup> The people were *called out* of bondage of the Egyptian government and the Levites were *called out* of the walled camp of the golden calf to be ministers of Israel, which was to be God’s kingdom. The Apostles were also *called out* to be bond servants of Christ the king. Peter said they were to maintain an entrance<sup>286</sup> to that Kingdom ministering to it under the *perfect law of liberty*.<sup>287</sup> Abraham was called out of Ur and Haran, and Israel out of Egypt, and the citizens of Judea out of the apostasy of the Pharisees to become the early Church because God wants us to live as free souls under Him and not Cain, Nimrod, Pharaoh or Caesar or any other man acting as a god. God wants us to teach all nations the precepts of His kingdom at hand.

**“Are men the property of the state? Or are they free souls under God?  
This same battle continues throughout the world today?”<sup>288</sup>**

Jesus called out and appointed men to follow Him in service to His people, His kingdom. These were the men he prayed could live in the “world” but not be a part of it as they ministered and taught His ways of hope, freedom and love.<sup>289</sup> These servants of God belonged to Him. Jesus saw them more as his brothers than His servants.

The Levites before them also had belonged to God and were brothers in service to the congregations of the people.<sup>290</sup> They were never to stand between the people and God. They were to serve the tents of the congregations so that the people would never need to pray to the gods of the gentiles in times of need and desperation. That system continued to bind the people together by faith, hope, and charity.

When Jesus *called out* His disciples to teach them to serve the kingdom,<sup>291</sup> He also applied restrictions upon them, limiting the scope and power of their appointed office. This was done under remarkably similar conditions as Moses had done centuries before because God is the same, precept upon precept.

The word *ekklesia* is not always translated into *Church*. One source of confusion is because *ekklesia* is not a proper name but a descriptive noun. Wycliffe calls all *ekklesias* ‘*churche*’. While, Tyndale always calls them *congregation*. With out more knowledge and understanding both uses may lead to confusion.

### ***Investing in Diana***

Wycliffe took “*churche*” from the old English “*kirke*” which is often attributed to a pagan temple in earlier times. He always translated *ekklesia* “*churche*” even when it was used to describe a governmental assembly in Ephesus. In 1526 William Tyndale, and in 1535 Myles Coverdale translated *ekklesia* as “congregation”. Tyndale only used the word *church* in Acts 19:37 in reference to that pagan temple of

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283 *A Greek-English Lexicon*, p.206, by R. Scott, and H. G. Liddell (1996). Baker Book House, Grand Rapids

284 *Synonyms of the New Testament*, 7th ed., pp. 1-2, R.C. Trench,

285 Acts 7:38 “This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and [with] our fathers: who received the lively oracles to give unto us:”

286 2Pe 1:11 “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

287 Jas 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.”

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

289 Joh 17:11 “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we [are]”.

290 Nu 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;”

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

Diana when he was translating the word *hierosulos*, robbers of churches.<sup>292</sup>

In Acts we see ministers of Christ being accused in Ephesus of being *church robbers, guilty of sacrilege*. *Sacrilege* is from the Latin *sacrilegus* meaning *one who steals sacred things*. The word includes *legus*<sup>293</sup> which is the Latin word that has to do with “*binding together*” from which we get words like *legal* and *legislate*. *Sacred* is defined, “Dedicated to or set apart for the worship...” The word *worship* has to do with *allegiance* and *homage*. What men today tell us these words mean is not as important as the meaning of the authors. We must desire to know what the author was trying to communicate, praying for true understanding.

What was this “church” that claimed to have been robbed by these ‘Christians’? What made their temples, or *churche*, pagan? Was their purpose different or was it the way they fulfilled that purpose? Was it the precepts contrary to those precepts of the Father in Heaven that *damned* the pagans?

The *assembly* at Ephesus was fashioned according to the *doctrines of Diana*, e.g. Artemus in the Asiatic traditions. Its center was a massive temple similar in design of the front of the US treasury. It could seat over 24,000 people. Each of its 127 columns had been contributed by a different government and it was strategically located on major trade routes.

The most interesting thing was its purpose. It contained a great vault which was considered one of the safest depositories in Asia Minor. This temple actually functioned as a world bank, a religious institution like the Corban of the Pharisees. The “high priest” was also a credit officer making loans and collecting interest, managing valuable property, and in charge of security for those who deposited valuables in the temple in the course of commerce and trade. But, more important, it provided social insurance through a system of Roman Qurban as an underwriter for commercial interests and even national governments. There were regular and sizable contributions by members in the hopes of a secure return, profit or gain. There was coinage of money and the issuing of script. It was not only a bank but a treasury on a national and international basis.

Even as late as 250 AD Roman emperor Decian arrested seven Christian men and ordered them put to death at Ephesus. These seven men were of wealthy families but had given up their wealth to provide service for the Christian community, a service which again brought them into conflict with the Temple at Ephesus, accused of “robbery”. There were accusations that they were causing fewer people to sacrifice at the temple. Some believe this meant fewer animals were being sacrificed because bones were found in the temple and there is a common belief that animal sacrifice was an essential part of these temples. The temples were not in need of animal sacrifice but cash. They, along with the Empire, were broke. Animal bones were found at Ephesus but why were they there?

### ***Debasing the Kingdom***

According to Herodotus coinage originated with 7th century Lydia. The earliest coins were made of naturally occurring electrum, about 70 percent gold and 30 percent silver. But, hoards of such coins found in the Temple of Artemis at Ephesus in 1904 which contained “artificial” electrum coins with a much lower gold content. Their weight was uniform but the gold content was as low as 30 percent.

What they had discovered was evidence of a crime. “The Lydians and Greeks had not only learned how to use ancient Egyptian techniques of metallurgy, but also how to overvalue coins by using less of the more expensive metal and exploit the monetary prerogative as a fiscal Device.”<sup>294</sup>

They did this by a secret process known to master silversmiths called cupellation. Large amounts of bone ash was needed at the temple not to satisfy the gods, but to accomplish the subterfuge and fraud of debasing the coins of the temple. This adulterating of coins eventually led to runaway inflation which is a

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292 For ye have brought hither these men, which are neither robbers of churches, ...Acts 19:37

293 lex, legis, See “Law vs Legal” or “The Covenants of the gods”

294 Uses and Abuses of Gresham’s Law in the History of Money, Prepared for publication in the Zagreb Journal of Economics, Volume 2, No. 2, 1998.

form of theft and a violation of the precepts of God concerning justs weights and measures.

“Thou shalt not have in thy bag divers weights, a great and a small.” De 25:13

Plutarch’s idea of taking all the substance of the nation into a common treasury and issuing iron coins was clearly not Biblical.<sup>295</sup> Such schemes have historically been disastrous, besides contributing to the bondage of people like they were in Egypt. Jesus desires that we be free from all deception, debt and bondage.

Anthony and Cleopatra had lowered the purity of their coins by 10%. Nero reduced the weight of the denarii from 3.5 grams to 3.36 and their fineness from 98% to 93.5% silver. Before the middle of the third century coins had become 40% silver and by its end was just .02% silver.<sup>296</sup> Inflation continued from 600% to over 40,000%. The price of a modius of wheat went from 8 drachmas to 120,000.<sup>297</sup> In the fourth century Diocletian attempted to enforce price controls with capital punishment. Society was crushed. A pound of gold came to cost 2.1 billion denarii.

Central banking, usury, and debasing of coins were evidence of a problem that originated in the people. The governing powers created by the people were simply a manifestation of that same failing. People stray from the way of God when they are greedy for gain and covet their neighbors’ goods.

The Temple of Judea at the time of Christ was the center of a legal, monetary and welfare system of the government. We were warned about centrally controlled common treasuries by God and Christ.<sup>298</sup> Many people continued to turn to the socialism of authoritarian benefactors and their unrighteous mammon and were plunged into hopeless national debt and depressions. But some trusted in the Gospel of Jesus and understood His kingdom and sought it in word and deed and were saved in spirit and truth.

“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.” Ac 11:28

The called out ministers of the kingdom, designated as the Church, had been trained and prepared for the inevitable decay and collapse of the Roman “world” system. The unrighteous mammon would fail. Christians were excluded from the benefits of the Pharisees and had developed their own system.

“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

Christians paid voluntary offerings to their ministers. They taxed themselves. At Pentecost, they had exited one government of control and entered another of liberty. With thousands turning to the fruitful *tables* of the Christians, is there any wonder that Stephen was the first recorded martyr. He was one of seven men chosen by the people to facilitate this system of national charity.<sup>299</sup> The concept of seven volunteers assisting the financial union or communion of the people is still here today.

Churches do not attend to the daily ministration that was so much a part of the early Church. The people are commonly sent to the governments of the “world”. Those governments collect tribute of its entitled members. The people have prayed for the benefits of those civic altars or tables financed at the expense of their neighbors by benefactors who exercise authority.

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295 Leviticus 19:36 “Just balances, just weights, a just ephah, and a just hin, shall ye have: I [am] the LORD your God, which brought you out of the land of Egypt.” [Deuteronomy 25:13 ] Proverbs 16:11 “A just weight and balance are the LORD’S: all the weights of the bag are his work.” Pr 20:10 “Divers weights, and divers measures, both of them are alike abomination to the LORD.” Pr 20:23 “Divers weights are an abomination unto the LORD; and a false balance is not good. Micah 6:11 Shall I count them pure with the wicked balances, and with the bag of deceitful weights?”

296 In 1965 the silver content of coins was reduced from 90% to 40% and eliminated altogether in 1971.

297 “By the reign of Claudius II Gothicus (268-270 A.D.) the silver content of the denarius was down to .02 percent (Michell 1947: 2). As a consequence, prices skyrocketed. A measure of Egyptian wheat had sold for seven to eight drachmas. In the second century it cost 120,000 drachmas. This suggests an inflation of 15,000 percent during the third century.” Bartlett, citing Rostovtzeff 1957: 471

298 Ex. 22:25, 32:4-17, Lev. 25:36-37 Deut. 17:17, 23:19, Pr. 1:10..., Matt. 6:19, Luke 12:34, Acts 3:6, 6:2, James 5:3

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



## *Temples, Banks and the Brokerage House.*

The reference to a temple as a bank is not uncommon. The temples in Egypt acted much like banks, issuing script, coining forms of usurious money, making loans and collecting interest, especially during times when the people were in bondage and the gold and silver was in the treasury, not in their own purse. People used substitutes or legal tender instead of lawful money. These temples in ancient times could act as investment houses for mining, trade and even military ventures. Great returns could be had with such investments in temples like Janus and Diana.

Temples could also act as welfare systems in order to guarantee complacency, if not popularity, among the common man. The contributions guaranteed a social security in case of disability or old age, relieving the family of that God given responsibility and the community of its voluntary divine duty. The patrons of the temples were the *assembly* of its members who would often meet to decide terms and matters of the business of the temple. The Temple of Diana with its 24,000 seated investors was a pagan *kirke*, or *church*.

No one suspected these Christians of breaking into Diana's treasury vault, but it was clear that they were considered a threat. This idea becomes less strange to our thinking when we realize the *tables* that Jesus turned over in the golden Temple of Herod were also part of that "bank".<sup>300</sup> The money changers were part of the national banking system or *royal treasury*. In John chapter 8 Jesus is seen supervising the activities in the royal treasury,<sup>301</sup> which only the king could do. The conflict with the Pharisees was in part one of vainly held religious doctrines, but the crucifixion was essentially monetary. Follow the money.

Those ministers did not steal the money from Diana's secure vault, but they were stealing the hearts and minds, the very souls, of industrious hardworking "investors" who would not covet their neighbors' goods any more through these systems of Corban that made the word of God to no effect. The revenue of the world declined as the charity of the everlasting kingdom increased.

Judea had also adopted the Roman system of *Qurban*, called in the Bible *Corban*. This required funds to be *contributed* to care for the people, which is "religion". These funds did not sit idle but were often invested to create a profitable return. Like any tontine system of entitlements new funds were always coming in to pay for any entitlement demands made on the temple. Great profits could be had, vast sums crossed the temple's "tables", administrative fees were regularly collected. Public buildings including temples were built in other parts of the world with the surplus. With the power and wealth coming into these centralized treasuries men who seek power and wealth sought office and control. Corruption soon followed. With guaranteed revenue greed gave way to borrowing against the future. If investment money dried up disaster followed.

The need for a social system of *welfare and security* have always been a part of societies. It is the left hand of governance. The Levites were vested with this office and the *Porters or Gatekeepers* of the Old Testament managed the funds of that system. It was not originally centralized nor compelled, but was a network of charity and service. The ministers of the kingdom formed a bottom up voluntary network of charity and love. Since the time of David, only the king could fire the porters of the temple.

For centuries the social services were handled by, of, and for the people in multiples of ten. Ten families chose one minister, ten ministers chose one minister, ten of those ministers chose another, so on and so fourth, to form a whole nation. Most charity was handled locally. The highest servants of servants worked at a national level in this system of freewill contributions forming the living temple of God the Father. This network of tens, hundreds and thousands attended local and national needs. Investment and returns were through faith, hope and charity. The virtue of the people was the treasury of the nation.

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300 The word for "table" of the moneychangers which Jesus overthrew is the same word for "bank" in Luke 19:23 In the Greek today the word *trapezia* still means bank. Bank is from the Italian *banca* meaning *bench*.

301 John 8:20 "These words spake Jesus **in the treasury**, as he taught in the temple: and no man laid hands on him; for his hour was not yet come." In the Greek the word is *gazophylakion* AV-treasury 5; 5 1) a repository of treasure, especially of public treasure, a treasury`... for the service of the temple and the support of the poor.

There was no top down authority, no going *up by steps*.<sup>302</sup> In the days when there was *no king in Israel* every man did according to his own God given conscience. Israel was a nation of freemen. *God was their king*.<sup>303</sup> Every man belonged to his family and his possessions belonged to him. The head of each house was priest and king of his own castle. The clay altars of the people were the people and their stone altars were trusted men of faith. The nation trusted God and his way. The milk and the honey a man produced were his to enjoy or to offer freely on the living stone altars formed by the his chosen public servants. These were the altars of clay and stone.<sup>304</sup> These were the people and priests of God's kingdom.

### ***The Right and the Left Hand***

In the Gospels we see the mother of Zebedee's children<sup>305</sup> requesting two offices for her sons in the Kingdom preached by Christ. She desired the left and the right hand seats on either side of the King for her sons. She knew Jesus was high priest through John the Baptist<sup>306</sup> and King through birth and the choice of the people, and she wanted a position in His government for her sons.

Jesus knew he had come to be the King who *returned every man to his family and every man to his possessions*. The right hand of government was now to return to the people according to God's plan. This would make the people stronger and require virtue to grow. Taking their God given responsibility back would return their God given rights, making men whole again. The king was not to exercise authority, but let every man remain subject to the higher liberty. The people as the ruling judges of their own life must choose their titular leaders who would only be servants of servants of servants, both on the right and left sides of His government.

The right hand of government was called the *imperium* by the Romans. It was divided into the *merum* which dealt with foreign aggression the *mixtum* which dealt with the "wicked" within the jurisdiction of the civil state. These powers were eventually granted after almost 500 years by the people to the province of the Patronus (Our Father) of Rome. Under his *patronage* and *tutorship*, the people registered their children, and the power of the imperial state grew and the people went into bondage.

Jesus said *to call no man on earth Father* but the Father in heaven and God said in Deuteronomy 17 there was to be no standing army or central treasury or compelled taxes as in the days of bondage in Egypt. When men live like brothers there is no need to make government your father. We are not to have benefactors who exercise authority, nor covet our neighbors' goods. In God's kingdom there is no right or authority to force the contributions or sacrifices of the people to supply the benefits of society. The right hand of government remained with the people under the perfect law of liberty and the people remained under God the Father.

The temples were a part of the left hand of government and originally depended upon the freewill offerings of the people. The left hand of government remained free from the power and control of the right. Under the kings this liberty diminished and offerings were foolishly compelled.<sup>307</sup> In the Kingdom of God this was never to be and John the Baptist clearly explained His government.

"He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Luke 3:11

The national treasure of the kingdom of Heaven is in the hearts of the people. Charity and hope of

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302 Exodus 20:26 "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon."

303 1 Samuel 12:12 "... ye said ... a king shall reign over us: when the LORD your God [was] your king."

304 See the book *Thy Kingdom Comes*.

305 Mt 20:21 "And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom."

306 John 3:30 "He must increase, but I [must] decrease."

307 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."

the family reached into the community and nation. Such national virtue will maintain freedom under God at home and abroad. As the right hand of man is freely given in the service of justice to our fellow man so also the left hand serves their charitable need with compassion and discretion. Both elements of society gain God's grace. They are strengthened by a free exercise of brotherhood. This perfect law of liberty only works for a people who care about their neighbor's rights, needs, and welfare as much as they do their own.

"But when thou doest alms, let not thy left hand know what thy right hand doeth:" Matthew 6:3

Jesus knew the king was not to appoint these offices of a free government from the top down as occurred under the rulers of the gentiles. The *voice of the people* would be rejecting God as in the days of Samuel if they gave that power to a king or leader. God would determine who would hold those offices of titular leadership by revealing it in the hearts of the people in a network of charity, each choosing servants of servants of servants. Jesus explained:

"But to sit on my right hand and on my left hand is not mine to give; but *[it shall be given to them]* for whom it is prepared. And when the ten heard it, they began to be much displeased with James and John. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. 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: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all." Mark 10:40-45, Matthew 20:21-26.

### ***The Kingdom Within***

If God was truly in the hearts of the people they would make the right choices, not based on the accumulated knowledge in their own minds, but upon the indwelling of the Holy Spirit.

Even the highest servant of the kingdom was not to rule over the people, nor return them to Egypt, nor make agreements or treaties for them. Each man would choose who would be their primary minister. There could be no voter fraud, no special interest take over. Each leader was known intimately by ten men already chosen by ten men because of the trust and virtue and service found in him. Any corruption found at any level was directly accessible. Any coveting or taking from a neighbor was fundamentally forbidden. Protection and love of neighbor was as important as protection and love of self. There was no compelled tax, but voluntary charity only. It was courage and virtue that maintained the bulwarks of the kingdom.

There was no central treasury to rob, no high office of power to make deals or to be corrupted. Each individual had to accept responsibility for themselves, their family and their neighbors. This was Christianity. This is and was the Kingdom of God, a kingdom based on the faith, hope, and charity of individual free people who have come together under the precepts of God the Father. As people sought righteousness and did the will of the Father in Heaven, the kingdom was edified in them and about them. Men of honor and virtue flock to such a system and men of sloth and avarice, greedy for power, and control have no place in it.

This ancient system, preached anew by Christ and His disciples divided the sheep from the goats, and turned the authoritarian rule of the world upside down and made straight the way of the LORD.

During times of grave trials and great tribulation, it is not distant dictators, hypothetical philosophies, or detached doctrines, nor divided denominations that cultivate loyalty, courage, and sacrifice in men, but it is the personal sacrifice of brotherhood that nurtures the virtuous spirit within the soul of society. It is the shared bread in hunger, the bestowed cover against cold and the freely given sweat, blood and even life that teaches love and patience, virtue and fortitude, and binds souls together as one body, one nation, a peculiar people, in the name of God - in this world and the next. It is the daily sacrifice of self for the rights of others that brings man to the willingness to make the ultimate sacrifice to live or die in service to the Lord of Lords.

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

A nation bound together in such brotherhood cannot be broken. Jesus knew that a nation built on

force, control and compliance will falter and fail as it fosters power and pride, fear and anger. When love fades in men, men fail. When love and charity is not exercised, virtue dies. When faith does not accrue, allegiance is abated. Without the praxis of honor there is no home in us for the Holy Spirit.

Those who studied the histories of Israel understood that the bloody sacrifice and burnt offerings of the Pharisees were nothing more than a travesty if not heresy itself. Those who had sought to learn the ancient mysteries of the Kingdom knew that the altars of Abraham and Moses were built of men, not of dead stone. These unregulated [unhewn] individuals of noble conscience were men of grace to whom contributions of charity were granted by the freewill of the people. Their purpose was to care for the needy and needs of the community and to feed the sheep of the kingdom. They realized that these altars were a form of unregulated social insurance that strengthened the receiver as much as those who gave. It was this system that brought the whole nation together in a living network of brotherhood and love in the name or character of the Father.

No man could take from or injure an Israelite without injuring the whole nation. No one could conquer such a nation unless they conquered every man and woman in it. The more you fought them the stronger and more resolved they became. There seems a great power in hate and fear, lust and greed, but faith and love overcomes all.

This venerable system was designed to keep the nation strong and free in the face of its adversity. The feasts were ceremonial rituals, but their practical purpose was to keep the nation together as one people. They were designed to strengthen community by bringing families and congregations of families together into a national community of individual marriages, family alliances and a loyal brotherhood.

The people knew the family was the foundation of all society and there was no wisdom in weakening it unless your hope was tyranny. Sons and Daughters look to their Father and Mother to teach them the lessons of life. The community was an extended family and it fused into one body under the perfect law of liberty and love. Each successive generation knew that they had to care for their own parents as well as the needy of society. Those who were without family support were cared for as a matter of custom and a common assurance of hope and faith. In a system of charity there is no entitlement, but only grace and the hope of it.

Any king or ruler ordained of God would know that to rule over the conscience of the people is to kill liberty and love. Jesus would not appoint rulers over the people, neither would he rule over them. His archetype was Gideon who said:

“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 Bank of the Golden Calf***

It is historical naivety to imagine that this calf of gold at Sinai was anything more than a depository of wealth designed to bind the people together into a loyal community of contributors and investors. By depositing all their wealth in the Golden Calf they were assured that no one would desert without departing destitute. Gates were set up and men and wealth were kept in as well as the enemy kept out.

This practice was used in city states like Athens who called their golden statue the “reserved fund”. In the year 406 B.C., at the close of the Peloponnesian War, after a great naval disaster, Athens equipped and manned its new fleet by sending the gold statues of Nike in the Parthenon to the mint.<sup>308</sup> They deposited their wealth in a central vault controlled by government, as a “reserve fund”.<sup>309</sup> Moses understood how it

308 Athens, under the leadership of Pericles, was driven to her golden goddess, their reserve fund, and compelled to melt it down and coin it into money Peloponnesian Wars. They eventually minted a plated bronze tetradrachms in Athens during the hard times which followed the Athenian collapse, viz. from B.C. 406-393. “In 393 the wretched bronze money of necessity was cried down, the Town Crier being sent round to proclaim that silver was once more to be the only legal tender .” ARIST. *Eccl.* 819.

309 Aerarium (from Lat. aes, in its derived sense of “money”) the name (in full, aerarium stabulum, treasure-house) given in ancient [[Rome]] to the public treasury, and in a secondary sense to the public finances. The treasury contained the

was a wicked thing to bind the people by anything more than love for one another, a passion for mercy and justice and the way of God the Father. These reserve funds were established to protect them against trade deficits and guarantee loyalty. It also secured the power of the *ruling elite*. The walls served the purpose of keeping the people in as well as intruders out.

The king of Sodom had put more value on the people than the treasure of his city, when Abraham liberated the people along with his nephew Lot. The king offered all the stuff in exchange for the people, but Abraham would not touch even a buckle. Abraham desired to free people with his living altars.

These city states had a system of accounting for the contributions of the enfranchised citizenry and some form of exchange amongst the *persons* of the city was issued, but they also regulated its value. They also had a method for accounting for their subjects for the people were a surety for the Kings of the city states and considered human resources.

Aaron knowing the “arts of the temple” accommodated with an alternative monetary system. He became the trustee of the temple, high priest and benefactor of the people in a *cestui que* charitable trust.

Moses was outraged because he understood the ways of God and where the way of the common purse<sup>310</sup> would mislead the people. He called the people to turn from their sinful ways of entrusting their family wealth in this unrighteous mammon, of binding their neighbor in a common purse that runs toward death, of delegating a responsibility that God intended each of us to hold dear.

Moses called out men to serve the LORD. The Levites as a people answered that call. By the authority of Moses they passed in and out of the gates of this new civil state maintain an entrance and exit.<sup>311</sup> Soon the people were free again to choose to follow the ways of God in their hearts and minds. The Golden Calf was dismantled and consumed.

Some system was needed to edify and aid the people in the ways of the God of Abraham. Moses established an assembly of Levites in the wilderness. They were called out to minister to the congregations of the people. The Levites had proved their faith and courage, but Moses still forbade them to own land as a personal estate. The Levites were the first born of the Kingdom in the days of Moses.

### ***The Riches of Poverty***

The Apostles and the 120 families, and men like Barnabas and Stephen, were the first born of the kingdom in the days of Christ. Moses and Jesus gave men an alternative to the world systems. They both knew that *Lovers of soft things*<sup>312</sup> were not the ones to serve the kingdom well.

God is the same and Jesus had done the same for His called out as Moses did for his. He required His ministers to sell all their *property* and give to those in need, so that they also had *no inheritance*.<sup>313</sup> Jesus clearly states to His called out disciples, in relation to the appointment of the kingdom in Luke 12:32, “Sell that ye have...” Jesus like Moses before him required that the servant ministers of His kingdom own *no property* [*buparchonta* meaning property] as a personal estate.

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moneys and accounts of the state, and also the standards of the legions; the public laws engraved on brass, the decrees of the senate and other papers and registers of importance. These public treasures were deposited in the temple of Saturn, on the eastern slope of the Capitoline hill... In addition to the common treasury, supported by the general taxes and charged with the ordinary expenditure, there was a special reserve fund, also in the temple of [[Saturn]], the aerarium sanctum (or sanctius), probably originally consisting of the spoils of war, afterwards maintained chiefly by a 5% tax... The later emperors had a separate aerarium privatum, containing the moneys allotted for their own use, distinct from the fiscus, which they administered in the interests of the empire.” From a 1911 Encyclopedia

310 Proverbs 1:14,18 “Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives.”

311 Ex 32:27 “... Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.”

312 This is a name given to ministers who applied and promoted benefactors who exercised authority, like Herod.

313 Nu. 18:23-24, Deut. 14:27-29, Joshua 18:7. Luke 12:33, 14:33, & 18:22, Matthew 19:21, Mark 10:21, Acts 4:36-5:...

The Apostles required new ordained appointees to do the same as we see with the two ministers Josés, a Levite, who became Barnabas, and Ananias who held back. These ministers of Christ's Kingdom were dependent upon the contributions of the people who only shared freewill offerings according to the service given by their ministers.

The services they provided in the kingdom were the health, education and welfare, emergency relief, and social security of a society based on the assurance of love, the fidelity of faith and the healing power of hope. In the kingdom there was no compelled offering or entitlements, only faith, hope, and charity.

God had warned us over and over that the slothful shall be under tribute and that:

“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.” Proverbs 23:1-4

Such requirements by Moses and Jesus did much to keep the ministers of that kingdom honest and dedicated. Men desiring power, control, and riches did not seek such offices of service. But in centralized authorities, whether they were indirect democracies or a demonic dictators, the benefits laid on those tables of rulers became a snare for the people according to David and Paul.

“And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:” Romans 11:9 [Psalms 69:22].

The Church is not just to preach the kingdom, but be its servants, facilitating the daily ministrations, setting the tables of the Lord, feeding His sheep, and bring in the ways of God's salvation into the hearts and minds of the people by God's grace in this world and the next. Again the ministers of God's kingdom do not stand between men and God, but between men and the gods of the world who would ensnare the people by making covenants and contracts that include coveting their neighbors goods, making merchandise of them all.

### ***The Royal Treasury***

“These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.” John 8:20

The first impression from films and story tellers is that Jesus was seated somewhere in the *commons* as an itinerant preacher teaching the people about religion or Church when he spoke to the Pharisees. The word *treasury* in John 8 is from two words meaning “the royal treasury” and “guarded vault or chamber”. This all took place in the *gazophylakion, the royal treasury*.

There are a number of misconceptions concerning what is taking place and where it all took place within that text. Jesus was in the *repository of the public treasury* which was *the Royal vault*. Very few people were allowed in there for security reasons if nothing else. It contained millions of dollars in silver deposited in large chests which held the *collected* contributions of the citizenry for the running of the government and even the support of the poor. This was a kingdom, a government.

Unfortunately it had severely strayed from what God's government was supposed to be. They were again returning to the bondage of Egypt. From John to Jesus the people were being called to repentance in Christ's Kingdom of God at hand.

In this high security area, there were also some luxurious apartments used by the priests who held the office of trust within this government. These men guarded these central funds and their position of power over them. They did not like the idea that this Jesus was by His gospel of the kingdom altering things. They preferred the status quo of their power and wealth.

“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.” Mark 12:41

Jesus, as the king, had been observing the practices and procedures in the *public treasury*.<sup>314</sup> The words ‘*over against*’ were from *katēnanti* which was a metaphor meaning “*before one i.e. he being judge*”. He, as proclaimed king, had already begun to instruct the men within the royal treasury.

“Jesus ... came again into the temple, and all the people came unto him; and he sat down, and taught them.”

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314 Gazophylakion a repository of treasure, especially of public treasure.

John 8:2

There are numerous words translated into *set* in the New Testament including *kathemai*, *epitithemi*, *paratithemi*, *histemi*, *duno*, *anakeimai*, *anapipto* among others but the words *sat down* in John 8:2 is *kathizo* which is defined, “to set, appoint, to confer a kingdom on one.”<sup>315</sup>

Jesus was already on the throne and king of His kingdom. Thousands of people had already accepted him as king. The Romans even recognized His legitimate claim to the throne, though His kingdom was not a part of their constitutional system.<sup>316</sup> Rome lacked lawful judicial jurisdiction over Jesus or His kingdom.

“And would not suffer that any man should carry [any] vessel through the temple.” Mark 11:16

Jesus was the most popular king in centuries. It should also be noted that the word translated *any man* is far more often translated *certain* or *some men*. There is some confusion as to what these vessels were. Were the vessels for the blood of sacrificed animals, collecting ashes, or carrying water? Were they used to move or remove funds? Or were the vessels “keylam” or “keylim shel milchamah” as some suggest, instruments of war or weapons?

I have never found a definitive answer as to what Christ was forbidding. Did He freeze the temple funds? Order the soldiers to stop collecting the contribution by force of arms? We know Jesus was not very popular with many of the soldiers because he would surely disband the paid military. A professional army, accumulating gold or silver in the central treasury, the making of treaties or to do anything that returned the people to the bondage of Egypt was strictly forbidden in the law of given by Moses.<sup>317</sup>

Christ had been swept into the vacant office of king by popular support. There was opposition, and there had been a history of violence and insurrection surrounding this office since the days of Aristobolus. It was clear that His family and friends feared for his life. Yet, Jesus assumed the role of King and fulfilled the functions of the office. He could not be like the benefactors of other nations who exercised authority one over the other. Hyrcanus would not appeal to the Roman military to drive Aristobolus out of the temple, and Jesus would not resort to armed men doing the same with the corrupt factions within the royal treasury and temple. Did he forbid some men to carry arms in the temple?

It would be interesting to know, but probably the more important thing is that whatever these vessels were, Jesus commanded in the halls of government that at least *some men* were not to *carry* them any more within the temple.

Jesus was acting with authority of the king in the heart of the Judean government, because He was the King in Jerusalem.

### ***The Temples of Satan***

Jesus did not mix the left hand of government with the right hand. All contributory taxes were voluntary freewill offerings in His kingdom. In His kingdom whatever freewill offerings were made, were marked “paid in full.”<sup>318</sup> This righteous “way” had the power to change the souls of Judea.

Passover messengers, once called *singers*,<sup>319</sup> were sent from Jerusalem with an *issued proclamation*

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315 2523 *kathizo* another (active) form for 2516; AV-sit 26, sit down 14, set 2, be set 2, be set down 2, continue 1, tarry 1; 48 1) to make to sit down 1a) to set, appoint, to confer a kingdom on one 2) intransitively

316 John 18:36 “Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. The word world is defined “an apt and harmonious arrangement or constitution, order, government”. The kingdom was not apart of Pilote’s constitutional system.

317 Deuteronomy 17:16...

318 Luke 16:1....

319 Singers were like the heralds of the king who announced his will but in God’s kingdom the people were originally the *princes of Israel for there was no king*. The heralds or *singers* carried the message from public servants but the decision was carried back from the people to those servants. There was no authority for proclamations to the people. Ezr 7:7 And there went up [some] of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, ...

demanding the temple tribute which could only be paid with the government issued temple coin, the half-shekel. The money exchanging porters of the temple, a.k.a. money-changers, would have their ‘tables’, also called *banks*,<sup>320</sup> set up to receive those payments. Freewill offering had become legally imposed taxes.

About 200 years earlier the *voice of the people* and the power of the Hasmoneans had already chosen a central government. It had grown powerful and arbitrary, while the people became more subject and impotent. By 78 BC, the Pharisees, which were a political party, managed to enact a law upon the people to enforce the collection of temple tribute.<sup>321</sup> The right hand of government compelled an offering, called taxes, reducing the free state of the people to a subject state of corvee bondage much like that of Egypt. Not only were the people drained of funds, but they also lost the maturing benefit of exercising the responsibility and right to choose. The world had turned upside down.

In this Hellenistic system, money flowed, commerce flourished, and taxation increased. The practice in Rome of selling tax-collection contracts had become common. Augustus put the tax collectors and temples on the public payroll, which evolved into something very similar to modern tax agencies. This continued during the rest of the New Testament period and beyond as Rome declined. Herod’s system had evolved under the Roman influence. These lucrative positions often went to the person who could extract the most funds, which led to abuse and oppression in this unrighteous mammon.

“The more corrupt the state, the more laws.” Tacitus

The administrating of these complex programs in Judea was done by many officers of that government. There was now a need for professional lawyers and courts to interpret the law. These officers of the Jewish court, giving their opinion as law, regulating the accounting and payment of taxes, displaced the free courts of the people in congregations. The more people became dependent on the lawyers, the less they understood the law. The slothful went under tribute.

Scribes filled a number of positions. The Greek word for “scribe” was ‘grammateus’ meaning “a clerk, scribe, esp. a public servant, secretary, recorder, whose office and influence differed in different states.” They were the clerks or clerics in a complex system of accountants and lawyers.<sup>322</sup> In God’s Kingdom, the offering was freewill and the amount was determined by the people according to the service they received, but in the Talmud, there is a distinction between two classes of the tax-collectors, the Gabbai and the Mokhes or Mokhsa.

“The Gabbai, or tax-gatherer, collected the regular dues, which consisted of ground [property tax], income [income tax], and poll tax... If this offered many opportunities for vexatious exactions and rapacious injustice, the Mokhes might inflict much greater hardship upon the poor people. There was a tax and duty upon all imports and exports; on all that was bought and sold [sales tax]; bridge money, road money, harbor dues, town dues, etc. The classical reader knows the ingenuity which could invent a tax and find a name for every kind of exaction, such as on axles, wheels, pack animals, pedestrians, roads, highways; on admission to markets; on carriers, bridges, ships, and quays; on crossing rivers, on dams, on licenses-- in short, on such a variety of objects that even the research of modern scholars has not been able to identify all the names. But even this was as nothing compared to the vexation of being constantly stopped on the journey... private letters opened, and the Mokhes ruled supreme in his insolence and rapacity.”<sup>323</sup>

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320 The word for *table* is also translated *bank* in Luke 19:23, and still means bank today in Greek.

321 Salome- Alexandra (about 78 BC), that the Pharisaical party, being then in power, had carried an enactment by which the Temple tribute was to be enforced at law. Alfred Edersheim’s book *The Temple*.

322 Matthew 22:35 “Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Luke 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Luke 10:25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?” 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.” Luke 11:52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.”

323 Alfred Edersheim, *Life and Times of Jesus*.



## *Firing the money-changers*

Gabbai and Mokhes, as authoritarian tax collectors, did not exist in Moses' Israel, yet that nation thrived. That government, with no king, operated in a much different fashion, and the people were allowed to live by the perfect law of liberty to give or withhold as they saw fit, as moved by the Holy Spirit. The people could not force their neighbor to pay for their desires or needs, nor could they elect men to extract such funds from their neighbor through the agency of government, without violating the law of not coveting your neighbor's goods.

The Singers, who had once been the messengers of the people, had become the Heralds of the *ruling elite*. The people had become slothful and power became centralized. Through covetousness, the strong right arm of an aberrant kingdom became the enforcing arm of the uncharitable left, to the oppression and corruption of all.

“The hand of the diligent shall bear rule: but the slothful shall be under tribute.” Proverbs 12:24

The money-changers were the official porters or gatekeepers of the temple tribute. The Greek word for *moneychangers* was *kollubistes*,<sup>324</sup> which was a word for a small coin or “clipped amount.” *Kollubistes* had to do with the *commission* charged by the holders of these lucrative offices on the left hand side of the Judean government. This was a public office that had been overseen by the king since the days of David.

“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.” 1 Chron 9:22

Originally these porters were chosen, or *reckoned by their genealogy*, their family units or “generations.” The word *villages* is normally translated *court* and is based on congregations of the tens. Even though David and Samuel *ordained them to their set offices* they had no authority to elect them. The king, as overseer, could reject those elected, but they could not appoint from the top down. The king was a protector, but had no power to choose for the people who they wanted. Jesus understood this, and would not appoint men to the left or right. It was God in the hearts of every man who must make that ruling and judgment.<sup>325</sup>

The contributions or offerings of the people in support of the government can only be voluntary in the Kingdom ordained by God. God's system depended on freewill. Freedom of choice left the responsibility of governance in the hands of *the people, by the people, and for the people*. The people knew from hard-learned lessons that if they did not take responsibility to secure their neighbor's rights, then they would soon suffer the loss of their own. Virtue was the soul mate of righteousness, while sloth and avarice were their own companions. The people learned to give in freedom or else faltered into folly and failure, tyranny and totalitarianism.

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 cauldron<sup>326</sup> 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.’”<sup>327</sup>

These commissioned moneychangers took a portion of the collected contributions of the people in the form of a commission. The tribute could exceed 7,600,000 denarii in that one month. The money-

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324 “kollubistes, (i.q. a. a small coin, cf. Clipped; b. rate of exchange, premium), a money-changer, banker: Mt.xxi. 12; Mk. Xi. 15; Jn.ii. 15.” Thayer's Greek-English Lexicon of the New Testament, page 353.

325 John 10:34 “Jesus answered them, Is it not written in your law, I said, Ye are gods?” Mark 10:40 “But to sit on my right hand and on my left hand is not mine to give; but [it shall be given to them] for whom it is prepared.”

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

327 Alfred Edersheim's book *The Temple*, p. 71.

changers 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 950,000 denarii, worth more than \$9,000,000 today.

“Thus the immense offerings ... to the Temple passed through the hands of the moneychangers.”<sup>328</sup>

Jesus walked in 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. 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, brings the desire for urgency and motivation to crucify King Jesus into a new, clearer, and more revealing light. The events in the temple surrounding Jesus’ Kingdom at hand are often misrepresented by modern religious and artistic media, since the days of the Renaissance. Jesus was making real changes that required real spiritual and personal commitments in the lives of those who would follow His way by seeking His kingdom at hand. This remains true today.

### ***Sons of Belial***

“Now the sons of Eli [were] sons of Belial; they knew not the LORD.” 1 Samuel 2:12

The sons of Eli were not physically the sons of two fathers, but their nature was. Their character and ways were like those associated with the word Belial. There has been a constant battle between two ideas of government since Cain killed Able. One is based on force and control, and the other based on love and forgiveness.

There is a scene in 1 Samuel 2 when the priest began to take their share of the offering by force. There was no question about the evil of this idea when they said “Nay; but thou shalt give it me now: and if not, I will take it by force.”

The Levites never had that right given them by God. This was a foolish usurpation. When Saul forced the contributions of the people in 1 Samuel 13 he is told that he will lose his kingdom because he acted foolishly.

Paul asks in 2 Corinthians 6:15 “...what concord hath Christ with Belial?”

He had been warning the people not to be “unequally yoked together with unbelievers” with those who do not believe in the way of faith, hope, and charity in the liberty of Christ. He did not want the people to make agreements with them as he continues his admonishment.

“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 Corinthians 6:16

This idea of forcing the offerings of the people to support the servants of society is contrary to God’s plan. It is Antichrist, it is of Belial who is called Satan. *Satanas* is a Greek word meaning “adversary.” These systems of government are not ordained by God, but they are allowed. They are adversaries to the way of God but they serve God by punishing the wicked. The Hebrew word for Belial is also translated *wicked, ungodly, evil, naughty, and ungodly men*.

We see it translated “wicked” in Deuteronomy 15:9 “Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.”

## ***Our Father who art not in Rome***

Originally the right of the father, or as the Romans called him, the *Pater Familias*, was absolute and beyond the government's jurisdiction, for the power of government lay in the hearts and hands of the free man. The Greeks had brought in different ideas from their contact with the east, which were filtering into Judea with the introduction of an Hellenistic philosophy.

In Plutarch's *Life of Lycurgus* it was preached that the children were not the property of their parents but rather the *property of the State*.<sup>329</sup> It also called for the collection of all gold and silver so that *iron could be used as money*. It also preached a central system of welfare and food distribution financed by compulsory taxes collected into a common government-controlled treasury. Land was to belong to the State,<sup>330</sup> and everyone was required to pay a use or property tax on the land, or that property would be taken from them and given to another. Was this the way of God's kingdom and His righteousness which we were told to seek?

Youngsters were removed from the family at an early age and trained up to follow the directions and teachings of the State. At one time the word *Pietas* represented the "Sense of Duty" that each child owed his natural father. When he was born, the child was traditionally laid at the feet of his father. If the father picked him up it was an act of ritual acknowledgment of the child as his. In the same manner, civil birth registration was the official laying of a child at the feet or footstool of the Patronus of the State, the *Pater Patriae*.

In the original government of Israel, the authority to govern remained in the hands of the People through the family unit represented by the eldest member. The Elders, or Patriarchs, held the power of government called by the Romans, *Patria Potestas*. Men like Cain, Nimrod, Pharaoh, and Caesar assumed a national office of the Father of the State.<sup>331</sup> To obtain their benefits, one needed to pray to these substitute fathers on earth.

Persecution of Christians was more often the result of provincial regulations, called *mandata*, rather than Empirical decrees, *decreta*. But it is clear that public policy and the structure of the Roman system came into conflict with Christian practices and beliefs. Persecution of Christians under Emperors like Antoninus Pius was uncommon and advised against under Trajan and Hadrian.

Marcus Aurelius Antoninus had been a priest at the sacrificial altars of Roman service and was an *eager patriot*. He had a logical mind, but his stoic philosophy was tempered with gentleness and benevolence, by making it *subordinate to a love of mankind*. His *Meditations* is still revered as a literary monument to a government of service and duty. It has been praised for its "exquisite accent and its infinite tenderness" and "saintliness" being called the "gospel of his life". They have been compared by J. S. Mill in his *Utility of Religion* to the Sermon on the Mount. Like many of the emperors of Rome, he was loved by the people. Yet, with all his benevolence, administered justice, and reforms, he often mistrusted the Christians who he subjected to systematic and official persecution.

The record of persecution of Christians under Marcus' loving, tender, and dutiful public service was greater than any other period of Roman history. What was wrong with Christians? Religious freedom was guaranteed in the Roman constitution. No Christian was persecuted for singing in Church, praising the Lord, or believing in Jesus. It is what that belief changed in the Christian outlook and activities that brought them under suspicion, if not outright conflict with Roman policies. Their independence and success could make aspiring world dictators or Emperors nervous. But their efficient system of self

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329 "Each child belongs to the state." William H. Seawell, U. of Virginia.

– "The primary control and custody of infants is with the government" Tillman V. Roberts. 108 So. 62

330 "The ultimate ownership of all property is in the State: individual so-called 'ownership' is only by virtue of Government, i.e. law amounting to mere user; and use must be in accordance with law and subordinate to the necessities of the State." Senate Document No. 43 73rd Congress 1st Session. (Brown v. Welch supra)

331 "And call no [man] your father upon the earth" :Mt 23:9 published by His Church

governance absolutely terrified them.

Christians were bound together in a system of unity, strength, and efficiency that often alarmed those governing a central power bound by pride, pomp, and pricey beneficence. The Christian community was not interested in the benefits of the authoritarian State. Independent responsibility, a duty to love their neighbor, and a trust in God and His kingdom at hand took all their application, attention, and allegiance.

When Christians had needs, they went to Church and their living stone altars like Stephen, Philip, Prochorus, and the public servants of the Kingdom of God.<sup>332</sup> They did not pray at the altars of Rome or Herod. They knew the Lord hated the Nicolaitans, and would not apply to the Father of Rome or the Pharisees of Jerusalem, nor sacrifice and eat at their tables of Qurban or Corban<sup>333</sup>.

It has always been an option for the people to apply to a State for an enfranchised citizenship. Fathers of Rome could register their children in a political abdication of their rights and responsibilities as fathers. This was essentially a threefold process of Novation, Tutor, and Qurban.<sup>334</sup> This freeing of the young from the custodial authority of their parents was called *manumissio*.<sup>335</sup> The State, as Benefactor and Patron (In Parentis Loci), in turn accepted them as subject citizens. This had always been a voluntary process, but eventually some form of membership in the Roman Civil Family became compulsory by exclusion.

Marcus Aurelius required everyone to register the birth of their children with the Secretary of Treasury or Provincial Registrars within 30 days or suffer the *penalty of law*. The Roman system was in debt and decline. It needed more collateral and contributing investors, human resources, to the corporation of the State. Human resources were in demand. Those who refused were at risk of persecution.

“And call no [man] your father upon the earth: for one is your Father, which is in heaven.” Mt. 23:9

Christians could not apply to the Father of the State without denying Christ’s command. The gratuities and benefits of that gentile government were from authoritarian Benefactors who compelled contributions.

The “union and discipline of the Christian republic”<sup>336</sup> had “gradually formed an independent and increasing state in the heart of the Roman Empire.”<sup>337</sup> That republic may have been recognized for the citizens of Judea by the proclamation nailed to the cross by the Proconsul of Rome, Pontius Pilate, but when citizens of other nations began to follow suit, those governments began to blame their failure on that loss.

Jesus came that we *might be saved*. We are not saved simply because He died, but also because we repent. Where we haven’t forgiven, we must now forgive.<sup>338</sup> Where we did not obey, we must now seek to obey. Where we departed from the path, we must now make straight the way of the LORD that we might receive the benefit of His grace. We should have one Father to pray and apply to and no other.

The word *sin* is from the Greek *hamartia* and *hamartano* which can be defined in the Greek as “to be without a share in”. Grace is from the Greek word *charis* which means *a given benefit*. If you sin you have no

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332 Acts 6:5 “And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:”

333 “And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.” Mr 7:9-13

334 Korban, Corban and Quarban are all sacrifices on the altars of governments. They may be forced or voluntary.

335 “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.” Unterholzner, Zeitschrift, vol. ii p. 139; *Von den formen der Manumissio per Vindictam und der Emancipatio*.

336 Gibbon’s Decline and Fall of the Roman Empire

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

338 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matthew 18:35

share in the benefit for you have left the path and gone out of the presence of God. Like Cain, who went out of the presence of God and built a city-state to become gods to the people within it, the grace of the Father in heaven was not available. No matter what we do we cannot earn the grace of God so that He must give it to us. Grace is never owed or earned but it is the granted gift.

“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. 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? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” Matthew 7:21

If we do not do those things that Jesus says, our faith in Him is a lie. We must do more than say “Lord Lord.” If we do contrary to His will we are Antichrist. We must learn to live without coveting our neighbors’ goods, either individually or through the agency of institutions which we create with our own hands. To be partakers in such covetous praxis, we ourselves become tyrants and will receive our just rewards. The purpose of godly government is to strengthen the character of men by the practice of virtue in faith, hope, and charity, binding only by love and sacrifice.

It is clear the Church lives by charity and the liberty of Christ, but from its beginning there have been men professing to believe in Christ that sought the social welfare of benefactors who exercise authority one over the other. From Judas to Constantine, from Ambrose to tax-funded Faith-Based socialism, men have undermined the gospel of the kingdom and gone under the control of benefactors who exercise authority one over the other.

Sodom was destroyed because it *failed to strengthen the poor in the midst of its affluence.*<sup>339</sup> It is not the receiving of charity that strengthens the society, but the choosing to give. It is those bonds of love that bind the fabric of society in a durable weave of faith and hope.

“Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. For his princes were at Zoan, and his ambassadors came to Hanes.” Isaiah 30:1.

Zoan means a “place of departure” and Hanes is the word for “grace has fled”. We were told by God never to return to Egypt where we were in bondage, being forced to give twenty percent of our labor to the government to protect us from famine and misfortune. Time and time again men return to systems<sup>340</sup> where they have no real choice in charity. This covetousness nature makes men a resource of men who would be gods of men.

“Tyranny is not a matter of minor theft and violence, but of wholesale plunder, sacred and profane, private or public. If you are caught committing such crimes in detail you are punished and disgraced; sacrilege, kidnapping, burglary, fraud, theft are the names we give to such petty forms of wrongdoing. But when a man succeeds in robbing the whole body of citizens and reducing them to slavery, they forget these ugly names and call him happy and fortunate, as do all others who hear of his unmitigated wrongdoing.”<sup>341</sup>

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339 Ezekiel 16:49 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.

340 2 Peter 2:22 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.

341 Plato’s Republic 344a-c. Lee translation, Penguin Books, 1955, p.73.

## Summing Up

Summing up the kingdom and the public service of the Church - they serve those who seek the Kingdom of God and the righteousness of Christ. This is equal to loving justice and mercy of God the Father, the precepts of His identity, which we call His Name, and by loving our neighbor as ourself.

If we do those two things we will be obeying all the precepts of God which we call the Ten Commandments. We will not kill or covet, lie or steal, adulterate or violate our neighbor's family or what is properly theirs and we will actively seek to guarantee their God given rights by coming together in love.

If people want their God given rights back they must accept their God given responsibilities back. They must care for their neighbor and the needy of their society in a form of pure religion dependent entirely upon faith, hope, and charity.

For this purpose Abraham, Moses and Christ set up living altars of men who God made of faithful men who were known to be friendly to the ways of the righteous mammon of God. They became living altars of earth and stone, bringing the people together in a daily freewill sacrifice which is the Eucharist of Christ. The communion of this national network formed the temple of God in which His Spirit did dwell.

What has been laid out in this book, and other books of the Church is the Gospel of the kingdom. It is Christ's Way to set men free. It is a system in which men may began the repentant journey back to the Kingdom of God and a life of righteousness designed by the Father who created us all.

It is also a process in accordance with the law of men and God that has set men free in spirit and in truth age upon age, if they will repent and be baptized in that way of love and life.

"But he that received seed into the good ground is he that heareth the word, and understandeth [it]; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." Matthew 13:23

**"And as ye go, preach, saying, The kingdom of heaven is at hand." Matthew 10:7**

Peace on your house

## *Appendix 1. Communion of the Kingdom*

The communion of the first-century Church was substantive to fill the true physical and spiritual needs of the people. Christians depended upon the freewill charity of each other, not the entitlements of Rome or the synagogue of Satan.<sup>342</sup> This was the righteous way of God from the beginning.

“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

The Christian community was well-disciplined and organized from the bottom up with a system of charity rather than forced taxes. While the Roman system of political control and its usurious economy was breaking down, those who followed Christ were excluded from the dainties of those civic tables. In about AD 150, Justin Martyr, hoping to clear the misconceptions and prejudices surrounding Christianity, wrote the Emperor Antoninus Pius in defense of the Christian faith and allegiance to Christ:

“And the wealthy among us help the needy ... 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)

Justin would not trade his faith in Christ for the benefits of Rome because he knew that what they offered for his welfare was truly a snare of recompense. Christians, had “had fallen into such a folly that they would not obey the institutes of antiquity.”<sup>343</sup> These were the official temples of Rome which had been established by the government for the welfare of the people.

As with ministers like Stephen, we also see the Didache stating: <sup>344</sup> “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.” 15:1

The nature of these appointments would remain the same for centuries. In the 10th century, drastic reforms were enforced to “unify the liturgy” of the Church. This authoritarian call for unity under a centralized Church had been creeping into some Church thinking from the beginning and now became a rebellion against the gospels.

Liturgy is defined as “a prescribed form or set of forms for public religious worship.”<sup>345</sup> It is from the Greek word *leitourgi* and *leitourgos*, meaning “public service” and “public servant” respectively. Liturgy was not about singing and vestments and the smoke and mirrors of modern Christendom. It was about the public servants of the Kingdom of God operating under the perfect law of liberty in true worship of God<sup>346</sup> by service to the people. Liturgy was the common procedures of God’s kingdom in congregations composed of, by, and for the people.

The free systems of tens, hundreds, and thousands, bound together only by brotherhood and love, had been the predominant form of successful voluntary government throughout man’s history. Similar cell patterns were evident in the persecuted Church immediately following Christ. This was the prophecy and plan of God for his called out.

“And in that day seven women [churches] shall take hold of one man [Christ], saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.” Isaiah 4:1

The crucial ingredient to their success is the implementation of God’s Law summarized in the virtuous application of Christ’s two commandments. Love God and His ways with all that you think and do and actively love your neighbor’s rights to his property and family, his life and liberty as much, if not more, than you love your own. Eucharist is the Greek word for being *thankful for the opportunity of giving* which is the Communion of Christ in us.

The Church that comes together according to these ancient patterns and righteousness can overcome all tyrants, despots, and enemies of freedom and liberty. They may be sustained by their love in famine and blight. They may exit bondage and prosper in the wilderness. They may weather the greatest storms and cataclysms of men and nature, both past or future. They can and will inherit the earth. [see Chapter 4 of *Thy Kingdom Comes*.]

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342 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.

343 Edict of Tolerance at Nicomedia, Emperor Galerius’ April 30, 311.

344 The Didache is mentioned by Eusebius (c. 324) as the Teachings of the Apostles following the books recognized as canonical (Historia Ecclesiastica III, 25): ...

345 The American Heritage ® Dictionary of the English Language, Fourth Edition

346 See Appendix 3 of *Thy Kingdom Comes*. What is worship.

## Appendix 2. Nicolaitans.

Christians did not apply for the Corban of Herod or Rome. Corban was a social security or welfare system. Such system of benefits were operated differently than the plan of Christ, Moses, or Abraham. The first century Church developed their own system of Corban in accordance to the teachings of Christ and the prophets.

“But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.” Rev. 2:6

There was a connection between “Nicolaitans” and the error of Balaam. *Balaam* is from the Hebrew word ‘Baal’ meaning *lord* or *master* and ‘*am*’ references the *people*. It is an expression of superior rank over the people contrary to the directive of Christ, the King, and God the Father. *Nike* is the Greek word for *conqueror* with *nikos* meaning *victor*. *Laos* is the word for *people*. *Nicolaitan* and *Balaam* are two different forms of the same idea. Both include the idea of rank, lordship, and submission to an exercising authority who can rule and judge the people. They are systems that make men gods or ruling judges of men. One group of men must submit to other men and pay homage to them. Homage is bowing down in service. It is the same as fealty or allegiance which is a form of worship.

Nicolaitans were people “who 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.” The things sacrificed to idols financed the welfare program of the civic or licensed altars of those various national governments who exercise authority as the benefactors of the people. As we have seen they were a snare. David, Proverbs, Samuel, Jeremiah, John the Baptist, Jesus and Paul, just to name a few, said we *should not be so*.

One could give evidence of bondage with a prayerful application for benefits. This application often included an agreement to serve and contribute regularly to those incorporated altars of the state. There often was an oath required under the penalty and judgment imposed by their court systems.

God’s kingdom and those constitutional systems of the world both have ministers (clerks or clergy) who manage the institutions or altars of their contributions. There is a difference between the Nicolaitan or Balaam system and what was established by Christ. One is a system of faith in the form of sworn allegiance with a top down benefactor who exercises authority and compels contributions. The other is also of faith, but in the form of charity and hope, cast up by freewill offerings in bonds of love and forgiveness, thanksgiving and patience.

“... Cast ye up... prepare the way, take up the stumblingblock out of the way of my people.” Isaiah 57:14

Jesus appointed men to serve the people in congregations. They also made appointments of men chosen of the people, by the people, for the people.<sup>347</sup> The clergy are the clerks of the kingdom, the bond servants of the King in service to the people. All live by the perfect law of liberty with a burden of individual responsibility.

In Gibbon’s Rise and Fall of the Roman Empire, he praised “the union and discipline of the Christian republic.” This personal discipline included divine rights and responsibilities. He also pointed out that “it gradually formed an independent and increasing state in the heart of the Roman Empire.”

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

The Church established by Jesus Christ did not say join the system of Corban offered by what John later calls the *synagogue of Satan*<sup>348</sup>. Nor did it send men to the free bread and circuses offered by Rome. The reason early Christians gathered together was to take care of the business of the Kingdom of God. The contradistinction between these two systems of government turned the world upside down.

The bureaucrats of Nicolaitan systems entice the people to give their allegiance with promises of benefits, but then exercise authority compelling contributions and subjecting the people as merchandise or human resources. Christians would not touch benefits paid for at their neighbor’s expense through the agency of these benefactors.

“The real destroyers of the liberties of the people is he who spreads among them bounties, donations and Benefits.” Plutarch, 2000 years ago.

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347 Acts 6:3 “Wherefore, brethren, look ye out among you seven men... whom we may appoint over this business.” Also Ec. 11:2

348 Re 3:9 “Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.”



### ***Appendix 3. Forms of the Church.***

There are numerous forms that are a part of edifying the church establishing a congregation or order or tending to the daily ministrations. Forms are documents that mark and give evidence of the presence of Church and congregation. They aid in the performance of our duties one to another.

These forms are like road maps that assist in establishing a record of the essential aspects and precepts. They assist in the networking of the kingdom and establish a clear bar to stop the intrusion of the world into matters of the Kingdom of God and the Church. They form the markers and boundaries and walls of our city and holy nation, God's temple of living stone, in a way where the world can clearly see the evidence of spiritual truths.

Liturgy is defined as "a prescribed form or set of forms for public religious worship."<sup>349</sup> It is from the Greek word *leitourgi* and *leitourgos*, meaning public service and public servant respectively. Liturgy was not about singing and vestments and the smoke and mirrors of modern Christendom. Liturgy is about the public servants of the Kingdom of God operating under the perfect law of liberty in true *worship of God* by service to the people. Liturgy is the common procedures of the public servants of God's kingdom in congregations composed of, by and for the people.

The free systems of tens, hundreds and thousands bound together only by brotherhood and love, have been the predominant form of successful voluntary government throughout man's history. Similar cell patterns were evident in the early Church and throughout Europe during the first Millennium.

The crucial ingredient to their success was the implementation of the Ten codes of God's law summarized in the virtuous application of Christ's two commandments. Love God and His ways with all that you think and do and actively love your neighbors rights to his property and family, his life and liberty as much, if not more, than you love your own. The Church that comes together according to these ancient patterns and righteousness can overcome all tyrants, despots, and enemies of freedom under God. They can weather the greatest storms and cataclysms of history both past or future. They can and will inherit the earth with the humility of their love in daily sacrifice, which is the communion of Christ.

A godly administration is not a kingdom or government where service is compelled by men who make laws demanding homage and allegiance contrary to the ways of God in Heaven. Having no other gods before God means that we apply to the Father Creator only, that we call no man on earth father in word or deed, but our Father in heaven. We do not covet the benefits of rulers who take from our neighbor. The public service prohibition stated by Jesus to His ministers was that they were not to exercise authority like the princes and rulers of the other nations.<sup>350</sup> And when we publicly proclaim His name as His children we must remain true to His ways and character with all that we do and say in full faith and allegiance to His virtues of love and charity.

God's ministers and all those people who seek His kingdom, who minister one to another, do not exercise authority nor compel the service and labor of their neighbor in accordance with the liturgy of Jesus Christ, must not forsake the coming together the assistance of the congregations of the People and the Church. They are to worship and pay homage to the God of us all and our King, Jesus the Messiah through an active network of faith, hope, and charity, which is love.

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349 The American Heritage ® Dictionary of the English Language, Fourth Edition

350 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 Luke 22:25... Mtt 20:25 Mk 10:42

# Declaration of Sacred Purpose

Church Election, Acceptance, Recognition and Assignment A6:3-8-L5:4L

## *Election and Conveyance*

Looking for men of honest reputation, after prayer and with due consideration, I hereby recognize and elect \_\_\_\_\_, a minister of His Church at \_\_\_\_\_, by the grant of \_\_\_\_\_, an offering in Faith, Hope, and Charity, into his hands in Sacred trust for the Purposes of Jesus Christ and His Appointed Church, on the \_\_\_day of the month of \_\_\_\_\_, in the year of our Lord *Two thousand and* \_\_\_\_\_,

\_\_\_\_\_  
Signed                      Status                      Printed name

## *Acceptance of His Sacred Purpose Trust and Ministry*

And after prayer and appropriate consideration, I accept the responsibility of this Church Ministry and receive the corpus of this offering, agreeing in spirit and truth to His Church Guidelines, and do call upon His Holy Church as an Overseer in accordance with the doctrines, ordinances and purposes of the Messiah, and do agree to minister to His Church and this congregation in accordance with His doctrines and ordinances, on this the \_\_\_day of the month of \_\_\_\_\_, in the year of our Lord *Two thousand and* \_\_\_\_\_,

\_\_\_\_\_  
Signed                      Status                      Printed name

## *Acceptance and Assignment*

And after prayer and proper meditation, His Holy Church hereby accepts and assigns this Ministry to His Church at \_\_\_\_\_, a.k.a. \_\_\_\_\_, on this the \_\_\_day of month of \_\_\_\_\_, in the year of our Lord *Two thousand and* \_\_\_\_\_,

\_\_\_\_\_  
Signed                      Status                      Printed name

And I hereby do bear witness with hand and the seal of this consecrated Election, Acceptance, and Assignment, on this the \_\_\_day of month of \_\_\_\_\_, in the year of our Lord *Two thousand and* \_\_\_\_\_.

\_\_\_\_\_  
Signed                      Status                      Printed name

\_\_\_\_For use by His Holy Church only\_\_\_\_Form A6:3-8-L5:4L

## The Instructions for His Church Declaration of Sacred Purposes

Church Election, Acceptance, Recognition, and Assignment Forms A6:3-8-L5:4L

An important multipurpose form used to record the establishment of His Church is the **Declaration of Sacred Purpose** form: The Election, Acceptance, Recognition, and Assignment Form A6:3-8-L5:4L.

It is the intent, spirit, and precepts expressed by this form that mark the essential edification of the Church. The form is simply an outward sign used to express these sacred bonds of faith, hope, and love.

**Election and Conveyance. Church instrument and petition signed by Grantor/ Electorate.**

1. Print Name of the Minister elected and receiving the contribution in space one.
2. Print the identifying name specifying Church location [landmark, etc] in space two.
3. Print a description of offering [valuable consideration *e.g.*; *substance* (mineral, rock, soil), *animal* (livestock, living creatures), *coin* (not notes or promises), *plant* (living plants), *food* (edible), *equipment* (working tools, machines, devices), *materials* (logs, lumber, firewood, paint, cloth, salvage, scrap), *labor* (performed services)].
4. Write Day, Month, and Year of Election and Conveyance in spaces four through six.
5. Sign, status [Husband, Father, Elder of Family unit, Single], Print name in legibly in space provided.

**Acceptance of Sacred Purpose Ministry. Acceptance and recognition signed by Minister.**

The minister should be familiar with the Guidelines and Precepts of the Church and the responsibilities of this position of trust and service.

1. Day, Month, and Year of acceptance, in spaces ten through twelve.
2. Sign, status of accepting Minister [Ordained, Commissioned or Licensed & Husband (no Children), Father, Elder of Family unit, Single], Print Name in spaces provided.

**The Acceptance and Assignment by an Ordained Minister of His Holy Church will complete this section.**

1. Print the identifying Church location [same as in space two above] in space provided.
2. Print alternative name of Church may be known as [a.k.a.] if any in space provided.
3. Day, Month, and Year of acceptance and assignment in the marked spaces of this section.
4. Sign, status of accepting Minister [Ordained or Order], Print Name in spaces twenty-one through twenty-three.
5. Day, Month, and Year of witness to assignment in spaces twenty-four through twenty-six.
6. Sign, status of witness [Ordained, Commissioned or Licensed or Husband (no Children), Father, Elder of Family unit, Single], Print name in legibly in space provided.

The Church Election, Acceptance, Recognition, and Assignment form will be Sealed and recorded by His Holy Church, along with additional forms. Sealed copies will be made available upon request.

**Terms:**

“Electorate.” The “Elder” head of a household within a congregation, representing one family unit.

“Congregation.” A fellowship of individuals seeking the Kingdom of God under the perfect law of liberty.

“Conveyance.” The act and documentation of the effecting delivery of property in sacrifice by a grantor to the Church, with a corresponding acceptance of the purpose according to the precepts of Jesus Christ.

“Grantor.” The individual or representative who offers a charitable sacrifice upon the altar of the Church.

“His Church.” An integrated part of the corpus of the Church established by Christ, for the acceptance of the sacrifices of the people and the ministration to congregations or orders.

“Minister.” A living individual entrusted with the sacred ministration of the sacrifice of the people in service, a “stewardship” oftentimes both corporeal and incorporeal, in spirit and in truth, according to Christ.

“Overseer.” An Ordained Minister of His Holy Church under a “vow of poverty,” a “servant of Jesus Christ.” Sometimes identified as a Protector or Bishop, and called an *episkopos* in the Greek text.

“Sacred Purpose.” Although not amorphous in its intent, it is flexible in its living ministration according to the varied needs of the people, the purposes of Jesus Christ, and the leading of the Holy Spirit.

“Valuable consideration.” Some thing of real or present value actually granted and exchanged, as opposed to a promise or pledge of a thing.

“Indenture.” n. A mutual agreement in writing between two or more parties, wherein each party usually has a counterpart or duplicate; “Indent” v. To contract; to bargain or covenant.

## Notification of Ministry Information

Form J10:37 and Form Ex 30:16

Name His Church at

<i>Named Minister</i>	<i>Alternate or Assistant Minister [If named]</i>
<i>Signature of minister</i>	<i>Signature of alternate signatory</i>
<i>Postal contact Street address and/ or post office box</i>	<i>Postal contact Street address and/ or post office box</i>
<i>City State</i>	<i>City State</i>
<i>Country or zip</i>	<i>Country or zip</i>
<i>Phone and fax number(s)</i>	<i>Phone and fax number(s)</i>

John 10:37 If I do not the works of my Father, believe me not.

<i>Named electors</i>	<i>Phone and fax number(s)</i>
<i>Contact information [Address]</i>	<i>City State</i>
<i>Named elector</i>	<i>Phone and fax number(s)</i>
<i>Contact information [Address]</i>	<i>City State</i>
<i>Named elector</i>	<i>Phone and fax number(s)</i>
<i>Contact information [Address]</i>	<i>City State</i>
<i>Named elector</i>	<i>Phone and fax number(s)</i>
<i>Contact information [Address]</i>	<i>City State</i>
<i>Named elector</i>	<i>Phone and fax number(s)</i>
<i>Contact information [Address]</i>	<i>City State</i>
<i>- For Church use only -Form J10:37 and Ex 30:16</i>	<i>- For Church use only-</i>
<i>Ex 30:16 the substance of the children of Israel, shalt be appoint for the service of the homes of the congregation ... Form J10:37 and Form Ex 30:16</i>	

## **Instructions Ministry Information Form J10:37 and Form Ex 30:16**

In order for His Holy Church to maintain the integrity of its position as a servant of Christ's ministries it must remain knowledgeable of the activities, character and status of those Churches and congregations. One essential purpose of the Church is to maintain the network between Churches, Orders, and congregations of the People. Each congregation composed of two or more electors or elders must choose in consensus a minister of the Church. Form A6:3-8-15:4 should be filed for each elder member of the congregation at the Church along with Forms J10:37/Ex30:16.

- Only ordained ministers may seal a document and retain originals within an Order.
- Delivery of the Notification of Minister Information [J10:37] with information concerning Minister; and the Known Elector Information [Ex30:16] to His Holy Church or a qualified Minister.
- These two completed forms are contained on one sheet including a minimum of two to five named electorates. Additional electors are included on additional forms.
- Changes in contact information should be updated with Form 2Pt1-10g [or Form J10:37 and Ex 30:16].
- A sealed copy of the assignment will be returned to the minister. Additional copies may be made available upon request.

These forms and documents, along with other identifying records and regular reports, are used as official documentation of the Church for a record of authentication and identification of the congregation, for the protection of its Altars and offerings, and for the consideration, acceptance and assignment of a Minister of the Church, licensed or commissioned.

Certified copies should be kept by the minister and by their overseers [bishop] and made available to the congregation on request.

Originals may be kept by the minister and the overseers within the Church.

At least one annual report from each Church along with updates and changes to the electorate of the congregation are requested from the minister. These reports may be as specific or general as the minister deems fit. The purpose of an annual report is simply to remain in active communication for the daily assistance, service, and protection of the His Church, the minister and the congregation.

Additional services and assistance will be offered to the assigned ministers and a recognized congregation upon request in a network of charity and love. Certificates of Holy Matrimony, birth, sponsored Baptism, and other records of authentication and identification by witnesses will also be part of a chain of protection and service. Minister and individual identification will be made available for active Churches and congregations according to the common rules and customs of men and under the precepts of God the Father.

When property or assets are to be held by a Church and its entrusted ministers these documents are essential for the protection of the sacred purpose trust offered by congregations in the service of Messiah and the Father.

Since ministers of ministers also gather in congregation of orders there may be many levels to this network. Information is usually kept locally within a given congregation and its minister and their minister. This is true no matter where in this network a congregation is formed. There would be no need for centralization of material information concerning any individual within the network. These records are a part of the original foundations of the Church and are both sacred and consecrated.

## Annual Report Information Form 2Cor6:8

By honour and dishonour, by evil report and good report: as deceivers, and [yet] true;

To assist His Holy Church please include other information concerning the general ministry or statements.

Prepared this month of\_\_\_\_, on this \_\_\_\_ day,  
in the year of our *Two thousand and* \_\_\_\_\_.  
Signed\_\_\_\_\_

## **The Instructions : the Annual Report** form 2Cor6:8

### **Change in the congregation.**

1. If this is the first Annual Report.
  - a. This report should list the present value offered by contributing elector.
  - b. This information is included only this one time because the Election, Acceptance, Recognition may be rejected and the assets may need to be returned.
2. At least one annual report from each congregation along with updates and changes to the electorate of the congregation are required from the minister.
  - a. This report may be as specific or general as the minister deems fit.
  - b. Since the contributions are not a grantor trust identification of donors is not required but advisable.
  - c. The purpose of an Annual Report is to remain in active communication for the daily assistance and protection of the minister and his assigned congregation.
  - d. New members or departure from the congregation should be recorded
  - e. Changes in contact information should be recorded

Although an annual report may be as specific or general as the minister deems fit it is to the advantage of all that an annual report include all pertinent information to the ministry for its care and protection and the care and protection of other related ministries in congregation and to the whole body of the Church and the Kingdom of God. Copies need to be kept only by the Overseer (Order) and the local minister with copies available upon request when needed or may be of value to the service of the congregation or the Church.

3. A record of all arrival and departures of the electorate in association with the congregation.
  - a. Deaths
  - b. Those who move away, renounce or disfellowed from a congregation
  - c. New members who submit a Church Election, Acceptance, Recognition and Assignment [Form A6:3-8-15:4], Form J10:37/Ex30:16
  - d. Changes in contact information should be done with Form 2Pt1-10
  - e. Matrimony
  - f. and births, Including christening if any
4. Any irregularity or activity by minister or congregation that might give the appearance of evil or good.
5. Changes in property held by the ministers of the Church commissioned or licensed.
  - a. Accounts if any must be reported monthly or more often if deemed necessary by the Overseer.
  - b. Books, Records, ledgers, depositories, etc.
    - i. Security is a priority and proper procedures need to be established.
  - c. Any other financial changes in the status of the Church including:
    - i. Needs, desires and goals
    - ii. Significant distributions, expenditures, transfer of assets internally or externally.
    - iii. The Ministrative Guidelines should be a confirmation standard at all times.
6. Projects, outreaches, planned or active or completed activities should be recorded
  - a. Ministries, additional auxiliary ministries operated individually within the congregations.
  - b. Church activities carried out in brotherhood and charity with other congregations.
  - c. Kingdom with other Churches, far from our own congregations of congregations.
  - d. In the world. External gifting beyond the congregation and the Church. [Red Heifer].
7. The report should be relational.
  - a. The church is based on relationships with God and with others around us.
  - b. There are those we serve and those we are networked with
  - c. The church is a community of believers who seek to follow the ways of Christ.
  - d. The Church is made in the image of Christ as we conform to his will.
8. Activities of the Church give us a view into the Spirit of the Church.
  - a. Worship services and meetings reports.
  - b. Teaching, training, practices and programs.
  - c. Any other community projector event of interest to us or Christ.

“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.” Numbers 7:5

#### ***Appendix 4. Position Statement for Ministers under a Vow of Poverty***

A member of a religious order who has taken a vow of poverty is not covered as a self-employed individual.<sup>351</sup> They are occupied in the propagation of the doctrines and ordinances of Jesus Christ, Ruler of the Kingdom of God on earth and in Heaven. His Holy Church or His Church, as orders and altars of Jesus Christ, cannot apply to any other government, paternal office, king, prince or potentate by any election or act of profanation.<sup>352</sup>

An *Ordained, Licensed or Commissioned*<sup>353</sup> minister of a *religious order*<sup>354</sup> of the Church established by Jesus Christ under a vow of poverty is excluded from Social Security since His religious order may not elect<sup>355</sup> to file an SS-16<sup>356</sup> in order to have services performed by its members covered by Social Security and therefore under the IRS administration. That would be a breach of the vow of Faith in the Father, by any receipt of benefits a breach of the vow of Chastity and a breach of obedience by an external application which is an expression of faith.

The doctrines of Jesus Christ and the convictions of the brothers of His Holy Church do not permit the filing of any SS16 or the application for coverage under Social Security<sup>357</sup> type systems of Corban which makes the word of God to none effect. No *Ordained, Licensed or Commissioned* ministers under a vow of poverty in the network of His Holy Orders may apply for such membership that would include precepts in accordance with the doctrine of the Nicolaitan<sup>358</sup> or the stumbling block of Balaam unless all the brothers were to consent, which would be a rejection of God.

“Under section 210(a)(8)(A) of the Social Security Act, services performed by a member of a religious order ‘in the Exercise of duties required by such order’ are excluded from the definition of employment.”<sup>359</sup>

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351 SSAH 1122.2 The term “trade or business” does not include services by a member of a religious order who has taken a vow of poverty when these services are performed in the exercise of the duties required by the order.

352 Revelation 2:6 “But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.”

– Revelation 2:15 “So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.”

353 A. DESCRIPTION OF TERMS 1. Ordained, Licensed or Commissioned. This term describes procedures followed by recognized churches or church denominations to vest ministerial status on individuals who meet the requirements of the church. RS 01901.600 Ministers and Members of Religious Orders

– SSAH 934. You are an “ordained”, “commissioned”, or “licensed” minister if you have been vested with ministerial status according to the procedure followed by your particular church’s denomination. You do not have to be connected with a congregation. Your ministerial authority continues until it is revoked by your church.

– Some churches have formal ordination procedures. For Social Security purposes, your commissioning or licensing as a minister must be recognized by your church as an ordination if your church follows such procedures.

354 RS 01901.640 Coverage for Members of Religious Orders Who Take a Vow of Poverty

– B. DEFINITIONS 1. Religious Order. A religious order is a community of people living under a distinctive rule, discipline, or constitution as a monastic brotherhood or society.

– Most orders or communities require a vow of chastity, obedience, and poverty, in addition to any special vows required by specific communities.

355 2 Corinthians 6:14 “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?”

356 SSAH 932. Ministers and members of religious orders. 932.2 You may be covered by Social Security if the religious order has elected to have services performed by its members covered by Social Security.

– 932.3 To elect coverage, the order or subdivision of the religious order must file Form SS-16 (Election of Covered Wages for Members of Religious Order Under Vow of Poverty) with the Internal Revenue Service. Last Revised: March, 2001

357 A member of a religious order who has taken a vow of poverty is not covered as a self-employed individual, SSAH 1130.8 this booklet.

358 Rev. 2:4-17 ... So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate...

359 SSR 81-38: TITLE II: PURPOSE: To establish a new policy regarding coverage of services by members of religious orders who work outside of the orders for third parties.



A member or *Ordained, Licensed or Commissioned* minister of any religious order who is under a vow of poverty may do work outside the order under the direction of an order<sup>360</sup> and remain excluded from the nature of *employment*. He or she is not permitted to enter into a relationship as employee with any third party employer. They must remain faithful and chaste under the direction of an Order as loyal bondservants of Christ holding all things in common within His estate by not electing social security coverage under 3121(r) of the Internal Revenue Code or filing an SS16.

“The general rule derived from these rulings is that where a member of a religious order enters into an employment relationship with a third party who is unrelated to the order, but who looks to the member rather than to the order for the performance of the duties, the member’s earnings are subject to FICA taxation, even though the order directed the member to apply for the position and to perform the duties thereof.”<sup>361</sup>

The term “trade or business” does not include services by a member of a religious order who has taken a vow of poverty when these services are performed in the exercise of the duties required or assigned by the order.<sup>362</sup> The nature and extent of the work is immaterial.<sup>363</sup> This is simply the requirements of Jesus Christ and natural necessity of the whole body.

The estate of the ministers of His Holy Church is the estate of Christ and the Father. Their labor and rights are vested in him as a common brotherhood for His purposes and the promotion of His doctrines. In the giving up of their own freedom they are dedicated in faith to setting the captive free and returning every man to his family and every man to his possessions.

Ministers of the Church and their “families” are counted as “ordained” under the required conditions of Christ or they are considered “commissioned” ministers acting ex officio by an appointment of an ordained minister, or they are considered “licensed” ministers acting ex officio by an appointment of an ordained minister after election by a congregation.

#### *Status of no Inheritance in the world*

The following quotes and cites are provided for convenience. Several distinctions should be maintained in our perception while studying this material. “Because special tax rules apply to churches, it is important to distinguish churches from other religious organizations.”<sup>364</sup>

No one can define the Church or ekklesia of Christ but Christ. The fact is the Church has been

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– CITATIONS (AUTHORITY): Section 210(a)(8)(A) of the SSA; Regulations no. 4, section 404.1023(e).

– PERTINENT HISTORY: Under section 210(a)(8)(A) of the Social Security Act, services performed by a member of a religious order “in the Exercise of duties required by such order” are excluded from the definition of employment. Members whose services are excluded under these provisions, and who are under a vow of poverty, can be covered as deemed employees ... [See SSR 81-38: TITLE II: Coverage of Service of members of Religious orders who work for third parties, n this booklet].

360 “SSA operations manual RS 01901.600 Ministers and Members of Religious Orders B, 4. Service of missionaries, domestic or foreign, when performed by a duly ordained, commissioned, or licensed minister for that missionary organization is excluded from employment and is deemed to be self-employment.

– Even though a missionary organization may not meet the definition of a church or religious order, the service is still excluded as service in the exercise of the ministry.” See SSA operations manual RS 01901.600

361 SSR 85-10c: SECTION 210(a)(8)(A) (42 U.S.C. 410(a)(8)(A)) COVERAGE -- SERVICES OF MEMBERS OF RELIGIOUS ORDERS WHO WORK FOR THIRD PARTIES 20 CFR 404.1023(e) SSR 85-10c Samson v. U.S., 743 F.2d 884 (Fed. Cir. 1984) this booklet.

362 SSH 1122.2 The term “trade or business” does not include services by a member of a religious order who has taken a vow of poverty when these services are performed in the exercise of the duties required by the order.

363 Code of Federal Regulations, Title 20— Section 404.1023 paragraph (e) Work in the exercise of duties required by a religious order. Work performed by a member of a religious order in the exercise of duties required by the order includes all duties required of the member of the order. The nature or extent of the work is immaterial so long as it is service which the member is directed or required to perform by the member’s ecclesiastical superiors.

364 IRS Publication 1828 page 4

predefined in our minds and a reexamination of the precepts laid down by Christ is essential.

The status of ordained ministers under a vow of poverty within a religious order of the Church which has maintained true faith and obedience by not filing a SS16 is different than other ministers. Section 1122.2 of the SSA handbook states that “*trade or business*” does not include services by said ministers of such religious orders.

In the separate section 1122.1 the term “trade or business” does not include the services performed by commissioned or licensed ministers if they personally elect to be exempted from coverage under the Internal Revenue Code though they have not taken a vow of poverty. This is a separate status from those under a vow of poverty and may be restricted in its activities in “the exercise of the ministry”.<sup>365</sup>

These two sections of 1122 are dealing with different conditions or status of ministers. Section 1122.2 is considering services performed in the exercise of the duties required by an order.

Ministers, commissioned or licensed by an ordained minister of the Church in good standing, who have not taken a vow of poverty but are acting *ex officio* in the control, conduct, and maintenance of religious organization under the direction of a faithful religious order of the Church in “the exercise of the ministry” may be exempt in those activities according to SSA handbook 935, SSR 67-6: SECTION 210 and 20 CFR 404.1023,<sup>366</sup> 404.1015 and 404.1057.

### *Status of Ordained Ministers or their family in service*

Almost every kind of employment and self-employment is creditable or able to be covered under the program. In a few employment situations, for example, religious orders under a vow of poverty, foreign affiliates of American employers, or State and local governments, coverage must be elected by the employer. However, effective July 1991, coverage is mandatory for State and local employees who are not participating in a public employee retirement system. In a few situations, for example, ministers or self-employed members of certain religious groups, workers can opt out of coverage.

Keep in mind the distinction between ordained ministers under a vow of poverty and those who only opted out of Social Security. The latter is exempted. The activities of the former which is excluded are not simply religious practices or activities but are only restricted to the *duties required of the order*. As we see in the “Position Statement for Ministers of His Holy Church under a vow of poverty” “under section 210(a) (8)(A) of the Social Security Act, services performed by a member of a religious order ‘in the Exercise of duties required by such order’ are excluded from the definition of employment.”

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365 See SSA Handbook Section 935

366 Title 20 CFR § 404.1023 Ministers of churches and members of religious orders. “...If you are a member of a religious order who has taken a vow of poverty, the work you do in the exercise of duties required by the order (the work may be done for the order or for another employer) is covered as employment only if the order or autonomous subdivision of the order to which you belong has filed an effective election of coverage. The election is made under section 3121(r) of the Code. For the rules on self-employment coverage of ministers and members of religious orders who have not taken vows of poverty, see §404.1071.”

## ***Appendix 5. Biblical Support of Vows***

There are several words appearing in the Bible that are sometimes translated *vow*, but they are decidedly different Greek words. One Greek word, *omnuo*, appears 27 times in the Bible and is always translated into the English word *swear* in the King James Bible.

In Matthew 5:33 we see, “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:”

Here the word *oath* is translated consistently from the word *horkos*.<sup>367</sup> It is defined, “that which has been pledged or promised with an oath.”

The word *oath* in other translations is translated “*vow*”.

Acts 18:18 tells us Paul “had a vow”. In the King James the word for *vow* here is *euche*.

*Omnuo*, *horkos* and other words all have different meanings in the Greek and can misdirect our thinking if you switch from, swear, oath, and vow. The Church must establish which definition or meaning we apply to the word *vow* when used in relationship to a religious order.

The same word translated *vow* in Acts is translated *prayer* in James 5:15 where he is specifically talking about a *vow of faith*:

“ And the **prayer** [euche vow] of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”

Since we are told not to swear by Christ and also by James<sup>368</sup> then when the Church says **Vow of poverty** we are actually saying a **Prayer of poverty**, or chastity, faith and obedience, applying the meaning of the word *euche*. This is not to say the ordained minister’s conscience is not bound. It is. But it is bound by love for Christ and God and the “prayer” or vow is the witness of that bond.

The word *euche* is from the word *euchomai*<sup>369</sup> and the meaning is “1) to pray to God 2) to wish, to pray, to pray for.” Our use of the word *vow* expresses our intent and prayer for assistance from God to dedicate ourselves to him, stay true to that dedication, be faithful in the exercise of our duties, and obedient to the will of God. It is not like an oath in the sense of *omnuo* or *horkos* which is meant to bind us under another’s authority and there is no prohibition against it. In fact it is the essence of the call to prayer to God the Father..

### ***The vow of poverty***

**The vow of poverty** means that the Ordained Ministers of His Holy Church do not hold any property as their personal estate or inheritance but they hold all things in common for the benefit of Jesus and the Father.<sup>370</sup>

Jesus was the King that preexisted the first century. He was the highest son of David who was the anointed king of Israel which was the Kingdom of God on earth passed down from Noah to Shem and to Abraham, Jacob and their descendants. They were set free from the bondage of Egypt by Moses but went under the authority of a king first with Saul and then with David. Finally Jesus came as the Messiah and took the kingdom from those who had again twisted it into an apostate state with their statutes and ordinances.

Matthew 21:43 Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation

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367 3727 horkos ορκος, from herkos or boundaries. Horkos is defined as “that which has been pledged or promised with an oath”

368 James 5:12 “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.”

369 2172 euchomai ευχομαι ; v AV-wish 3, pray 2, can wish 1, I would 1; 7 1) to pray to God. 2) to wish, to pray, to pray for

370 Numbers 3:12, 3:45, 8:14-17, Leviticus 25:32, Acts 7:38, Matthew 19:21, Mark 10:21, Luke 14:33, 18:22, John 17:9, Acts 2:44-45, 4:32-5:4

bringing forth the fruits thereof.

In that original Kingdom, God set aside a certain group of people who were called Levites, and mostly came from the tribe of Levi. This took place when the people were called out of the walled-in camp of the golden calf, and most of those who came out were Levites. These people were separated from the main body of the nation in several ways, and for particular purposes.

### ***Minister Vows of the Church***

Vows should be taken for a term of years as a Novitiate, or for life as a fully Ordained Member or Minister. Families are covered while they remain under the coverture of the head of the house or the surviving Order. Husbands and Wives must Participate, or consent to the truth of the vows as an individual profession of Faith, Hope, and Obedience to Christ.

The Vow of Poverty means that the Ministers of His Holy Church do not hold any property as their personal estate, but hold all things in common for the benefit of Jesus and Our Father.<sup>371</sup>

Numbers 18:23-24 “But ... shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: [it shall be] a statute for ever throughout your generations, that among the children of Israel they have no inheritance.”

2 Cor. 4:5 “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.”

This stipulation was to do with owning land as a personal estate.

Numbers 18:20 “And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.”

There was a great deal of detail added by Moses as to how these ministers of God’s kingdom were to operate, but this is often misunderstood because of the metaphor of the language.

Deuteronomy 18:1 “The priests the Levites, [and] all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them.”

In the verses that followed, it was outlined that they were to be able to partake personally of a part of the contributions of the people that were given to God. There was a practical side to this position and status. The Levites were only tithed<sup>372</sup> to *according to their service*<sup>373</sup>. There was no compelled tax upon the people by the Levites as an exercising authority, for in those days there was *no king in Israel*.<sup>374</sup>

By the time Jesus arrived, the Levites had begun to own land some 160 years before, by the grace of the Hasmonean dynasty of kings in Judea. And more than 70 years before Christ’s birth, the Pharisees had managed to pass a statute that allowed the courts to enforce the contributions of the people as a compelled tax.

2 Corinthians 8:9 “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”

When Jesus called men out, He also set certain requirements upon those men chosen to minister His Kingdom of God at hand. Applying precept upon precept, we see that He also required that they have no inheritance in property or land.

Luke 14:33 “So likewise, whosoever he be of you that forsaketh not all that he hath<sup>375</sup>, he cannot be my disciple.”

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371 Nu. 3:12, 3:45, 8:14-17, Lev. 25:32, Acts 7:38, Mt 19:21, Mk 10:21, Lk 14:33, 18:22, John 17:9, Ac. 2:44-45, 4:32-5:4

372 Hebrews 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

373 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.

374 Judges 17:6 In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes.

375 huparchonta 1) possessions, goods, wealth, property

– tois huiois ta huparchonta is translated as “leave as an inheritance”, IB2=LXX De.21.16. 3

This was a direct statement, not a general suggestion, and was in accordance with the statements attributed to God in relationship to His bondservants who ministered His Kingdom on earth, the Levites. By Jesus also making this a requirement of the ministers having no estate of wealth and property in the Kingdom of God it was assured that the public ministers of the kingdom would truly remain public *servants* unless the people allowed otherwise.

Contributions to God's kingdom and its servants are always based on individual choice. They are not compelled by men or statutes of men.

Matthew 6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

Jesus informed his disciples that he would appoint to them the kingdom that he was taking away from those who at that time sat in the seat of Moses. In Luke 12:32 He told them to "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," going on in Luke 12:33 to require them to "Sell that ye have, 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."

In the Kingdom of God the people were not to put all their gold and silver into a central place, vault or golden calf. They were to keep their money in their purses and give it upon the altar of God according to need and service. This established liberty in the land and in their hearts and the responsibilities and rights granted by God in their hands within their families<sup>376</sup>.

Luke 12:34 For where your treasure is, there will your heart be also.

Christ knew that if the ministers were to focus on riches in the royal treasuries of the temple that they would soon forget about service to the people. If they were only allowed tithing *according to their service* and the wealth of the kingdom remained in the hands of the people then the kingdom would remain healthy. As soon as wealth is centered in the temple or Church the wrong kind of ministers are attracted to the service of the people. The ministers must remain servants.

2 Cor. 4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

### ***The vow of chastity***

The Vow of Chastity means that the Brethren, as the bride of Christ, does not commit adultery with another ruling authority.<sup>377</sup> Israel was a nation and Christ preached and appointed a kingdom. Israel was often accused of fornication<sup>378</sup> and adultery<sup>379</sup> as a nation.

Isaiah 23:17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

Ezekiel 16:26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

Acts 15:20 "But that we write unto them, that they abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood."

Acts 15:29 "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."

1 Corinthians 4:20 "For the Kingdom of God [is] not in word, but in power."

1 Corinthians 5:1 "It is reported commonly [that there is] fornication among you, and such fornication as is not so

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376 Leviticus 25:10-13 And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family... In the year of this jubile ye shall return every man unto his possession.

– Jeremiah 12:15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

377 Exodus 23:32, Deuteronomy 7:2, 13:13, Judges 2:2. Revelation 2:1-17, 14:4, Matthew 5:34, 10:33, James 5:12 2, Corinthians 6:14-18, Romans 8:21, Galatians 2:4, 5:1, 2 Peter 2:19

378 (Isa. 1:2; Jer. 2:20; Ezek. 16; Hos. 1:2; 2:1-5; Jer. 3:8,9).

379 Idolatry, covetousness, and apostasy are spoken of as adultery spiritually (Jer. 3:6, 8, 9; Ezek. 16:32; Hosea. 1:2:3; Rev. 2:22). An apostate church is an adulteress (Isa. 1:21; Ezek. 23:4, 7, 37), and the Jews are styled "an adulterous generation" (Matt. 12:39). (Comp. Rev. 12.)

much as named among the Gentiles, that one should have his father's wife."

The ministers of the kingdom cannot make agreements with other governments, because they belong to God as servants of God.

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;"<sup>380</sup>

Exodus 23:32 "Thou shalt make no covenant with them, nor with their gods."

And in the matter of adulterating the ministry, we see that whole nations and the Church can commit adultery, which is idolatry.

Jeremiah 3:8, 10 "And I saw, when for all the causes whereby backsliding Israel **committed adultery** I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredom, that she defiled the land, and **committed adultery** with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD."

Jeremiah 5:7 "How shall I pardon thee for this? thy children have forsaken me, and sworn by [them that are] no gods: when I had fed them to the full, they then **committed adultery**, and assembled themselves by troops in the harlots' houses..."

Jer. 7:9 "Will ye steal, murder, and **commit adultery**, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;"

Jeremiah 23:14 "I have seen also in the prophets of Jerusalem an horrible thing: they **commit adultery**, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah."

Romans 2:22 "Thou that sayest a man should not commit adultery, dost thou **commit adultery**? thou that abhorrest idols, dost thou commit sacrilege?"

2 Peter 2:14,19 "Having eyes full of **adultery**, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 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; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. 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. 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."

Revelation 14:4 "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, [being] the firstfruits unto God and to the Lamb."

Ministers of Christ's appointed Kingdom are bondservants under the authority of God only.

Matthew 20:27,28 "And whosoever will be chief among you, let him be your **servant**: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Matthew 23:11 "But he that is greatest among you shall be your **servant**."

Luke 12:37 "Blessed [are] those **servants**, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

Acts 16:17 "The same followed Paul and us, and cried, saying, These men are the **servants** of the most high God, which shew unto us the way of salvation."

Romans 1:1 "Paul, a **servant** of Jesus Christ, called [to be] an apostle, separated unto the gospel of God,"

Galatians 1:10 "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the **servant** of Christ."

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:"

Colossians 1:7 "As ye also learned of Epaphras our dear **fellow-servant**, who is for you a faithful minister of Christ;"

2 Timothy 2:24 "And the **servant** of the Lord must not strive; but be gentle unto all [men], apt to teach, patient,"

James 1:1 "James, a **servant** of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad,

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380 Numbers 3:45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD. Numbers 8:14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

greeting.”

2 Peter 1:1 “Simon Peter, a **servant** and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:”

Jude 1:1 “Jude, the **servant** of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, [and] called:”

Revelation 22:9 “Then saith he unto me, See [thou do it] not: for I am thy **fellow servant**, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.”

Ministers occupying this separate estate of God cannot sell or contract away any part of God’s property, rights, or Kingdom. Jesus remained a servant King, and so shall His servants.

2 Corinthians 6:15 “And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?”

Romans 8:21 “Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”

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.”

### *The vow of faith*

The Vow of Faith means that the Brethren, as the servants of Christ, do give their full faith, fidelity, and allegiance to the Anointed King of the Kingdom of God at hand, rather than systems like that of Egypt.<sup>381</sup>

The Brethren, by their faith, are committed to showing their faith and allegiance in God Our Father.

Psalms 62:8 “Trust in him at all times; [ye] people, pour out your heart before him: God [is] a refuge for us. Selah.”

Psalms 146:3 “Put not your trust in princes, [nor] in the son of man, in whom [there is] no help.”

Our trust must be in the Lord, and not in the men who would hold lordship over their brothers.

Genesis 15:1 “After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I [am] thy shield, [and] thy exceeding great reward.”

Genesis 50:19 “And Joseph said unto them, Fear not: for [am] I in the place of God?”

Joshua 10:25 “And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.”

2 Kings 18:20, 21 “Thou sayest, (but [they are but] vain words,) [I have] counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? Now, behold, thou trustest upon the staff of this bruised reed, [even] upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so [is] Pharaoh king of Egypt unto all that trust on him.”

Proverbs 29:25 “The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.”

Matthew 10:28 “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”

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

With true trust and faith in God, we shall abide in His commandment to “Fear not”.

Isaiah 30:3 “Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt [your] confusion.”

Isaiah 30:12 “Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:”

Matthew 12:21 “And in his name shall the Gentiles trust.”

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

Mark 11:22 “And Jesus answering saith unto them, Have faith<sup>382</sup> in God.”

Philippians 3:20 “For our conversation<sup>383</sup> is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:”

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381 Ephe. 2:12, Philip. 1:27, 3:20, Matthew 21:43, Luke 22:25-29, 22:67, Mark 15:32, James 2:5, Romans 1:8, Acts 14:22

382 pistis conviction generally with the included idea of trust, fidelity, allegiance.

383 politeuma from politeuomai 1) to be a citizen 2) to administer civil affairs, manage the state 3) to make or create a citizen. politeuma 1) the administration of civil affairs or of a commonwealth 2) the constitution of a commonwealth, form of government and the laws by which it is administered 3) a state, commonwealth 3a) the commonwealth of citizens.

James 5:15 “And the prayer [vow]<sup>384</sup> of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”

Luke 22:25-29 “... And I appoint unto you a kingdom, as my Father hath appointed unto me;”

Galatians 3:26 “For ye are all the children of God by faith in Christ Jesus.”

Titus 2:10 “Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.”

### ***The vow of obedience***

The Vow of Obedience means that the Brethren, as the bride of Christ, does not disobey the Will of the Husband who honors the will of His Father in Heaven.<sup>385</sup>

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 which is in heaven.” Matthew 12:50 “For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.” Matthew 19:17 “And he said unto him, Why callest thou me good? [there is] none good but one, [that is], God: but if thou wilt enter into life, keep the commandments.”

Mark 4:41 “And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?”

John 8:51 “Verily, verily, I say unto you, If a man keep my saying, he shall never see death.” John 14:15 “If ye love me, keep my commandments.” John 14:21-24 “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... 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. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.” 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.

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

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.”

God directs appointed Ministers to service and be a light to all governments of the world.

Matthew 20:25,27 “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: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant”

Mark 10:42, 44 “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: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all.”

Luke 22:25, 29 “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: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me;”

Matthew 10:7 “And as ye go, preach, saying, The kingdom of heaven is at hand.”

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

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384 euche 1) a prayer to God 2) a vow. Translated vow twice and prayer here.

385 Ex. 19:5, Mtt. 6:10, 7:21, 12:50, 20:27, 24:46, 26:39, Luke 11:2, 22:25-42, John 5:30, Acts 5:29, 2 Cor. 1:20-24



## *Appendix 6. Governing Articles*

### Governing Articles of A RELIGIOUS ORDER APPOINTED BY JESUS THE CHRIST AS AN INTEGRAL PART OF HIS HOLY CHURCH IN SERVICE TO THE KINGDOM OF GOD

– [Footnotes appear as endnotes in the working Governing Articles of orders and are a part of the whole document.]

#### Article I Name and Terms

The name of this religious order shall be the \_\_\_\_\_, composed of members: (a) called out by Jesus the Christ<sup>386</sup>, as **His Religious Order at White Rock**, under a vow of poverty, chastity, faith, and obedience to hold all things in common for service to His Holy Church<sup>387</sup>, and bound exclusively by the laws of liberty and love; and (b) sent out by Jesus Christ in holy service and coverture to His Church<sup>388</sup> at geographic locations throughout the world for His purposes.

#### Article II Apostolic Mission

The mission of the Order shall solely be to receive, preserve, and propagate the doctrines and ordinances, and to carry out the practices of Jesus the Christ under His direct authority, in continuation of the original apostolic and sacred mission endowed by Christ upon all true believers to be witnesses throughout the whole earth of the Kingdom of God, through His Holy Church.

#### Article III Common Rule and Discipline

The Order abides in the Accords and Precepts of the Apostolic Church under the auspices of Jesus the Christ.

##### **The Discipline of the Order:**

1. **“Disciplina” or “Instruction given to a disciple”:** The foundation of the Church is the spiritual revelation through the blessings of the Holy Spirit by the Father in Heaven, such that all training of members of the Order is in the discipline of the Holy Spirit in the ways of God, with no other gods before him, centered on:
  - a. **Faith**, which is allegiance and trust in the ways and precepts of God;
  - b. **Hope**, which is patience extending liberty to the brethren and the world; and
  - c. **Charity**, which is forgiveness and thanksgiving,<sup>389</sup> which is love.
2. **Nature of the Discipline of the Order:** Forbidding the exercise of authority of one over the other, members of the Order are commanded to serve and feed His sheep, and to preach that the

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386The term “Christ” is used in its Greek meaning of Anointed, and as an equivalent to Messiah in the Hebrew, which was a traditional reference to the King of Israel, which was the Kingdom of God, from David to Yeshua, a.k.a. Jesus the anointed king of the kingdom of Israel, the place where God prevails.

387His Holy Church is the appointed servants of Christ, not of the “world” but are in it. They consists of men who are the ordained ministers of the kingdom gathered together in congregations called orders.

388**His Church** are an institution of His Holy Church to receive and distribute the Charity and love of the congregation. The families of the congregations are the altars of earth while His Church is a stone of the altars of stone that serve the Kingdom

389The Eucharist of Christ is being thankful for the opportunity of giving to others, which is thanksgiving.

Kingdom of God is at hand, including the prudent and pious stewardship of the charitable gifts and contributions given to God by the people and for the people, and the righteous return, protection, and maintenance of rights endowed by God to every man:

- a. **Life**, in fruitful abundance;
  - b. **Liberty**, within the family and in free association with others; and
  - c. **Fidelity**, its pursuit, benefit, and enjoyment.
3. **Manner of the Discipline of the Order:** Standing for truth at all costs, reproving, rebuking, and exhorting against all unrighteousness, and nourishing each individual's life in a believing community, the means by which the member of the Order live are:
- a. **Preaching** the Word;
  - b. **Promoting** personal discipline; and
  - c. **Preserving** the purity of the Church in its mission of service.
4. **Purpose of the Discipline of the Order:** To achieve justice and compassion for all participants and to secure just, speedy, and merciful determination in judicial proceedings within the Church by:
- a. **Correcting/Restraining** wrongdoing to bring repentance and restoration;
  - b. **Upholding** the deliverance of them that are injured and *bruised*; and
  - c. **Restoring** to unity through the love and power of the Holy Spirit.
5. **Evidence of the Discipline of the Order:** By the expression of vows in the sense of the Greek word *euche*, meaning "to pray to God," each member of the Order shall take a vow of:
- a. **Poverty**, whereby each of the brethren commits himself to the estate of God, abandoning all other estates;
  - b. **Chastity**, whereby each of the brethren commits not to be ruled over<sup>390</sup> by any other power or authority;
  - c. **Faith**, whereby each of the brethren commits to fidelity and allegiance to the Anointed King of the Kingdom of God which is at hand; and
  - d. **Obedience**, whereby each of the brethren commits to seek to honor and do the will of God the Father in Heaven, and none other.

#### **The Ecclesiastical Judicial Process of the Order:**

1. **Due Process of Law:** The judicial process is the means by which discipline with the Order is implemented, providing:
  - a. **Procedural safeguards** in accord with the precepts of Christ;
  - b. **Prevention and Correction** of irregularities and delinquencies with the Order;
  - c. **Prevention and Correction** of offenses by persons<sup>391</sup> within the Order; and
  - d. **An example** of godly due process for the free association of the congregations of the people in the Church.
2. **Justice and Mercy:** In accordance with the precepts of the Holy Scriptures, the path and procedures for resolution by justice and mercy within or between Order(s) shall:
  - a. **Begin with** a prayer to "come to terms quickly with your accuser while you are on your way to court..." (Matthew 5:25);
  - b. **Then**, if mutual mediation has failed between the parties, to submit the matter to

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<sup>390</sup>**Chastity** violation would be adulterous *intercourse* or *conversation* with a foreign, king ruler or potentate, sovereign or state, by contracting, covenanting or praying to an exercising authority not ordained by God.

<sup>391</sup>**Person** is used here in the sense of member. A member of an order has duties and obligations attached to him by virtue of that membership. He also has rights and privilege such as sitting in counsel and deciding points of conflict. If he is removed from membership by any lawful act the rights, duties and obligation of the membership is also removed like the *mask of an actor*.

mediators or arbitrators chosen by mutual consent for resolution;

c. **And then**, if the matter is unresolved, to submit the matter in an open forum of the Elders of each family of the Order, the Director or Overseer presiding, based upon open testimony, written or spoken, without prejudice or falsity, each elder giving record and opinion, obtaining resolution by unanimous and mutual consent based on mercy and justice; and

d. **Finally, by appeal**, to the Order of Overseers, providing a Court of refuge from injustice, with the power of acquittal.

3. **Disciplinary Resolution of Disputes:** By the Holy Spirit acting through the hearts and minds of all the members of the Order, with love and mercy, patience and forgiveness, resolution of disputes shall be by mutual respect, agreement, and common consensus<sup>392</sup> of the whole Order and may include:

a. **Censure**, including the withholding of charitable assistance and provisions;

b. **Disassociation**, dis-fellowship or isolation from common communion and coverture; and

c. **Placing with God the Father** those matters that cannot be resolved, forgiven, settled or overcome between the brethren.

## Article IV Governing Structure

By an apostolic appointment of the Christ, the members of the Order shall be a network bound by love and hope, in liberty and faith, denominated solely by Christ as His community, holding all things in common to form the body of Christ, united under one form of government by profession of one faith, and observance of the same rituals and ceremonies for the purpose of serving the Kingdom of Heaven on earth.

The sovereign appointment of His Holy Church establishes an exclusive power of determination under the doctrines, traditions, and ordinances of God through the Christ and His Holy Spirit.<sup>393</sup> All members of Orders in congregations are bound under solemn vows, giving full faith and credit<sup>394</sup> to their common Father in Heaven as brothers in Jesus the Christ<sup>395</sup> and His ecclesiastical Kingdom of God, under

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<sup>392</sup>Consensus means all the members who choose to participate in a decision without abstention.

<sup>393</sup>Matthew 18:15, 8 Moreover if thy brother shall trespass against thee... Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Romans 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

1 Corinthians 11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered [them] to you.

Hebrews 9:1 Then verily the first [covenant] had also ordinances of divine service, and a worldly sanctuary.

<sup>394</sup>Acts 5:29 Then Peter and the [other] apostles answered and said, We ought to obey God rather than men.

Matthew 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and 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. Mark 11:22 And Jesus answering saith unto them, Have faith in God. Luke 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

<sup>395</sup>John 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Matthew 12:49, 50 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Canon Law<sup>396</sup>, a separate and distinct system of jurisprudence. No part of their person may pray to<sup>397</sup>, or be bound by application, wage, surety, oath or affirmation,<sup>398</sup> any other body or institution of man which may exercise authority one over the other<sup>399</sup>, for the whole person of each order has already been dedicated to the Lord God of Heaven upon His Altars as ordained members of His Holy Church of His appointed kingdom.<sup>400</sup>

To that end, members of the Order shall not exercise authority one over the other, or over those they serve, continuing in the perfect law of liberty, returning every man to his possession and every man to his family, doing good works in the observance of those rituals and ceremonies including, but not limited to: (a) Overseeing the needs of widows and orphans;<sup>401</sup> (b) To serve those that are weak, sick, or not whole;<sup>402</sup>

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396Canon Law is defined in one place as “the body of codified laws governing the affairs of a Christian church [syn: ecclesiastical law]”Source: Webster’s Revised Unabridged Dictionary (1913).

As Law it is also defined “ In general, a rule of being or of conduct, established by an authority able to enforce its will...” That authority is established by the Holy Spirit, but is not without the evidence.

“These are the statutes and judgments and law, which the Lord made.” Lev. 26: 46.

“The law of thy God, and the law of the King.” Ezra 7: 26.

But ultimately His Church recognizes that Canon Law is “His [God’s] mind his kingdom, and his will his law.” Cowper.

So in fact, the codification of the Canon Law is not the written code itself from His Church point of view, but what is written upon the hearts and minds of those who are faithful to God’s Holy Spirit. [Jeremiah 31:33, Hebrews 8:10.]

Canon or Ecclesiastical Law as Law also includes, by definition, “The will of God as the rule for the disposition and conduct of all responsible beings toward him and toward each other; a rule of living, conformable to righteousness; the rule of action as obligatory on the conscience or moral nature.” and “In human government: (a) An organic rule, as a constitution or charter, establishing and defining the conditions of the existence of a state or other organized community. (b) Any edict, decree, order, ordinance, statute, resolution, judicial, decision, usage, etc., or recognized, and enforced, by the controlling authority.”

God is the Father of all reason and according to Coke, “Reason is the life of the law; nay, the common law itself is nothing else but reason.”

And according to Wharton, “Canon law, the body of ecclesiastical law adopted in the Christian Church, certain portions of which (for example, the law of marriage as existing before the Council of Trent) were brought to America by the English colonists as part of the common law of the land.” who also distinguishes that, “Civil law, a term used by writers to designate Roman law, with modifications thereof which have been made in the different countries into which that law has been introduced.”

It should always be remembered that “... the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” and, “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” (Romans 8: 2-4) “For we know that the law is spiritual...” (Romans 7:14)

We also know that by definition law is “An oath, as in the presence of a court.” and hence the ordinance of Christ on the prohibition against oaths and affirmations is a prohibition for his church to go under another law. [Matthew 5:33, James 5:12].

The governing bodies of Judea had increased the burdens of Israel and, Jesus as King, liberated the people again, “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;” (Colossians 2:14).

In fact, Canon is from the Latin meaning “a measuring line.” The authority of the law remains with God and written canon is to give a sense of measure and dimension to the law to others. “And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.” Revelation 11.

397Matthew 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

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 which is in heaven.

398Romans 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. [Matthew 5:33, James 5:12] Exodus 20:16 Thou shalt not bear false witness against thy neighbour. Deuteronomy 5:20 Neither shalt thou bear false witness against thy neighbour. Matthew 19:18 He saith unto him, Which? Jesus said, Thou shalt do

(c) To protect or keep by covering, to preserve all things;<sup>403</sup> (d) To officiate as a herald of the Kingdom of Heaven on earth;<sup>404</sup> (e) To appoint new ministers from those chosen by the people and the Father;<sup>405</sup> (f) To measure the temple of God, and the altar, and them that worship therein;<sup>406</sup> (g) To reprove, rebuke, exhort, bind and loose by testimony and witness.<sup>407</sup>

Operating accordingly, members of the Order shall choose by consensus: (a) an Overseer called a Bishop or Archbishop; (b) a Director to record and coordinate the direction of the Order; (c) a Bursar to maintain an orderly flow of funds into and through the Order; and (d) such other officers as needed to carry out the charitable, sacerdotal<sup>408</sup>, and record-keeping duties of the Order.

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no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Mark 10:19, Luke 18:20, Romans 13:9.

399 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 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.

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.

400 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; Numbers 3:45 Take the Levites instead of all the firstborn among the children of Israel, ... and the Levites shall be mine: I [am] the LORD.

John 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them...

Matthew 20:15 Is it not lawful for me to do what I will with mine own?...

John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me. John 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Mark 9:41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Ephesians 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, [Philemon 1:1, 1:9]

401 Overseeing the needs of widows and orphans,

John 9:34... "They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?..."

Acts 6:1 "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."

Widows"... chera 1) a widow 2) metaph. a city stripped of its inhabitants and riches is represented under the figure of a widow"

402 To serve those that are weak, sick or not whole,

Matthew 10:8 "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Heal ... therapeuo 1) to serve, do service"

Luke 10:9 "And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you."

Luke 9:2 And he sent them to preach the Kingdom of God, and to heal the sick.

Heal... iaomai 1) to cure, heal 2) to make whole the Sick.. astheneo 1) to be weak, feeble, to be without strength, powerless

403 To protect or keep by covering, to preserve all things.

1 Corinthians 9:12 "If others be partakers of [this] power over you, [are] not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ."

## ARTICLE V

### Mutual Accountability

1. The Order is accountable to God in the care of the brethren and the performance of their mission and duties.
2. The Order is accountable for the overseeing of His Church for Christ in the feeding of the Sheep.
3. The Order is to abundantly minister an entrance “into the everlasting kingdom of our Lord and Saviour Jesus Christ”.
4. Independence within the divine Kingdom of God has always been balanced by mutual and consensual accountability, as well as loving and charitable submission to the wider communion.
5. Each minister and member within the Order is accountable to and for their family and the ministers and members of the Order and their families, according to the perfect law of liberty by virtue of faith, hope, and charity, under the precepts of the righteousness of Christ.
6. In networks of free association and recognized responsibility, relationships (not policies and rules) are the main source of organizational strength.
7. The purpose of the network of orders within His Holy Church is to provide a mechanism for mutual accountability, and a means of providing for the common welfare in a free association in the absence of a central authority.

## ARTICLE VI

### Affiliations and Associations

At the request of the elders of local congregations of His Holy Church, the Order may supply ordained ministers and other members of the Order to serve such congregations and, in the event that three or more of such members are commissioned to such service, shall receive into fellowship an

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404 To officiate as a herald of the Kingdom of Heaven on earth.

Preach... “kerusso 1) to be a herald, to officiate as a herald 1a) to proclaim after the manner of a herald 1b) always with the suggestion of formality, gravity and an authority 3) used of the public proclamation. “

405 To appoint new ministers from those chosen by the people and the Father.

Acts 6:3 “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.”

406 To measure the temple of God, and the altar, and them that worship therein.

Revelation 11:1 “And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.”

407 To reprove, rebuke, exhort, bind and loose by testimony and witness.

1 Timothy 5:20 “Them that sin rebuke before all, that others also may fear.”

2 Timothy 4:2 “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”

Matthew 18:17 “And if he shall neglect to hear them, tell [it] unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”

Titus 1:13 “This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;”

Titus 2:15 “These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”

Matthew 18:17 “And if he shall neglect to hear them, tell [it] unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”

408 Sacerdotal comes from early idea of consecrated. Ministers and that which they received were both consecrated to God's service. The purpose of which was to care for the people so they did not have to pray to other gods and benefactors who exercised authority and ruled over them instead of God. Such rulers use records to mark their subject members. The sacerdotal service of the Church includes the records of the Church that separate the people from those benefactors who do not operate on the basis of freedom and love.

affiliated Order attached to said congregation, such affiliated Order becoming part of a network of such Orders, each of which shall be bound by the precepts and conditions of Christ.<sup>409</sup>

## ARTICLE VII Membership

### 1. Aspirants.

Any person aspiring to become a member of the Order shall apply for entry. Aspirants should be: (a) fundamentally mature in the faith; (b) aware of the pious duty of a member of the Order; (c) free to petition for entry; and (d) motivated by a righteous intention. Applications for entry may be supported by personal testimony, confirming documents, reliable references, and any other evidence validating the aspirant's reason, status, and intent. Aspirants may be accepted by the Order either as Presbyters or Novitiates.

### 2. Presbyters.

An aspirant accepted by the Order as a Presbyter shall enter into a period of work and service, learning and communion with the Order, experiencing, studying and participating in the Service or Life of the Order on a temporary residential basis for a period of time, the length of which is by mutual agreement. Although not members of the Order, presbyters shall work, study and participate closely in the work of the Order, and may, upon application, be accepted into the Order as Novitiates.

### 3. Novitiates.

An Aspirant or Presbyter accepted into the Order shall undertake a program of study and training that shall be no less than one, and no more three years, unless extended by mutual agreement under the active sponsorship and supervision of a member or members of the Order. A Novitiate shall take the temporary vows of poverty, charity, faith and obedience, renewable annually. A novitiate may freely leave the Order at any time during the period of study and training and may, by consensus of the members of the Order, be dismissed. Upon successful completion of a probationary period, and by consensus of the members of the Order, a Novitiate shall be accepted into full membership.

### 4. Brotherhood.

Upon the taking of the permanent vows of poverty, chastity, faith, and obedience, a Novitiate becomes a consecrated member of the brotherhood of the Order in common life, fully subject under the estate of God the Father, within the common rule and discipline of the Order. Upon entry into the brotherhood of the Order, continuing the chain of authentication through its apostolic and liturgical duty of service, each Brother shall be furnished documentation and letters of divestiture, ordination, and investiture into the Order within His Holy Church, within the Kingdom of God at hand. The severing of all bonds, the termination of relationships of the world that are inconsistent with their separate spirit, status, and standing under God the Father within the Order shall be evidenced, verified, and sealed by documentation, letters of ordination, investiture, and credence<sup>410</sup> of the Order, and the spirit, activities, and fruits their own life and testimony.

### 5. Departure.

Any member of the Brotherhood of an Order may depart from that Order by entry into a new Order or by becoming a member of another existing Order in good standing, his vows remaining untouched and

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4092 Corinthians 6:3 Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

410A Letter of Credence is an official document or formal letter conveying the credentials sent by one government to a foreign government formally accrediting a named individual.

continuous. Temporary departures on leave from active service in the Order may be taken without breach of coverture if taken by direction of the leader in consensus with the brotherhood of the Order. Any member of the Brotherhood may voluntarily depart from the Order by an open act of recission of his vows before the Brotherhood, such act being recognized as an act of abandonment of the Order and a termination of his membership, leaving him in the hands of God.

6. Family.

Wives and children of the Brotherhood of the Order are beneficiaries of the coverture of the Order. Sons or daughters who, after reaching a mature decision, desire to leave the Order may do so with the blessing and grace of the Order by consensus.

## ARTICLE VIII Vow of Poverty

Ordained Ministers and Members of an Order, having taken a vow of poverty, have no personal estate in accordance with the precepts of God as demonstrated by Moses and commanded by Jesus, who is King. Therefore, as brothers of one Family, the Order, under one Father in Heaven, each shall personally receive no remuneration or value for any services rendered. Such value or funds as may be paid or given belong to the Order to which he belongs. The extent and nature of the work performed by the direction of the order is immaterial. Members or Ministers may not enter into any employment relationship with any individual, institution, or with any congregation of the people.

Members of the Order may receive stipends, provisions, or funds to provide for living (personal and family needs) and ministry expenses, as determined by mutual consent of the members of the Order through their designated ministers. In no event may any property, real or personal, acquired by the Order otherwise inure to the private benefit of any member of the Order or to any other private or public person or entity, except in a fulfillment of a charitable need.

## ARTICLE IX The Corpus of Christ/ the Estate of the Father

All that is freely dedicated to God through the living altars of His Church is given entirely into His Use. The Order shall hold an undivided possession and interest in all property, real and personal, acquired by it; and shall expend and use such property only for the purpose of carrying out the mission of the Order and the whole body of Christ. The Order, and all that is given to the Order, is the Estate of God, the Creator of Heaven and Earth. Should the Order dissolve or in any other way cease its mission, then all the use of such property shall be redeemed only to such other entity as is wholly dedicated to the religious mission of this Order and His Holy Church as commissioned by the Christ.

Property overseen by the Order and held by other orders or on the altars of His Church may only be distributed laterally within the network of the Church, or apportioned in the direction of the poor and needy of the Church<sup>411</sup> in accordance with the precepts of Christ<sup>412</sup>.

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411 Matthew 19:21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Mark 10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Luke 18:22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

412 Dressing and keeping, real property, it should be used to produce the substance to fulfill the needs of life for the protection of the life of the people. The use of the property may be sold for the benefit of the people but traditionally this is not done for more than 49 years. The use of property may be redeemed at any time. Leviticus 25:32 Notwithstanding the cities of the Levites, [and] the houses of the cities of their possession, may the Levites redeem at any time.



## ARTICLE X

### Amendments to this Governing Document

The order is exclusively dependent upon the Holy Spirit of the Father in Heaven for its life and existence. That Spirit resides in the souls that gather in His Holy Name according to His will. This document is a mark and witness to the “world” of God’s Will. Though this organic document may change, God is the same yesterday, today, and tomorrow. All amendments to words or notes must be in consensus with all the brethren and with the Holy Spirit, lest the Life departeth from the body.

Completed, in a convocation in the Kingdom of God, at the foot of White Rock, near Summer Lake, by a brotherhood of Jesus, in one accord, separate and divested out of the world<sup>413</sup> by their vows as a living altar of God, and dedicated with full faith and credit to the apostolic mission of His Holy Church to our Lord and Savior Jesus the Christ, in witness whereof we have set our hand.

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413When Jesus said His kingdom was not of this world to Pilate he used a Greek word defined “an apt and harmonious arrangement or constitution, order, government” He used the same Greek word when he said his disciples were not of this world but they were in the world.

## ***Appendix 7. An Accord for an Order of His Holy Church***

This Accord gives a written expression to the mutual agreement of the Order.

### **I. Admission to an Order.**

A. Individuals or Persons seeking entry into an Order should go through an admission procedure, applying with the Leader and Order in congregation.

#### **1. Applicants**

1.1 **Aspirants**<sup>414</sup> or **Acolyte**<sup>415</sup> to the Order should be:

- (a) fundamentally mature,
- (b) aware of their pious<sup>416</sup> duty,
- (c) free to petition for entry,
- (d) with a righteous intention.,

1.2 The Community Leader can ask for any testimony, documents, references etc., to validate the aspirant's reason, status and intent.

1.3 For a period of time the Acolyte should experience, study and participate in the Service and Life of the Order in temporary residency.

#### **2. Presbyter**<sup>417</sup> of the Order should be:

- (a) adequately mature,
- (b) experienced and aware of their pious<sup>418</sup> duty,
- (c) free to petition for entry,
- (d) with a righteous intention.

2.1 The term of the presbytery is a period of work and service, learning and communion. During this time the Presbyter should experience, study and participate in the Service and Life of the Order in temporary residency.

2.2 Presbyters are not members but work, study and participate closely with an Order.

2.3 All offices held by Presbyters are ex officio.

#### **3. Novitiate** for the Order

3.1 The Novice is accepted into the Order, undertaking active training for the Life of the Order.

3.2 This acceptance of a Novice occurs in sponsorship with a brother of the Order.

3.3 His name is written within the annals of the Order.

3.4 The Novitiate will normally be one to three years duration, but may be extended by renewal.

3.5 Novices take and practice the Vows of intent.

3.6 In consensus and before a series of witnessing Novitiate maybe declared invalid by the Order.

3.7 A novice may freely leave the Order.

3. The Novice makes a simple temporary profession of these vows with an intent to renew yearly verbally or written in the open sight of the order and the world.

#### **4. Profession** and Occupation by the Order.

4.1 There should be a verbal or written profession of the love for the Solemn Vows of Poverty, Chastity and Obedience, by which they express an exclusive dedication to God and the kingdom appointed by the Messiah.

4.2 The Member should make an open profession of these vows verbally or in writing in the sight of the Order and the world.

4.3 Members may take Perpetual Vows or in terms of years.

4.4 Prior to Profession of vows, the members shall dispose of his/her material possessions and entitlements by donation or declaration to others or to the Order.

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414 Aspirant (n.) One who aspires; one who eagerly seeks

415 Acolyte. Acolyte comes from the Greek word for follower. A lay person who is a student of the Church in hopes of being of service and one day receiving an appointment as a member.

416 Piety (n.) Veneration or reverence of the Supreme Being, and love of his character; loving obedience to the will of God, and earnest devotion to his service.

417 Presbyter. The Greek word *presbuteros* is used in the New Testament for people who perform the functions of clergy in the Church but are not appointed members. Presbuteros means elder.

418 Piety (n.) Veneration or reverence of the Supreme Being, and love of his character; loving obedience to the will of God, and earnest devotion to his service.

4.5 The Order itself may hold temporal goods in common, but not the members in particular.

4.6 Any compensation for labor, or donation from outside the order given to members, shall be given or accounted to the Community Leader or Bursar.

4.7 In keeping with the Life of Poverty and Community living of the Order, a prudent<sup>419</sup> and reasonable use of money is permitted to members under the faculty and duty of the community leaders and overseers.

4.8 All members are permitted to hold and use real or personal property of the order in limited trust for purposes of the Order and the sustaining of well being for the member and his/her obedient family.

4.9 All real or personal Property held by the Order, its Ministers or Members is the Estate of Jesus Christ whether it is called property, holdings or an estate.

## **B. Vows of an Order.**

### **1. Vows in common.**

(a). **The Vow of Poverty** means that the Brethren do not hold any property, gratuity, benefit or trust benefits as their personal estate, entitlement or inheritance but holds all things in common with the Order for the benefit of Christ, His Kingdom and the Father.

(b). **The Vow of Chastity** means that the Brethren, as the bride of Christ, do not go under another ruling authority.

(c). **The Vow of Faith** means that the Brethren, as the servants of Christ, do give their full faith, fidelity and allegiance to the Anointed King of Kingdom of God at hand.

(d). **The Vow of Obedience** means that the Brethren seek and strive to honor and do the will of Our Father in Heaven.

### **2. Verification of Vows.**

(a). The Order by consensus and the Church by appointment bear witness to the solemn truth of these vows of ordination in word and deed, through common customs and rituals.

(b). An Order may withdraw their consensus and the Church its appointment in the same manner in which it originally verified vows of intent and conviction made and through common customs and rituals.

### **3. Impediments to Vows.**

(a). If a Presbyter or Novice desire admission into an order and they are married their vows may be taken only by the consent of their spouse<sup>420</sup> in consensus with the Order. No other impediment, obligation and allegiance should be considered acceptable.

(b). If members desires to marry they are to be married in the sight of the Order.

(c). If a member of an Order desires to marry someone not of any order and who does not wish to take the vows of the Order then approval of the joining should be obtained by consensus of the members and the matrimonial partner should consent to the impediments of the vows of their spouse as a part of the marriage contract.

(d). Children within the Order remain under the coverture of the Order as long as they remain under the family's coverture within the Order. Upon the death of their parents or upon entering the state of Matrimony any son or daughter who are of age should take the Vows of a novice or a member.

(e). Orphaned Children under age shall be adopted by the Order or by their pre-chosen parental sponsors.

(d). If a Presbyter or Novice desire admission into the Order and they are currently employed or participating in a trade or business or involved in compulsory schemes [corban] of social security and or are members of a corvee or statutory Labor pool they must declare that participation ended upon entering the Order and waive all rights, benefits and entitlements in such systems.

(e). All debt, fees or fines claimed against a Presbyter or Novice should be resolved before entering the Order to the satisfaction of the Order before the profession of Vows.

## **II. Permanency of Vows, either temporary or perpetual.**

### **1. Departing from the Order or Rescinding of Vows within an Order.**

1.1 Vows are permanent beyond the novitiate status.

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419 The laborer is worthy of his hire and all the laborer earns is distributed by the leader of the order according to his instructions including his tithe to the Order held in common for common purposes of the Order.

420 It has always been a custom within the Kingdom of God that vows are taken by the consent of Husband and Wife in cases where both parties do not take the vows.

- (a) Since vows are before God they may not be terminated except by God.
- (b) Whenever vows are referred to as rescinded, terminated, abandoned, etc. it is only the recognition by men and orders of those vows that discontinues.

1.2 If the Member's intent is to enter a new Order or become a Member of another existing Order in good standing with the Church the vows remain untouched and continuous.

- (a). Temporary departure from the service of the Order will not breach the coverture of the vows if done by the direction of the leader in consensus with the order.

1.3 Members may reject or rescind their vows and appointment if done openly and in the same manner of their taking or acceptance and they shall no longer be a Member of the Order.

- (a). Any Member or son or daughter of a Member who desires to leave an order may do so and with the blessings and grace of the Order in consensus.
  - (i). The blessings and grace should be bestowed upon the departing member based upon their years of contribution according to a loving conscience of the Members.

### **III. The Brotherhood of the Order in a common life.<sup>421</sup>**

1. A Brotherhood is like a family with the Father in heaven being head and authority.

- (a). Infringement of the Families within the order:
  - (i). Nothing should be done to divide weaken or undermine family bonds.
  - (ii). Responsibilities of the Individual family within the Order is to be promoted.
  - (iii). The corpus of the Order is to be entrusted to Members of the order to dress and keep within the Order.
  - (iv). The distribution of the corpus of the Order is to be done by consensus or knowledge of the order and the overseer.
- (b). Consensus is the agreement of the Members of the Order in Communion:
  - (i). The will of God is revealed in the accord of the Elders of the Order.
  - (ii). Consensus is possible with the induction of humility and the elimination of pride.
  - (iii). Consensus in meetings should be recorded as actual or with objection of concern.
  - (iv). All Elections should be confirmed annually by word or deed.
  - (v). There are no secret or majority votes.<sup>422</sup>
- (c). Electorate of an Order are the Elders of each of the Member families:
  - (i). Individuals may act as Elders as specified by the family.
  - (ii). Sisters who are heads of families by circumstance may choose a sponsor to act as an Elder on their behalf.
  - (iii). Sisters who are heads of families by circumstance may act as Elders by acceptance in consensus.
- (d). A Leader of the Order is chosen<sup>423</sup> in consensus by the Electorate of the Order:
  - (i). Leaders are titular in their authority.
  - (ii). Leaders are as the eldest brother of a family, for the benefit of all.
  - (iii). A Leader does not exercise authority but remains a servant.
  - (iv). A Leader commonly presides over the proceedings of the community.
  - (v). A Leader may be replaced by consensus and appointment of the Overseer.
  - (vi). There may be more than one leader for different aspects and duties.
  - (vii). Leaders should gather in congregation of ten with other Leaders.
- (e). The Bursar of an order is or is appointed by the leader in consensus:
  - (i). They account for the acceptance and distribution of the purse of the Order according to their needs.
- (f). An Overseer is chosen in consensus by professed Elders and the Leader of the Order and through their acceptance of this mutual appointment:
  - (i). An Overseer is a Professed Brother of the Church.
  - (ii). An Overseer has no exercising authority but acts as a protector.
  - (iii). He may withdraw his appointment.

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421 "And all that believed were together, and had all things in common". (Acts 2:42-47)

422 Vote (n.) An ardent wish or desire; a vow; a prayer.

423 Elected by consensus or accord.

- (iv). His purpose is service to the Order as peace maker, guide, link to other orders.
- (v). Rebuking error as it appears.
- (vi). If the Overseer is incapacitated a member of his Order may replace him.
- (vii). In the event of loss of all members of the protected order the Overseer disperses the corpus of the Order among other Orders or the poor.
- (g). Conflicts, disputes, strife and discord:
  - (i). Elders should establish a manner in which to settle all strife within the Order according to customs and precedent of the kingdom.
  - (ii). The Leaders and Overseers should be informed of disputes and conflicts and should be made aware of discord and strife.
  - (iii). Within the Order any Member may call the Elders, the Leaders and the Overseer to consider a matter in fact and law.
  - (iv). All Members should willingly answer such accusation which shall be made concerning them and members of their Family.
  - (v). Accused may reject the sitting of individual Elders before arbitration.
  - (vi). Appeal may be made to the Order of the Overseer its leader and Overseer or to the Church.
- (h). Social Life of Members, Leaders or Overseer of the Order:
  - (i). Within the Order all Brothers and Sisters are equal in the sight of God.
  - (ii). Activities with those outside the Order or of another order should not compromise the Vows of a Member within the Order.
  - (iii). There should be no abridgment of the vows, Family nor the integrity and safety of the Order.

#### **IV. The Corpus of the Order:**

1. The corpus of the Order appear in different forms and status:
  - (a). These might be described or classified as property or possessions, fixed or movable and real or personal.
  - (b). Property or possessions may be distinguished as held in Sacred Trust<sup>424</sup> or the Usufruct held by the Order but assigned to a Member or Members:
    - (i). Property or possessions assigned to Members and not held in Sacred Trust may be given, exchanged or sold according to their good conscience with the substance remaining with the Order until it is charitably distributed.
    - (ii). The Use of property held within the Order and not held in Sacred Trust but assigned to specific Members may be given or exchanged for a term renewable every 7 years but not to exceed forty-nine years.
    - (iii). The property held in sacred trust may not be sold.
2. Assignment of the corpus of the Order to the Members of the Order:
  - (a). The obligation of dressing and keeping that which is entrusted by God is both common among Orders and individual Members of an Order:
    - (i). Assignment of responsibilities and duties over the corpus of the Order is to be encouraged throughout the Order, according to the nature of the Creator.
    - (ii). Those things assigned to Members by men or God are to be dispersed or used according to their good conscience and the limitation of that use.
    - (iii). Members are under obligation to use or disperse according to their good conscience things produced by them and by that which is assigned them.
    - (iv). Those things produced by the use of that which is held in common and not assigned to a Member must remain with the Order and be held, divided, assigned or dispersed according to consensus of the Order.
    - (v). That which is not assigned is the corpus in common.
    - (vi). That which is assigned to a Minister or Member of the order must be occupied on behalf of the

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<sup>424</sup> Lands in commons also called suburbs in the Old Testament Leviticus 25:32-34 Notwithstanding the cities of the Levites, [and] the houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in [the year of] jubile: for the houses of the cities of the Levites [are] their possession among the children of Israel. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

Order by the mandate of Christ,

(vii). If necessity or duties call the assigned Minister or Member from the property to be occupied for any period of time a proxy should be chosen first from the Order or from the Church at large to continue occupancy and for the dressing and keeping the estate.

3. Prayer and giving, applications and requests, division and dispersion the corpus for, by and of the Order:
  - (a). Those who have abundance share with those in need. Being Thankful for the opportunity of giving within the Order is called the Thanks Giving of the Members of the Order, Communion or Eucharist.
  - (b). The responsibility of giving is exercised by the individual Member who may give of what they produce and/or are assigned according to his own good conscience.
  - (c). Thanks Giving of the corpus in common to another Order is by the direction of the Leader in consensus with the Members of the Order and can only be within the appointed discretion of the individual Member according to the assignment of the Order.
  - (d). Thanks Giving outside the Order may be done at the discretion of the individual Member according to their assignment, appointment and status of the corpus in question.
4. Acceptance of Contributions, Donations and Gifts.
  - (a). Things received by the Order or the individuals Members of the Order are part of the whole corpus in common of the Order.
  - (b). That which is directed toward one Member is customarily assigned to that Member except that which the Member chooses to assign to the Order or disperse.
  - (c). Contributions, donations and gifts may be rejected by the Member or the Order.
  - (d). Contributions, donations and gifts must be given freely and entirely.

#### **V. Mission, Ministry and Duties of the Members and Ministers of the Order.**

1. The whole of the Mission, Ministry and Duties of the order are prescribed by Our Father who art in Heaven within the minds and hearts of its members:
  - (a). The duties and obligations of the Members in one accord is to the Lord of lords, God the Father, to whom their Vows were taken.
  - (b). Each Member is to serve the blessed needs and tranquility of each other in the Love Charity and Name of the Messiah.
    - (i). Working outside the order is by the request of the Member and the direction of the Leader for the benefit of the Order and the Church.
    - (ii). There is no “employment” outside the Order for its Members.
  - (c). The Order is to serve the blessed needs and tranquility of each other Order of the Church in Loving and Charitable service.
  - (d). All are to preach the kingdom and the perfect law of liberty according to their gifts, including a duty to, make whole them that are divided, set free those who are captive, feed those who are hungry for righteousness, be a light to those who are in darkness and to generally do the will of God the Father according to the teachings, doctrines and Name of the Messiah, His Son.
2. The defining nature of the Order:
  - (a) In its most general sense it is the religious society founded and established by Jesus Christ, to receive, preserve, and propagate His doctrines and ordinances.
  - (b) It is 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
  - (c) It is a Church established for purposes of religious worship.

#### **VI. Expedients of the Order.**

1. To facilitate those duties and obligations imposed by the will of God, necessities are prescribed:
  - (a). As Ministers of Christ and the congregations of the people it is advised to anoint new Members to the kingdom through Holy Orders.
  - (b). Training in abilities and skills that will promote the purposes and services incumbent upon all members is advised.
  - (c). Internal Schools, Convents, Refuges, Cloistered facilities for housing and caring for the members of Orders is advised.
  - (d). The means to Preach and publish any information that would aid in the spreading of the Gospel is

advised.

(e). The health, education and welfare of liberty and freedom under God both the individual and the Order within God's kingdom is advised.

(f). A Eucharistic Communion within Order and within the congregations of orders is advised.

(g). Regular assemblies and gatherings on local and national basis according to custom on property of the Church is advised.

(h). Promotion of local and national councils, communication and confraternity is advised.

**2. External service** to those seeking the entrance to the kingdom and others:

(a). Orders are advised to be good servants to the Congregation of the people seeking the Kingdom.

(b). The Order is advised to maintain Sacerdotal recorders within the Order and within the congregation of the people served by the Members chosen as Minister.

(c). It is advised to assist congregations and Orders in establishing churches as altars of sacrifice for the service to the faithful, the seeking and lost ones of the world.

(d). Orders are advised to be good Samaritans of the people of the world in forgiveness and hope.

(e). While all Ministers are Members who are assigned sacerdotal duties, all Members of Christ's Order are to contribute to the to receiving, preserving, and propagation of His doctrines and ordinances.

**VII. Amending this Accord.**

1. Alterations or amendments to this Accord is by the Consensus of the Elders and Leader of the Order and appointment of the Overseer.

(a). Changes must be in compliance with the Polity of the Church, the precepts of Christ and good conscience of all the members of the Order.

(b). Appeal may be to the Order of the Overseer or to the Church.

### *Appendix 8. A Creed*

Almost all governments have a creed. Writing a creed for each Church can be very important. A Creed of a Church, congregation, or individual is written as a profession of faith, and is not meant to be all inclusive nor limit the beliefs of the faithful. It is a simple and brief verbal description of the tenets by which an individual or group choose to live.

As an example the American Creed states:

“I believe in the United States of America as a Government of the people by the people, for the people, whose just powers are derived from the consent of the governed; a democracy in a Republic; a sovereign Nation of many sovereign States; a perfect Union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my Country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies.”

Theodore Roosevelt had a personal Creed that Stated:

“I believe in honesty, sincerity and the square deal: in making up one’s mind what to do - and doing it. I believe in fearing God and taking one’s own part. I believe in hitting the line hard when you are right. I believe in speaking softly and carrying a big stick. I believe in hard work and honest sport. I believe in a sane mind in a sane body. I believe we have room for but one sole loyalty, and that is loyalty to the American people.”

Since the Church is both an institution of God and belongs to God, the Church must believe in its Creator and the Man who appointed it. It must also believe in His character, purpose, and doctrines. The Church in the wilderness, established by God through Moses, and the Church established by God the Father through Jesus Christ, must in principle remain the same in precept upon precept. All creeds of the Church should express the character or name of God in spirit and truth. The Creed of the Church as written here is one profession of faith, and is not meant to be all-inclusive nor to limit the beliefs of the faithful, but is presented as a brief verbal description of the tenets of faith laid down from the beginning.

## **The Creed of His Holy Church**

I believe in the Father, God Almighty, Creator of Heaven and Earth, and His words in the garden to man, to dress it and to keep it.

I believe in the faith of Abraham, the obedience of Isaac, the resolution of Jacob, the forgiveness of Joseph, the sacrifice of Moses.

I believe in the birthright of Jesus, His Holy Designation by John the Baptist, His Exalting as the Highest Son of David, His Anointing as Heir to the Throne, the Proclamation of Him as King by Pontius Pilate sealed in His blood, And that He is ascended as Highest Judge and is seated at the Right Hand of the Father in the Kingdom of Heaven.

I believe in the revelation of the Holy Spirit,

The appointment of His Church in service,

The communion of saints in liberty,

The forgiveness of transgressions in love,

The rebirth of the body in the profession of faith.



## *Appendix 9. Position Statement*

To His Churches of His Holy Church  
Greetings in the Name of Christ,  
To whom it may concern;

In the pages that follow we shall illustrate some of the legal requirements and limitations for institutions and agencies remaining under the law and adhering to the mandatory exception and automatic exemptions in conformity to the immunities available to the Church established by Christ.

The Federal, State and local laws and regulations, are quoted to assist agencies and institutions in the application of their policies and practices to ensure the free practice of Faith by grantors and stewards of Churches formed in accordance with law.

His Church is formed and administered under a recorded Indenture including His Church Ministration Guidelines and Canon Law.<sup>425</sup> They are legally bound by the terms of their creation by the good conscience of the Ministers and Members under the authority of our Father in Heaven and the Comforter of the Church, our Advocate,<sup>426</sup> found in the hearts of the men and women in the congregations of the Church who seek the Kingdom of God and His righteousness.

The Church has been declared separate from its inception. It was established by the Christ, the Messiah, the highest Son of David, the Son of Our Father in Heaven, the Creator of Heaven and earth. He came to take the kingdom from those who would not bear fruit and appoint it to others who would strive for that kingdom in service under God according to the perfect law of liberty.

When law is “examined as to its different systems it is divided into civil law, common law, canon law.”<sup>427</sup> Canon law is accepted as well established “foreign law”.<sup>428</sup>

### *Duties, Obligations and Requirements*

It has been necessary from the beginning to establish His Church<sup>429</sup> to attend the daily ministration. There are certain duties, obligations and requirements incumbent upon His appointed Church, in order to fulfill its mission and serve the people who contribute to Christ through the Church in a wide variety of methods.

One aspect of a Church is sometimes called a Sacred Purpose Trust. The people give their sacrifices or offerings in sacred trust to the ministers of the church so that they may care for the needs of those in their congregations. Such forms of trusts may interact with governments and other institutions.

These Churches are formed and administered under a recorded Trust Indenture of His Church, including but not limited to, Church Commission Guidelines, Call Registry Guidelines and other documents and accords formed under Canon Law.

Since there is a long history of religious freedom in America, Canon Law has become accepted as well

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425 “Canon law, the body of ecclesiastical law adopted in the Christian Church, certain portions of which (for example, the law of marriage as existing before the Council of Trent) were brought to America by the English colonists as part of the common law of the land.” Wharton. Webster’s Revised Unabridged Dictionary (1913).

426 John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

427 “Law is generally divided into four principle classes, namely; Natural law, the law of nations, public law, and private or civil law. When considered in relation to its origin, it is statute law or common law. When examined as to its different systems it is divided into civil law, common law, canon law. When applied to objects, it is civil, criminal, or penal. It is also divided into natural law and positive law. Into written law, *lex scripta*; and unwritten law, *lex non scripta*. Into law merchant, martial law, municipal law, and foreign law.”

428 “This expression has a twofold meaning; it may refer to the sources from which the laws come and which give the latter their judicial force (*fortes juris essendi*); or it may refer to the sources where canon law is to be found (*fortes juris cognoscendi*), i.e. the laws themselves such as they occur in the texts and various codes. These sources are also called the material and the formal sources of canon law...”

- “The ultimate source of canon law is God, Whose will is manifested either by the very nature of things (natural Divine law), or by Revelation (positive Divine law).” “New Advent” Encyclopedia. Canon law is divine will revealed through the hearts and minds of the faithful. Hebrews 10:16, John 10:34, Matthew 20:23.

429 The Book of the Acts of Apostles Chapter 6.

established “foreign law”. These Churches are said to be foreign situs trusts<sup>430</sup> which are formed according to law and the exercise of *the primary supervision over the administration* of that law remains with the Church.<sup>431</sup>

The Church is separate from the State, in the United States, unless it does something to change its status. His Church owes its existence to foreign law. His Churches are dependent upon the freewill offerings of the people consecrated<sup>432</sup> by them in a sacred purpose trust with a Minister of the Church chosen by the people. These offerings as religious acts are sanctified<sup>433</sup> to Christ’s institution for His benefit in the feeding and caring for His sheep, the faithful seeking His Kingdom. His Church is a foreign trust, in the sense that they are “a trust created and administered under foreign law.” The whole body or corpus of His Holy Church is foreign to the State.<sup>434</sup>

If, a Minister of a Sacred Purpose trust of His Church has “discretion in the final distribution of funds”, and in the case of the dissolution does the Corpus of the Sacred trust return to the Grantor, then the trusts are not Grantor Trusts.<sup>435</sup> If “A Complex Trust is a trust where the trustees have complete discretion over the administration of the trust assets”<sup>436</sup> then His Church can be considered a complex trust for a bona fide trustee.

Churches are often given an option to incorporate under State laws and regulations, but they are not required to do so. In fact, if the Church were to incorporate under State or Federal provisions and statutes, it would be treated as if it, “had not previously been incorporated”<sup>437</sup> by Christ.

The Church is already a Body or<sup>438</sup> by reference.<sup>439</sup> If the Church were to incorporate under State statutes it would lose its ‘mandatory exception’ and would cease being a *Body* united “under one form of government” as defined in Black’s Law Dictionary.<sup>440</sup>

### *Special Rules and Churches*

Because of the recent changes in laws, regulations, and policies, there has been some confusion within

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430 26USC7701(a)(31)(B) The term “foreign trust” means any trust other than a trust described in subparagraph (E) of paragraph (30). John 18:36. See Church Position Statement (CPS), Appx. 1, Title 26 § 7701, Appx. 15 § 301.7701-7 Trusts-domestic and foreign.

431 26USC7701(a)(30)(E)(i). (30)The term “United States person” means (E) any trust if (i) a court within the United States is able to exercise primary supervision over the administration of the trust, and (ii) one or more United States persons have the authority to control all substantial decisions of the trust. See CPS Appx 1, Title 26 § 7701, CPS Appx 15 § 301.7701-7 ...

432 Consecrate. To declare or set apart as sacred. 2. Eccles. a. To change (the elements of the Eucharist) into the body and blood of Christ. b. To initiate (a priest) into the order of bishops. 3. To dedicate to a given goal or service. 4. To make venerable. adj. Dedicated to a sacred purpose; sanctified. The American Heritage® Dictionary: Fourth Edition. 2000.

433 Sanctification, 1. The act of making holy. In an evangelical sense, the act of God’s grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God. ... 2Thess. 2. 1Peter 1. 2. The act of consecrating or of setting apart for a sacred purpose; consecration. SANCTIFY, v.t. Low L. sanctifico; from sanctus, holy, and facio, to make. 1. In a general sense, to cleanse, purify or make holy. 2. To separate, set apart or appoint to a holy, sacred or religious use... 4. To separate, ordain and appoint to the work of redemption and the government of the church. John 10. 5. To cleanse from corruption; to purify from sin; to make holy be detaching the affections from the world and its defilements, and exalting them to a supreme love to God. Sanctify them through thy truth; thy word is truth. John 17. Eph. 5. 6. To make the means of holiness; to render productive of holiness or piety. Those judgments of God are the more welcome, as a means which his mercy hath sanctified so to me, as to make me repent of that unjust act. 7. To make free from guilt... To secure from violation. ... To sanctify God, to praise and celebrate him as a holy being; to acknowledge and honor his holy majesty, and to reverence his character and laws. Is. 8. God sanctifies himself or his name, by vindicating his honor from the reproaches of the wicked, and manifesting his glory. Ezek. 36. Definition from Webster’s American Dictionary of the English Language, 1828.

434 ORS. Chapter 65, Nonprofit Corporations, 65.001 Definitions. (21) “Foreign corporation” means a corporation organized under a law other than the law of this state which would be a nonprofit corporation if formed under the laws of this state.

435 His Church Guidelines Section 15. His Church Guidelines Section 20.

436 Blacks Law Dictionary [quoted to show the precept of law].

437 805 ILCS 110/44) §44. Any congregation, church or society, heretofore incorporated under the provisions of any law for the incorporation of religious societies, may become incorporated under the provisions of this act, relative to religious societies, in the same manner as if it had not previously been incorporated, in which case the new corporation shall be entitled [to] and invested with all the real and personal estate of the old corporation, in like manner and to the same extent as the old corporation, subject to all the debts contracts and liabilities.

438 1Co 12:27 Now ye are the body of Christ, and members in particular. Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

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

440 “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 ed. Page 325. also 4th, 5th, 6th Ed.

institutions and agencies as to what is required and permitted by law concerning the Church. This document produced by the Church is intended to alleviate some of those concerns in relation to the unique status of the Church.

“Congress has enacted special tax laws applicable to churches... and ministers...” because of their unique status.<sup>441</sup> There are *mandatory exception*, *automatic exemption* and *exclusions* from application, filing, taxation, and registration recognized consistently in established Federal and State laws, codes and regulations concerning churches, their integrated auxiliaries, and conventions or associations of churches. Many of these exceptions are not readily available to other religious organizations.

“Because special tax rules apply to churches, it is important to distinguish churches from other religious organizations.”<sup>442</sup> The rules or guidelines<sup>443</sup> that apply to religious organizations should not be applied by any person or institution to the Church.<sup>444</sup> There are mandatory exceptions and automatic exemptions for Churches even without any application. This is compelled in all States, their subsidiaries, agencies and institutions by religious discrimination laws and the mandatory exception rule of USC Title 26, §508c1.<sup>445</sup>

### *Letter of Determination*

Some institutions believe they may require Churches to obtain a letter of determination from the IRS. Such letters are obtained by filing an “Application for Recognition of Exemption Under Section 501(c)(3) of the Internal Revenue Code” which is identified as Form 1023.

The IRS clearly states that Churches, “are automatically considered exempt and are not required to apply for and obtain recognition of tax-exempt status from the IRS”<sup>446</sup> and “will be considered tax exempt under section 501(c)(3) even if they do not file Form 1023.” This mandatory and automatic exemption includes, “churches, their integrated auxiliaries, and conventions or associations of churches...”<sup>447</sup>

There is no law requiring a Church to apply for or obtain any letter of determination and to refuse the Church any service available to religious organizations because the Church does not apply to the IRS or any other government agency for recognition is religious discrimination.

The fact that some churches choose to file a 1023 does not create a requirement for other Churches to apply. The exemption is automatic and the exception from filing is mandatory. To require an application not required by law is a violation of the mandatory exception and is a form of religious discrimination.

### *501c3 vs 508*

People use the 501c3 designation as if it were a status. Section 501 is a code in Title 26 that is headed Internal Revenue Code (IRS).

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441 “Congress has enacted special tax laws applicable to churches, religious organizations and ministers in recognition of their unique status in American society and of their rights guaranteed by the First Amendment of the Constitution of the United States.” Publication 1828 Tax Guide for Churches and Religious Organizations CPS Appx 11, Publication 1828 Tax Guide for Churches and Religious Organizations, Page 2.

442 “Because special tax rules apply to churches, it is important to distinguish churches from other religious organizations. Therefore, when this publication uses the term ‘religious organizations,’ it is not referring to churches or integrated auxiliaries. Religious organizations that are not churches...” IRS Publication 1828, page 4. CPS Appx 11.

443 Department of Revenue and the I.R.S. State: “In order to determine whether recognition of exemption should appropriately be extended to an organization seeking to meet the religious purposes test of section 501(c)(3), the Internal Revenue Service maintains two basic guidelines: 1) That the particular religious beliefs of the organization are truly and sincerely held, and 2) That the practices and rituals associated with the organization’s religious belief or creed are not illegal or contrary to clearly defined public policy.” Dept. of the Treasury, I.R.S., Pub. 557 Tax-Exempt Status for Your Organization. Chapt. 3 Page 14. See Appendix 10. These guidelines are for religious organizations which is distinct from the Church.

444 There are no guidelines for the Church because the Church is separate from the State. This separation is referenced at: [poverty] Luke 18:22, Matthew 19:21, Mark 10:21..., [exercise authority] Matthew 20:25, Mark 10:42, Luke 22:25... [Oaths] Matthew 5:34. [Give to God] Luke 20:25, Matthew 22:21, Mark 12:17.

445 26 USCS §508 Special rules with respect to 501(c)(3) organizations. (c) Exceptions. (1) Mandatory exceptions, Subsections (a) and (b) shall not apply to (A) churches, their integrated auxiliaries, and conventions or associations of churches....

446 Automatic Exemption for Churches, Churches... are automatically considered exempt and are not required to apply for and obtain recognition of tax-exempt status from the IRS. Publication 1828 Page 2, CPS Appx 11.

447 “Application for Recognition of Exemption Under Section 501(c)(3) of the Internal Revenue Code,” under “Purpose of Form,” section “2. Organizations not Required to file Form 1023.” -Department of the Treasury, Internal Revenue Service. CPS Appx 10, Page 18, 19, Chapter 3, Publication 557.

Section 501 is headed “Exemption from tax on corporations, certain trusts, etc.” Section (c) is a “List of exempt organizations” which include under subsection (3) a short list, “Corporations, and any community chest, fund, or foundation” that are “organized and operated exclusively for” a list of reasons, including “religious”.<sup>448</sup>

A “Religious corporation” is designated a religious corporation by a statute and means a domestic corporation organized exclusively for religious purposes. “Corporation” or “domestic corporation” means corporation that is not a foreign corporation, and that is incorporated under or subject to the statutes. It is not separate from the state but an integral part of it.<sup>449</sup>

A Church cannot obtain a granted exemption under 501c3 without claiming to be one of the organizations listed in ‘c’ and when they do they do so under the authority of subtitle 501.

Section 501 is the codified rules for the IRS when it exempts an organization from taxes. You have to be internal in order to use those rules and you have to apply, file a 1023.

Paul would not go under the authority of any and Jesus’ kingdom was not an internal organization of the world of Rome.

What a church does when it applies under this code is it is giving sworn testimony under the *penalties of perjury* that it is one of these listed organizations.

The only real power the IRS has once someone applies is they can revoke the status of exemption granted by application to them. What 1023 does is it applies to the IRS for a status under the IRS. The IRS becomes the Overseer of a domestic corporation of the State. When the exemption is revoked the organization remains a State organization without an exemption.

Section 508 is the “Special rules with respect to section 501(c)(3) organizations. Normally according to subsection (a) “New organizations must notify Secretary that they are applying for recognition of section 501(c)(3) status.”<sup>450</sup>

But subsection (c) titled “Exceptions” states in subsection (1) that there are “Mandatory exceptions” that the IRS must follow concerning “Subsections (a) and (b). These rules concerning filing “shall not apply to— (A) churches, their integrated auxiliaries, and conventions or associations of churches, ...”

Section 508 is only Internal Revenue rules. 508 is not a status. There is nothing about a church not being taxed in 508. A church simply does not have to file a letter or notice. The Church is not under 508. The Church is foreign to the IRS unless it chooses to become a domestic and religious corporation under the laws of the State and swears that it is subject.

The Internal Revenue is under 508 and 501 and all of Title 26. 508c1 says to the IRS that Churches are mandatorily excepted from having to file in respect to 501c3 and therefore the IRS says they are automatically considered as if they were exempt. The IRS has no choice, no right of determination or revocation of determination unless we say we are a religious organization or a church type organization that wants to go under the rules of the IRS and swear to it.

We are supposed to be established by and under Christ and not a part of the world. We may use a designation like 501c3 in conversation as a verbal designation because it has become a part of the language but we have to understand that we are not 501 or 508. We are simply separate, foreign to the state, and have not applied to the state or to its commissions and agencies to be an overseer of the Church.

### *Trusting in the Church*

The Church is Separate from the State and trusting in the Church does not create a statutory or state controlled trust. His Church trusts are altars of the Church. They are sacred purpose trusts and an integral part of the function of the Church.

To attempt to regulate the functions of the Church and the trust people place in it is the very definition of sacrilege.<sup>451</sup> Since, the most ancient of times the law has been explicit in excluding the regulation of this function

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448 CPS Appx 8, Title 26, USC 501c3

449 SECTION 1. ORS 60.001 (5) “Corporation” or “domestic corporation” means a corporation for profit, which is not a foreign corporation, incorporated under or subject to the provisions of this chapter.

- (39) “Religious corporation” means a domestic corporation which is formed as a religious corporation pursuant to ORS 65.044 to 65.067, is designated a religious corporation by a statute or is organized primarily or exclusively for religious purposes.

450 CPS Appx 9, Title 26, USC 508c1.

451 n : blasphemous behavior; the act of depriving something of its sacred character.

of the Church by national governments.

“The annual Temple-tribute was allowed to be transported to Jerusalem, and the alienation of these funds by the civil magistrates treated as sacrilege.”<sup>452</sup>

From the living stones of Christ’s temple of the Holy Spirit to the unhewn stones of the altars of Abraham the external regulation of the ministration of the offerings of the people has been categorically forbidden. The people decide what and when they shall offer freely and completely, and the ministers choose and decide the manner and method of distribution in service to the people in congregation.

This is the nature of the Church and the perfect law of liberty functioning by faith, hope and charity.

James Madison stated clearly, “There is not a shadow of right in the general government to intermeddle in religion. Its least interference with it would be a most flagrant usurpation.”

In America there has been a policy of separation of Church and State. Exactly what that separation means can be debated. What cannot be debated is Article I of the Constitution of the United States which states that, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...”

Does the government or any agency of the government have the right or power to determine who or what is or is not the Church? No such power has been vested in the United States government, its subsidiaries or agencies unless men of a church choose to grant that right by application.

Title 26, Section 501c3<sup>453</sup> grants a regulated exemption to numerous organizations under specific regulations and controls. Churches are not included in the list of organization and in fact have a mandatory exception written in Section 508c1<sup>454</sup> of the same title.

According to the IRS, “Although a church, its integrated auxiliaries, or a convention or association of churches is not required to file Form 1023 to be exempt from federal income tax or to receive tax deductible contributions...”<sup>455</sup> some Churches choose to apply. It is important that Churches that choose to apply understand they are going under the authority of the IRS. When a Church applies to the IRS it loses its unique status as a Church. The IRS makes it clear that the disadvantages accruing from “exemption under §501c(3) stem from the strict operational restrictions.”<sup>456</sup>

Congress does not define what a Church is, but a law dictionary does consistently.

“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.”<sup>457</sup>

The Church was established by Jesus Christ for His purposes and is a body or corpus of His followers. It is united under one form of government.

The Church may not voluntarily go under the authority of another government, nor depend on the determination of another government, nor become subject to a jurisdictional regulation by application or participation. The Church is a church because it claims to be a Church.<sup>458</sup> The Church is no longer established by Christ if it applies for incorporation<sup>459</sup> or become a religious corporation under a new authority.

### *Special numbers for a Church?*

His Church has *no special numbers assigned* as stated in the IRS Publication 1828. The Church may not even apply for an ITIN with a W-7. “Applicants must have a valid filing requirement and file an original valid U.S. income tax return with their ITIN applications...”<sup>460</sup> The Church has no such requirement.<sup>461</sup> It is not

452 Life and Times of Jesus the Messiah Chapt. V.

453 CPS Appx 8, Title 26, USC 501c3.

454 CPS Appx 9, Title 26, USC 508c1.

455 Department of the Treasury, I.R.S., Pub. 557 Tax-Exempt Status for Your Organization. Chapt. 3 Page 14. CPS Appx 10.

456 Detailed Analysis, Tax Management Inc. a subsidiary of the Bureau of National Affairs, Inc. 464-2nd, A - 1.

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

458 Title 26, 7611 (h) Definitions(1) Church - The term “church” includes— (A) any organization claiming to be a church, and (B) any convention or association of churches. CPS Appx 7.

459 805 ILCS 110/44) §44. Any congregation, church or society, heretofore incorporated under .. as if it had not previously been incorporated, in which case the new corporation ...

460 Page 4 of Individual Taxpayer Identification Number, Publication 1915. CPS Appx 13 Publication 1915.

461 Form 1023, CPS Appx 5. Form 990, CPS Appx 6. Title 26, USC 508c1, CPS Appx 9. Department of the Treasury, Pub. 557, Chapt.

engaged in trade or business. It is not an employer and has no right or obligation to apply or obtain any federal number.

There are no rules, reasons or causes for an institution or person to require the church to file or apply for special numbers. To require the Church to apply simply because theirs or other churches apply is misapplication or religious discrimination.

His Church relies instead on sealed certification documents, indentures and averments and Canon law to *verify its identity*.

If we examine, for example, the Treasury's Bank Secrecy Act (BSA) regulations located in 31 CFR part 103.28 states that, "under §103.22, a financial institution shall verify and record the name and address of the individual presenting a transaction, as well as record the identity, account number, and the social security or taxpayer identification number, if any, of any person or entity on whose behalf such transaction is to be effected."

"The IRS does not assign a special number or other identification as evidence of an organization's exempt status."<sup>462</sup> And they do not assign numbers to Churches that are not required to apply according to the mandatory exception clause of the code.

It is understood that an institution may ask a customer "for a U.S. Taxpayer Identification Number (social security number, employer identification number, or individual taxpayer identification number). If a customer cannot provide one, the bank may then accept alternative forms of identification."<sup>463</sup> "This standard provides a bank with some flexibility..." The Church provides institutions and agencies identifying information "to establish a reasonable belief that it knows the true identity of the customer."<sup>464</sup>

Title 31 clearly states that the "issuing bank can satisfy the record keeping requirement by recording the name and address of the agent together with a description of the instrument and the date of the transaction." Even if a bank has been unable to secure any special number that might be requested, "it shall nevertheless not be deemed to be in violation of this section if: (i) it has made a reasonable effort to secure such identification, and (ii) it maintains a list containing the names, addresses, and account numbers of those persons from whom it has been unable to secure such identification, and makes the names, addresses, and account numbers of those persons available to the Secretary as directed by him."<sup>465</sup>

### *The Beneficial Owner*

The beneficiary of the Church is Jesus Christ and there are no other specific identifier of the beneficiary other than His bond servants who do His work and service by the thanksgiving of the people who seek His righteousness through faith, hope and charity. This is the unique status of His Holy Church.

The Minister is not the beneficial owner of the corpus of the Church nor its accounts. His Church's beneficiary is the beneficial owner according to the Church Indenture. The trust is also a "foreign situs trust" formed under the authority of Christ, solemnized by the freewill offering of the people. It is foreign in the sense that it owes its existence to Canon law which is alien or separate to state or federal legislation. The Church is also His charitable institution and is "not engaged in trade or business" and therefore has no taxpayer liability.

The use of any number assigned to the steward would not be appropriate to identify the *beneficial owner* as he receive no benefit from the corpus of the trust. The customer of a financial institution is His Church. If the

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3 Page 9, CPS Appx 10.

462 Tax Guide for Churches and Religious Organizations Publication 1828 (Rev. 7-2002) page 3. CPS Appx 11.

463 The proposed rule provided that "U.S. person" is an individual who is a U.S. citizen, or an entity established or organized under the laws of a State or the United States. A "non-U.S. Person" was defined as a person who did not satisfy either of these criteria. ... The bank will have to ask each customer for a U.S. Taxpayer Identification Number (social security number, employer identification number, or individual taxpayer identification number). If a customer cannot provide one, the bank may then accept alternative forms of identification. Section 103.121(a)(7) and (8) U.S. Person and non-U.S. person.

464 "The rule provides this flexibility because there is no uniform identification number that non-U.S. persons would be able to provide to a bank. See Treasury Department, "A Report to Congress in Accordance with Section 326(b) of the USA PATRIOT Act," October 21, 2002." Depository Institution Customer Identification Rules [68 Fed. Reg. , May 9, 2003, Vol. 68, No. 90, Page 25090-25099 ]

465 Title 31 C.F.R. Subpart C--Records Required To Be Maintained Sec. 103.34 (a)(1) The issuing bank can satisfy the record keeping requirement by recording the name and address of the agent together with a description of the instrument and the date of the transaction. Where a person is a non-resident alien, the bank shall also record the person's passport number or a description of some other government document used to verify his identity. CPS Appx. 2, 31 C.F.R. § 103.34

church were to incorporate and apply for a number under a 501c3 exemptions it would jeopardize or even lose its unique status according to 508 and would be classified as a mere religious organization in the eyes of the State.

### *The “customer”:*

One question that often arises when His Church opens an account is “Who is the customer?” The donors or grantors have no entitlement or control over their donation once entrusted to the Church, so as a non-grantor trust the contributors have no financial interest and would not be considered “customers”.

According to the definition of “customer”<sup>466</sup> in the Final Customer Identification Protocol (CIP) Rule 9, “In the case of a trust account, the ‘customer’ is the trust whether or not the bank is the trustee for the trust.” It further states that a “bank will not be required to look through trust, escrow, or similar accounts to verify the identities of beneficiaries and instead will only be required to verify the identity of the named accountholder.”<sup>467</sup> His Church as the “customer” is identified by an individual sealed Indenture of the Church which is made available to any institution upon request.

Some institutions and agencies have believed that signatories should be considered “customers” and in most individual or business accounts this might be true. But, in the case of His Church, the unpaid stewards are the signatories and they have no financial interest in the account whatsoever.<sup>468</sup> The Treasury and the Agencies have determined that “the proposed provision defining ‘customer’ to include a signatory on an account is deleted.”<sup>469</sup>

The Church does identify its acting stewards and their addresses. The Church Overseers appoint the elected stewards who act *ex officio* on behalf of the “beneficiary”, which according to the Guidelines is “Jesus the Christ”, and His Representative Beneficiaries, those He came to serve. That is to say the flocks of Christ which may include, but are not limited to, the contributors in congregation.

### *Overseers and the Orders*

While it may be important to institutions that they know the identity of an Overseer, and the Order of which he is a Member, it is the named Church identified by the sealed indenture that is the customer, and the rules do not require institutions and agencies to obtain more than one address.<sup>470</sup>

### *Ordained Trust*

The overseeing of the Church is done by ordained ministers who seek the advocacy of the Holy Spirit in the operation of their duties.

All Overseers of Churches must be Ordained Ministers of the Church. And, in that capacity, they must remain under several vows, including what is called today a Vow of Poverty, whereby all things are held in common within each Order.

The “business” of the Church and its Ordained Ministers is Charity, not profit. Therefore, they are not “engaged in trade or business” as specified in Social Security Administration Handbook (SSAH) Section 1122. Orders of the Church exercising their option of not filing an SS16, are “excluded” by SSAH 1130.8 from the definition of employment,<sup>471</sup> or from obtaining any Employee Identification Number.<sup>472</sup> Ministering stewards are

466 Title 31 C.F.R. § 103.121(a)(3) Customer. The proposal defined “customer” to mean any person seeking to open a new account. The proposed rule defined “person” by reference to § 103.11(z). This definition includes individuals, corporations, partnerships, trusts, estates, joint stock companies, associations, syndicates, joint ventures, other unincorporated organizations or groups, certain Indian Tribes, and all entities cognizable as legal personalities. Treasury and the Agencies agree that it is not necessary to repeat this definition. Therefore, it is omitted from the final rule. Federal Register, Vol. 68, No. 90., Rules and Regulations 25093. CPS Appx. 3.2.

467 See page 6 Federal Register / Vol. 68, No. 90, Rules and Regulations 25093. CPS Appx. 3.3.

468 “...the bank shall secure the taxpayer identification number of a person having a financial interest in the certificate or account.” 103.34(a)(1). CPS Appx. 2, 31 C.F.R. § 103.34.

469 Federal Register: May 9, 2003, Vol. 68, No. 90, Rules and Regulations [Page 25089-25113] “Accordingly, the proposed provision defining ‘customer’ to include a signatory on an account is deleted.” CPS Appx. 3.3.

470 “Section 326 of the Act requires Treasury and the Agencies to prescribe regulations that require financial institutions to implement “reasonable procedures.” Accordingly, under the final rule, a bank will not be required to obtain more than a single address for a customer.” Federal Register: Vol. 68, No. 90, Rules and Regulations P 25089-25113. Appendix 3.4.

471 Under section 210(a)(8)(A) of the Social Security Act, “services performed by a member of a religious order ‘in the Exercise of duties required by such order’ are excluded from the definition of employment.” CPS Appx. 4 Page 1

472 Title 31 Sec. 103.34(a)(1). III. Conforming Amendments to 31 CFR 103.35 As Treasury explained in the Notice of Proposed

unpaid volunteers and therefore have no financial interest in any account and are not required to supply a Taxpayer Identification Number. The Church itself is not a grantor trust and therefore the requirements of Treasury Regulations §301.6109-1(a)(2) concerning such trusts do not apply.

To require a Church to apply for numbers that the law does not require them to apply for because some religious organizations choose to obtain them is a violation of religious anti-discrimination laws.

His Church relies upon sealed documents to *verify its identity* as indicated in Title 31, Code of Federal Regulations (CFR) Subpart C--Records §103.34(a)(1).

His Church is a Church claiming a “code exception other than section 501”,<sup>473</sup> specifically Title 26 USC §508c1.

### *Purpose and Obligations*

It has been stated that the purpose of these new laws and rules are to, “deter and punish terrorist acts in the United States and around the world, to enhance law enforcement investigatory tools...” The purpose of the Church includes service to the congregation of the people. These laws and rules do not relieve institutions and agencies from their legal and moral “obligations to comply with anti-discrimination laws or regulations”<sup>474</sup>

Neither the Federal nor State laws require the Church to violate its unique status. It is a long held tradition of the State, verified in its laws and ordinances, that the Church is mandatorily excepted from having to apply for special status, numbers, or identification. The Church is a Body separate.

The fact that some churches choose to file 1023 forms, apply for special numbers or seek civil status, should not encourage discrimination against the Church maintaining its unique status by choosing not to file or apply for such civil benefits.

If the Church were required to apply to the State to secure its identity, it would constitute both a renunciation of the position granted to it by Jesus, the Christ, as well as a concession that the State has some heretofore unknown authority to establish who is the Church and who is not. Neither the State nor the Church have found that to be a healthy relationship and it has been avoided throughout the history of both, especially in America.

Because Federal and State lawmakers recognize the separate and unique status of His Church, no legal limits have been placed upon His Church, or it’s auxiliaries, and the only mandates are upon the institutions, persons and members of the State by law. Therefore, any private, personable or corporate policy that bars His Church which are offered to the general public, but not restricted under applicable Federal or State laws or regulation may be considered discriminatory.<sup>475</sup>

If the Corpus of the Church is defined as ‘a body or community of Christians, united under one form of government by the profession of one faith’, and if a Church is ‘founded and established’ by the authority of Jesus Christ then why would it want to become a body or corporation established under another authority?

“Corporation. An Artificial person or legal entity created by or under the authority of the laws of a state. An association of persons created by statute as a legal entity.”<sup>476</sup>

“All corporations, of whatever kind, are molded and controlled, both as to what they may do and the manner in which they may do it, by their charters or acts of incorporation, which to them are the laws of their being, which they can neither dispense with nor alter.”<sup>477</sup>

“Incorporate. To create a corporation; to confer a corporate franchise upon determinate persons.”<sup>478</sup>

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Rulemaking (NPRM), current section 103.35(a) sets forth customer identification requirements when certain brokerage accounts are opened. Together with the proposed rule implementing section 326 of the Act, Treasury, on its own authority, proposed deleting 31 CFR 103.35(a) for the following reasons.

473 DEPARTMENT OF TREASURY Internal Revenue Service. Caution. Instruction for form W-8BEN Page 4

474 Fed. Reg. , May 9, 2003, Vol. 68, No. 90, Page 25098.

475 Title 12 - Banks and Banking, Chapter 31, National Consumer Cooperative Bank. Subchapter 1 Sec. 3015. Eligibility of cooperatives - Statute - (a) General requirements For the purpose of all subchapters of this chapter... (4) makes membership available on a voluntary basis, without any social, political, racial, or religious discrimination and without any discrimination on the basis of age, sex, or marital status, to all persons who can make use of its services and are willing to accept the responsibilities of membership, subject only to limitations under applicable Federal or State laws or regulations.

476 Black’s Law Dictionary 6<sup>th</sup> ed.

477 Bouvier’s Law Dictionary.

478 Black’s Law Dictionary 3rd ed. Page 946.



Isn't the Church already the body of Christ, created by Jesus according to the legal definition of a Church? Why should a Church seek incorporation by a State when it is already the Corpus of Christ?<sup>479</sup>

Christ is the appointor<sup>480</sup> of the Church:

“The character of the corporation and the purpose for which it was organized must be ascertained by reference to the terms of the charter, and the right of the corporation to its exemption must be determined like wise given by the powers given in its Charter.<sup>481</sup>

Is someone other than God the sovereign power of His Church? Was His Son's sacrifice not enough? Can we add to it with a new charter of a foreign authority? Should we? The Christ has established the Church, and the State does not require that the Church reestablish itself. To incorporate under the State would actually void any previous incorporation under Christ and subject the Church to *new purposes* and begin to mold and control the church, through the minds and hearts of its members, under that *new authority*.

Any church may become incorporated under the provisions of the State but the new creation or corporation would be viewed by law as if it had not previously been incorporated as a body.<sup>482</sup> Any previous immunities established<sup>483</sup> by Christ's bloody redemption would be annulled in the new corporate and secular creation of the State.

The law is clear, the implications are undeniable, the mandatory exceptions are in place without the application, notice, or filings, of the Church established by Christ.

It is a matter of Ministerial Duty and conviction that the Body of the Church, bound by one Faith, continues to remain separate under the inherent immunities of Christ's redemption. The Federal and State governments clearly provide mandatory exceptions and automatic exemptions for churches, their integrated auxiliaries, and conventions or associations of churches. Secular institutions being created under the authority of the State, are not authorized under those laws to exceed or disregard these laws in the creation of their own individual, or corporate policies and practices.

Therefore, any attempt to obstruct or refuse services to a Church participating in the lawful free exercise of their faith and religion, is a discriminatory business practice in violation of law.

“Churches are the only entities that are tax exempt from the very moment of creation. All other nonprofit organizations must apply to the Internal Revenue Service in order to obtain a 501(c)(3) tax exempt letter ruling.”<sup>484</sup>

What type of body is the Church? Thomas Jefferson and others led a movement to disestablish the power and influence of the church by prohibiting it from incorporating.

“Banning church incorporation resulted in churches not being able to hold title to property in the church name, and not being able to enter into contracts on behalf of the church.”<sup>485</sup>

This is not to say that the Church could not hold the title to property but that it could not do so in its own name as a private entity or person. The Church could and can hold property in trust.

Nor did this statement mean that the Minister of the Church as steward could not contract or make agreements. It is true that in their capacity as minister they could not bind the general church or congregation with contracts, leagues, or covenants. Such powers were never intended for the governance of the Church or the *church in the wilderness*. Nor can they bind the people who congregate with the Church.

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479 “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ. 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. For the body is not one member, but many.. But now [are they] many members, yet but one body.” (1 Corinthians 2:12, 20)

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

481 Harrison v. Barker Annuity Fund; 90 E2d 286

482 805 ILCS 110 §44. Any congregation, church or society, heretofore incorporated under .. as if it had not previously been incorporated, in which case the new corporation ...CPS Appx. 24.

483 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, (Romans 16:25)

484 Liberty Council Journal, Changing the Course of History One Notch at a Time, by Mathew D. Staver. esq.

485 ibidem

The purpose of incorporation is to bind two or more people together with members limited liability<sup>486</sup> for a particular purpose under some preexisting authority as one person. The purpose of the church is to set men free from bondage so that they may exercise the responsibility and rights granted by God through love and serve God by loving and serving each other under the perfect law of liberty.

Staver also wrote, “The difference between an incorporated and an unincorporated entity can best be compared to a minor versus an adult. Minors cannot enter into contracts, nor may they legally own title to property in their own name.”

What is the Church but an altar of living stones bound under the preexisting authority of the Christ who established them. Can the living stones of God’s altar own the sacrifice upon it in their own name? Does the bond servant own or hold on their masters behalf?

The church in the wilderness, the ancient church and His Church today belong to the Father.<sup>487</sup> They are not the Father and they do not exercise authority like the benefactors of corporate states.<sup>488</sup> They receive, act, and serve in the name of the Father and the Son. They receive His trust and are entrusted by those who love him and seek His kingdom and His righteousness. They are the brethren of the Christ feeding his sheep in service so that they may be free souls under God.<sup>489</sup>

The Church recognizes that it presents an unusual situation that is not commonly understood by some institutions and agencies. The Church’s historical recognition as a separate governing body, along with the codified mandatory exceptions, including the statutory and regulatory exclusions, and automatic exemptions by numerous branches of government, all speak of this unique status of the Church.

Although the Church has no civil rights under Canon law the body of people served by the Church should not be deprived of their right to easily donate to the Church. Nor should the Orders of the Church be required to alter their long held traditional customs, religious practices and beliefs to obtain services which are commonly available to other churches or religious organizations.

A Church that chooses to remain uniquely separate from the state does not lose its right to the free exercise and practice of Faith or religion.

Every institution, business, or agency that establishes a private policy or practice that offers services to one Church, but denies the same services to another Church for reasons other than Federal, State or local laws and regulations may be engaging in religious discrimination. No new law has been established that allows such discrimination.

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486 (805 ILCS 110/47) Sec. 47. Liability. CPS Appx. 24.

487 Numbers 8:17 For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. And I have taken the Levites for all the firstborn of the children of Israel. John 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

488 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:..., Matthew 20:25..., Mark 10:42 ...

489 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. 3 John 1:2

## *Appendix 10. Guidelines of His Church, Altars and Auxiliaries*

- 1. His Church and Sacred Purpose Trust is an irrevocable ministerial *charitable* altar of Christ.
- 2. The Grantors of this sacred trust are the people who grant tangible or intangible property to His Church for the conversion of its use to Jesus the Christ, His Kingdom and His servants.
- 3. A Minister of trust of His Church is nominated by the represented members of the congregations<sup>490</sup> or assembly of the people and appointed by a Protector of the Church. [see Form A6:6]<sup>491</sup>
- 4. The Protector of the Sacred Purpose is accepted by the elected minister and recognized by the Grantors of the trust as an anointed minister of His Holy Church. [see Polity and Form R15:4]
- 5. The Beneficiary of His Church and Sacred Purpose Trust is Jesus Christ, a.k.a. Yeshua, Highest Son of David, Son of Man, King of God the Father's Kingdom on earth, High Priest of the most high God according to the order of Melchisedec, Prince of Peace, etc..
- 6. His Holy Church has been appointed by the Beneficiary to minister to His Faithful, His children and those who wish to return to the LORD in His Kingdom on Earth, therefore as His subjects and ministers they represent the Beneficiary in service.<sup>492</sup>
- 7. His Holy Church may receive, consecrate and equitably reconvert property on behalf of the Beneficiary to the exclusive use and sanctification of the Beneficiary, as His Holy Church belongs to the Beneficiary and they hold all things in common<sup>493</sup>.
- 8. His Church and Sacred Purpose Trust is established at the moment that property, tangible and intangible is granted to the holding possession of the Ministers of trust, accepting that the mere "promise" or "pledge" of payment is not considered "property" and cannot, by itself, form a trust corpus.
- 9. The Purpose of His Church and Sacred Purpose Trust is to receive the contributions of the congregation and the people from whatever source and to reconvert their use to the Beneficiary, and His servants in the performance of their duties as prescribed by the Father and Beneficiary. The ministers of His Holy Church may bring to the attention of the Minister and the congregation the needs of His Holy Church but the congregation has original determination of charitable contribution and the Ministers of trust has full discretion in the final distribution of funds received by His Church Altar.
- 10. A Minister of trust may choose to reject a contribution for reasons including, but not limited to: The property is more of a liability than a value; A Minister of trust is not capable of managing the property properly; the intent of the Grantor is not sincere charity but ulterior, such as a bribe, to deprive others of rightful benefit or to gain influence, etc..

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<sup>490</sup> Congregation. A congregation is a group acting in one accord. It is usually composed of groups of families which may be served by one minister. The minister is a member of the Church by appointment or anointing, the body of the clergy. Each family's spokesman is its elder or their representative. Two or more elders form a congregation, more than twenty-four may be too many while 10 are generally thought to be ideal. Any gathering of congregations is also a congregation in assembly. The individual congregations should be linked in Spirit and in practical and real ways by the communion of their Ministers in a congregation within the Church with the help and service of the Bishops and Archbishops chosen by them.

<sup>491</sup> Acts 6:3 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.

<sup>492</sup> The servants of the Beneficiary is His Holy Church. They belong to Jesus Christ and the Father and have no personal estate. Although they may use the consecrated property of the Church to maintain their families they hold all things in common. They have no authority over the Ministers of trust except to appoint or terminate that office.

<sup>493</sup> Lk 22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

- 11. His Church and Sacred Purpose Trust is not an investment trust and it's purpose is to serve rather than be served, this includes but is not limited to: His Church does not seek to collect interest; to engage in commercial enterprises; to obtain gain; to speculate value fluctuations for profit nor to hoard a great treasury of wealth of the world but rather to return every Man unto his possession; and shall return every Man unto his family for it is more blessed to give than to receive.<sup>494</sup>
- 12. A Minister of trust is *not allowed* to derive any personal benefit from His Church Altar but they may pay for general and specific expenses incurred in the performance of their duties from the general funds of the Altar.
- 13. The Grantors of His Church Sacred Trust do not have control over the distribution of the funds but they may make requests that granted funds go to particular needs and desires of the Beneficiary.
- 14. The value and property held by His Church Altar are held in common to be used as needed for the benefit of Jesus the Christ in preservation, and propagation of His doctrines and ordinances, including, but not limited to the preaching the Gospel of the Kingdom of God on earth and the healing of those who are not whole according to the perfect law of liberty.
- 15. A Minister of trust shall make every reasonable effort to comply with those specific or general requests concerning the direction of a contribution as long as they are in conformance with receiving, preserving, and propagating His doctrines and ordinances, and with this in mind A Minister of trust does have final discretion in the distribution of funds.
- 16. A Minister of trust is to keep records and make those records available to all other Ministers of trust and the Protectors of the trust upon demand and shall inform the elders of the congregation of the work he is doing in the distribution of funds and property upon request.
- 17. A Protector may terminate a Minister for breach of trust, refusing or failing to produce records in a timely fashion, moral turpitude, or any other reason in accordance with his God given conscience and the doctrines of the Beneficiary. [see Form A 5:5]
- 18. A Minister of trust may appeal termination to another assigned Protector of His Church Trust and then to His Holy Church with members of the congregation as witnesses.
- 19. A Minister of trust may tend his resignation for any reason, preferably with notice to other Ministers of trust of His Church Altar and the Protectors. [see form R 14:13]
- 20. If a particular Sacred Altar and its accounts can no longer be maintained, or needs to be maintained, then the Altar is to be dissolved and the corpus of that Altar is to be distributed among other Stewardships of His Church; or, to the poor at large; or, consecrated to the Beneficiary of the Altar Himself.

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494 Acts 5:5 Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

## ***Appendix 11. Ministrative Guidelines***

The Ministrative Guidelines for His Church are written to aid all in understanding the workings of the Church and to clarify the roles and duties of its offices. As guidelines they are to assist in establishing uniform procedures and policies to assist in an efficient ministration of charity and hope. No ordinance or precept mentioned here in should obstruct, encumber or hinder Ministers of trust from their primary responsibility in the ministration of a charitable sacred trust in accordance with the Ministrative Guidelines and the Polity of the Church.

These guidelines may be amended and altered by approval of the Overseers of His Church Altar in general consensus and in mutual accordance with the individual Ministers.

### **Official Ministrative Church Commission and Sacred Purpose Guidelines**

#### **1 Define Terms**

1 Terms in the sections 2 to 10

- An “Account” may include bank type institution used to record, receive and disburse valuables, funds and money.
- A “Beneficiary” Means the Messiah Yeshua, Highest Son of David, here after called Jesus Christ.
- A “Board” means the Executive or Acting members of the advisory board of the Commission who make the decision or perform the duties of the Commission in one accord.
- “Books” may mean one book with several listings or columns of accounting or several different books.
- A “church” means an institution established by Jesus the Christ, belonging to God, existing for His purposes and under His doctrines and ordinances.
- A “congregation” means 2 or more people gathering for the purpose of worship of the Beneficiary in a practical way and the offering of contributions, services or sacrifices.
- A “contribution” means money or valuables, the use of any tangible or non tangible item within the custody or control of individuals or persons and unconditionally released, granted or given to His Church.
- A “corpus” means any thing either corporeal hereditament within the jurisdiction of the Church or incorporeal where the two may not be separated without loss.
- A “disciple” means either novice or student of Jesus Christ and the Church.
- A “depository” is the specified locations, institutions, accounts, facilities where moneys and other valuables are kept by the authorized ministers of the Church for safe keeping.
- A “Grantor” is anyone contributing to His Church.
- “His Church” means all ministerial Church institutions appointed by His Holy Church Ministers in its Protector capacity.
- A “member” means a member of any Church Commission, Church or Congregation as identified by reference.
- “Money” means coin, bullion, exchangeable substance, foreign government currencies or securities, bank notes, checks, drafts, post office orders, credit card sales slips, express or bank money orders and other negotiable instruments, or electronic transfers or accounts.
- A “repository” is a place or person used to keep moneys and other valuables held for the Church for safe keeping.
- A “Protector” includes any recognized Ordained Minister of His Holy Church with a vow of poverty not disqualified to serve as Protector of a Sacred Purpose trust created by a Minister of the Church or

created by the people of the congregation and appointed by the Church.

-A “trust” means everything freely placed on the altar of God, and given entirely to God, and in the care of those ministers of God’s church who also belong entirely to His Sacred Purpose.

-“Trust property” means property held for the purpose of Christ by His church, other than trust money, received by the Church for the purpose of sale or reconversion.

-“Trustee” means any individual appointed or elected by grantors and/or appointed by Protectors of an active Church Commission or Congregation of record.

To “worship” means to pay homage to the Father or the Son;

## **2 Every Minister should maintain records**

(1) Every Commission should maintain books, records and accounts to record all moneys and Church property received and disbursed in connection with the Church practices, and as a minimum practice every Commission should maintain

- (a) a receipt book of original entry or data source showing the date of receipt and source of contributions from each Grantor and identifying its requested purpose if any,
- (b) a disbursements book of original entry or data source showing all disbursements out of the trust or exchange of money or property within the trust and showing each transaction, institutions involved, the date of each disbursement or exchange, the name of each recipient, in a manner comprehensible to the Overseer;
- (c) transfer ledger showing shifting of the corpus within the Church and the amount or item received or distributed and its purpose and condition stated,
- (d) a book of original entry or data source showing the date of receipt or disbursements and source or direction of all valuables received other than ‘contributions’ of money,
- (e) a book of original entry, data source or chronological file of copies of billings showing all expenses of the Church or the Commission,
- (f) a list of all accounts, institutions, individuals or persons used to hold, receive, exchange or distribute trust money and properties;
- (i) a detailed reconciliation made of each depository, institution or bank account, and such detailed listings and reconciliation should be retained as records supporting the listings,
- (g) a record showing all property, other than money, held in trust from time to time,
- (i) a ledger of expenses and receipts concerning maintenance of each property,
- (h) bank statements or pass books, cashed checks and detailed duplicate deposit slips for all trust and general accounts.

## **2 The entries in the books**

- (2) The entries in the books, records, data sources and accounts required to comply with subsection (1),
- (a) should be entered and posted forthwith, and made available in a timely and regular fashion to the Overseer and other concerned Ministers of the Commission,
  - (b) should be entered and posted or a duplication thereof, or electronically, and shall be preserved for at least the seven-year period, with the exception of cash receipt and disbursement books of original entry, data sources and the books and records required by clauses (1)(c), and (h) which should be preserved for at least ten years.

## **3 Every Minister gives notice**

(1) Every Minister should give written notice to the Overseer of the termination date of the

Commission or his office.

(2) Every Minister should complete and file with the Overseer within one hundred and twenty days from the termination of his fiscal year or filing the previous report, an Annual Report on the Management of the Church Accounts.

(3) All Records, books, documents, files, information, funds, property of any commission or Church should be turned over to the successors of any and all ministers at termination, or held in trust by the overseer, or by his common order until a suitable successor may be elected and appointed.[AJ10]

#### **4 A Minister who receives**

(1) A Minister who receives Church money in trust from a grantor shall forthwith deposit or pay it into a depository or repository which

- (a) is at a designated Church location or account, and
  - (i) is kept in the name of His Church, and
  - (ii) is kept at an institution specified, and
  - (iii) Which are approved by the Overseer, and
  - (iv) Does not bear or collect interest.

#### **4 Minister may keep trust accounts**

(2) A Minister may keep one or more trust accounts.

4 Use of Account only

(3) A Minister shall pay into a trust account only

- (a) trust money granted to His Church,
- (b) money received from the exchange or sale of Church property,
- (c) money which has been drawn from another trust account to be cleared and transferred or disbursed,
- (d) money temporarily held while seeking a determination of acceptance,

#### **4 Minister is the institution, not the institutional account**

(4) A Minister need not pay trust money into a trust institutional account if

- (a) in the ordinary course of business, upon its receipt, it is paid forthwith in the form in which it is received to or on behalf of the Beneficiary, but a record of the handling of such money should be maintained by the Minister.

#### **4 Limit payment into accounts**

(5) A Minister shall not pay into a trust account

- (a) money which belongs entirely to the Minister including money received as a general payment for which the Minister is not required to account,
- (b) money received by the Minister
  - (i) not related to His Church,
  - (ii) money obtained from illegal activities of anyone, or
  - (iii) money resulting from usury.

#### **4 Timely Personal Withdrawals**

(6) A Minister who becomes entitled to money in a trust account shall withdraw it reasonably promptly thereafter in accordance with subsection (7).

#### **4 Limits on Personal Withdrawals**

- (7) A Minister shall not personally draw money from a trust account except
- (a) money properly required for payment of expenses related to his duties, or
  - (b) money required to reimburse the Minister for money properly expended in the performance of his duties, or
  - (c) money that has been deposited inadvertently into the trust account in contravention of this section,
- but in no case shall withdrawals exceed the balance of the money held in the trust account or its obligations.

#### **4 Record of Withdrawals**

- (8) Money drawn from a Church account under paragraphs (7)(a), (b) or (c) shall be drawn only
- (a) by a check drawn in favor of the Minister, or
  - (b) by a transfer to a bank account in the name of the Minister which is not a trust account, and
  - (c) or in cash if accounted in the ledger in an appropriate manner.

#### **4 Methods of Withdrawals**

- (9) A check drawn on a trust account shall not be
- (a) made payable to cash or to bearer without reasonable documentation of the dispersion of such funds,
  - (b) signed by a person who is not a Minister except
    - (i) where the check is cosigned by an authorized Minister.

#### **4 Withdrawals Exceptions**

- (10) Other than the exceptions permitted in subsection (7) all other withdrawals or disbursements should be at the charitable discretion of the Minister for the benefit of the Beneficiary and in accordance with His Will and Testament to applicants for the fulfillment of need(s)
- (a) of members of the congregation and their families and dependents,
  - (b) of the Brethren of His Holy Church in service of the congregations including
    - (i) Novices of His Holy Church, or their families and dependents,
  - (c) of other Church Trusts in service to the congregation of the people including other Minister and their families and dependents,
  - (d) of anyone who seeks in faith the grace and comforts of the Beneficiary and His Ways and His Kingdom.

#### **4 Maintain sufficient balances**

- (11) At all times a Minister shall maintain sufficient balances on deposit in the trust account(s) to meet all the Trust's obligations with respect to money, expenses and property held by the Church.

4 Funds are for the purposes of the Church

- (12) For the purposes of subsections (7) and (11), cash, checks negotiable by the Minister, and checks drawn by the Minister on the Church accounts and debit card in the possession and control of the Minister, shall be deemed from the time the Minister receives such possession and control to be Church money, if the cash, checks, electronic entries or debit card, as the case may be, are precipitated into the Church depository at the first opportunity.

#### **4 Actions of Minister Approved by the Overseer**



(13) In a form approved by the Overseer, a Minister shall direct every institution at which the trustee maintains a trust account

(a) to not pay interest on the account, and should

(i) return to the Minister all canceled checks drawn on the trust account or a satisfactory accounting of such withdrawals,

(ii) report to the Protector if overdrafts or irregularity occurs in the Church's account.

#### **4 Directions by Minister to an institution**

(14) Directions from a Minister to an institution given in accordance with the regulations prior to this agreement shall be deemed to have been made in accordance with this section.

#### **5 Limitation of guidelines**

Nothing in these Rules deprives a Minister of any recourse or right, in the charitable ministrations and control of a Church, its funds or its properties.

#### **6 Shall not borrow**

A Minister shall not borrow money from the Church or lend money from the Church.

#### **7 Properties, money or funds held**

(1) Properties, money or funds held in question may be held

(a) by a separate trust, independent of His Church or

(b) by a separate trust account for a period of time,

(i) but should have a means of return, or

(ii) a different named beneficiary if not accepted or

(iii) other ways and means of distribution specified if rejected .

c) or held in escrow under specified condition.

#### **7 Ministers sole responsible for the management**

(2) Ministers are individually responsible for the management of properties, money or funds in their control

(a) Ministers may assist in the management duties of other Ministers but Ministers remains in charge of the corpus under their original control,

(b) two or more Minister may grant another trusteeship with the Protector appointing the elected Trustee.

#### **8 Initiate of investigation or audit**

(1) A Minister of His Holy Church acting as Protector may initiate an investigation or audit of the books, records, accounts and transactions of a Trustee to determine whether a Trustee has or has not breached trust,

(a) this should be done with the full and public knowledge of all Ordained Ministers acting as Protector and other concerned Overseers, Ministers and Congregations,

(b) any Minister may oversee the investigation respecting the position and duties of other Ministers, Bishops and Archbishops in congregation according to the Polity of the Church,

(c) at no time should any Minister's activity interfere with an investigation in due course

(d) every effort should be made to avoid investigations from interfering with the activities of a Church or Ministers.

#### **8 Investigator or Auditor**

(2) The Minister of His Holy Church acting as Protector may select the investigator or auditor to conduct an investigation.

### **8 Unannounced investigations**

(3) For the purpose of ensuring that no Ministers breach trust, a Minister of His Holy Church acting as Protector may implement and direct a continuing program of unannounced investigations or audits of the books, records, depositories, repositories, accounts and transactions of Ministers.

### **8 Random investigations**

(4) A Minister of His Holy Church acting as Protector may conduct a program referred to in subsection (3) by haphazardly selecting Ministers whose accounts are to be investigated or audited or by dividing the accounts into categories and, within each category, haphazardly selecting accounts or funds for investigation or audit.

### **8 Number of investigations**

(5) A Minister of His Holy Church acting as Protector may select the same investigator or auditor to conduct any number of investigations or audits under subsection (3).

### **8 Minister shall produce all records**

(6) Where an investigation or audit is to be conducted under this section, the Minister shall produce to the person conducting the investigation or audit all evidence, books, records, papers, accounts, vouchers, files, and explanations which the person may require for the investigation or audit.

### **8 Protector provide reports of an investigator or audit**

(7) A Minister of His Holy Church acting as Protector shall provide a copy of the report of an investigator or auditor to the Minister whose accounts have been investigated or audited and shall make that report available to other concerned members.

### **8 File and Maintain Strict Confidentiality**

(8) An accountant conducting an investigation or audit under this section shall, before doing so, complete and file with A Minister of His Holy Church, acting as Protector, undertaking to maintain strict confidentiality with respect to all matters connected with the investigation or audit.

### **8 Resignation of Ministers**

(9) Resignation of Ministers should be with notice to the Overseer,

(a) a new appointed Minister should step forward in accordance with the Commission Call Registry and Bylaws and the Polity of His Holy Church,

(b) The other Active Minister with the Church Commission in accordance with the Bylaws may stand as acting Minister so that the duties of the Church are not neglected under the observation of the Overseer.

(c) In compliance with Section 3, Division (3) all records, or properties of any kind or form should be turned over to the successors or held in trust.[AJ10]

### **8 Termination of a Minister**

(10) Termination of a Minister is a sacred duty of the Overseer of His Church,

(a) when breach of Office is apparent

(b) refusing or failing to produce records in a timely fashion,

(c) moral turpitude or any other reason in accordance with his God given conscience and the doctrines of the Beneficiary.

(d) 8(9) a and b should apply.

## **9 The creation of an auxiliary requires**

- (1) The creation of an auxiliary His Church requires
  - (a) a grantor to give entirely property, money or funds to a chosen Minister, and
  - (b) the grantor must recognize at least one Minister of His Holy Church as Overseer, and
  - (c) upon application an Overseer may appoint the Minister to His Church at a specified location.

## **9 Termination of Minister by the Protector**

- (2) Termination of Minister by the Overseer
  - (a) one or more of the Ministers of His Holy Church may witness the termination
  - (b) a Minister may appeal to other Ordained Ministers of His Holy Church directly according to the polity.
  - (c) 8(10) should apply.

## **9 Termination of the Commission**

- (3) Termination of the Commission may be necessary
  - (a) when no Minister can be found to take the place of a terminated or resigned Minister, and
  - (b) the corpus of the Church no longer exists.

## **9 Distribution of Church corpus**

- (4) Distribution of the corpus is to be done by the immediate board to closest Church, Congregation in need or dispersed to the poor and needy or sanctified to His Holy Church after,
  - (a) application to and the approval of an Overseer, and
  - (b) a reasonable search for other Church or congregational needs, and
  - (c) a reasonable period of time for response
  - (d) consideration of limiting the loss to the Church corpus should be given to (b) and (c).

## **10 The Ministrative Guidelines and Commission Guidelines comply**

- (1) In all situations the Ministrative Guidelines for His Church Commission must be in compliance with the Spirit of His Church Commission Call, the Bylaws, The Polity of His Holy Church and the doctrines and ordinances of the Beneficiary.

-end of Ministrative Commission Guidelines

Official Ministrative Church Commission and Sacred Purpose Guidelines.

Date June 15th, 2003, Amended May 2010.

## ***Appendix 12. Sample: CALL AND CONSENT to GUIDELINES***

The following individuals have been called by His Holy Church to be Commissioned Ministers of the Church, to perform tasks and duties for Christ.

### **Call Register**

The offer of commission goes to stewards and alternates.

1st Minister \_\_\_\_\_

2nd Minister \_\_\_\_\_

Several numbered alternate stewards sitting in advisory positions are as follows:

# Alternate Ministers \_\_\_\_\_

### **The Purposes:**

**First**, to minister and preach to people; manage and care for items, property or accounts; receive and hold title to property; or investigate, deliver or report, etc., described as:

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**Secondary**, duties may be itemized or expanded upon:

**Third**, overall scope and direction of commission:

**Fourth**, expected consequences and remedies of commission:

### **Termination, Decommission, and Distribution.**

Congregations and Orders within the Church should be notified by publication.

Alternate Ministers should be listed and prepared.

Possible Alternative plans or directions for distribution of property, resources, and possessions should be evaluated, noted, and established in the case of Decommissioning in accordance with guidelines.

All remaining assets at the time of a decommissioning should go to another His Church, to the poor in congregation, the needy of the world in or near that Church, and/or congregations in general.

The Consideration and Acceptance period for this commission should be limited.

### **Terms of this commission.**

Terms of this commission are to be in accordance with Church Polity and existing Church Guidelines.

First and second stewards, as ministers of the Church, should do all things in one accord.

Alternates and Overseers should be informed of any decisions or changes. They may commission others to fulfill specific tasks of a short term nature in the fulfillment of their duties. They may also hire or contract help to accomplish these duties on a contractual basis or through a third party employer. They should keep and maintain records of all assets received and distributed, and make such records available to alternate stewards and associated Ordained Ministers of His Holy Church.

Signed and Sealed in Church Records,

## *Appendix 14. The Criteria of His Church and Congregations*

### **Communion of the Church**

- **Communion with Christ** - The purposes and power of Christ must be the primary spirit in all endeavors of the Church centered in sacrifice and service, thanksgiving and forgiving.
- **Criteria of all commissions** - Such Commissions must be in accordance with the purposes of the Church as established by the appointments and teachings of Jesus the Christ, The Will of Our Father in Heaven, and His Kingdom in Faith, Hope, and Charity.
- **Balanced involvement** - Wherever possible, the Church should have a balance from the congregation of families, the community, and the cooperation of all, as well as local benefits from the outcome of a project, a national and international perspective should be considered according to the will of Our Father in Heaven.
- **Beneficiary** - The one for whom all things are received and done. The Beneficiary of all things done by the Church and auxiliary Churches is Jesus Christ. To continue to do what Christ came to do is to benefit Christ. Christ came to serve and to free.
- **Representative Beneficiary** - Christ's purpose was to serve the people. To serve the people is to serve Christ. The people who believe are the representative beneficiaries.
- **Participation of Representative Beneficiary** - As the right to choose is a responsibility given by God, Representative beneficiaries should be involved in the planning, management, and implementation of projects. There should be high local participation in the application of the precepts of God.
- **Skills transfer and utilization** - The activities of projects should result in skills transfer and development, as a means to a developmental end, promoting love of Family, community, and the concerns of the people seeking God's Kingdom of Heaven.
- **Education** - The activities of the Church should be focused upon education. The truth shall set men free, and the lack of knowledge binds men to error and privation, divides families, and leaves men at the mercy of those who would oppress them in iniquity.
- **Alienation** - No one should be alienated because of limited understanding or belief. Outreaches to the community should be approached with a merciful offer of charity and hope. Belief and practice of good Samaritans in compliance with the precepts of Christ are more important than words or dogmatic form.
- **Belief** - The heart and mind, as well as the individual is judged by God, not by men. The Church and its auxiliaries are always institutions and brotherhoods in service to those who believe, but may need help with their unbelief. We judge not by what men say, but by what they do---and the fruits of that doing.
- **Obedience**- As bondservants of Christ, the Ministers of the Church must put the will of God, the Canon of Christ, and obedience to His Holy Spirit as the authority above all else in Peace, Love, and Mercy; Faith, Hope, and Charity.

## *Appendix 15. The Polity of the Church*

### **ARTICLE I - Congregations**

Each congregation's board and constituency consists of the entirety of the body of elders of that congregation.<sup>495</sup> The only authority of the minister of the congregation is in his choice to sanction by service the decision of the whole body of elders in assembly.<sup>496</sup> The assembly of ministers forms an altar of living stones upon which the sacrifices of the congregation<sup>497</sup> are delivered in the name of the LORD:

Exodus 20:24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

Ephesians 4:4 [There is] one body, and one Spirit, even as ye are called in one hope of your calling;

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495 The board and constituency are one in the same. It is usually composed of the elder or heads of families or family groups. Since the board is not a democracy where a majority may rule over the minority it is often simpler to choose and elder in a family group to speak on behalf of the whole family. The governing of the congregation is automatic. If the congregation does not come to an acceptable consensus they will not remain together. If they are divisive they will not remain strong as a group and will become divided and vulnerable. The effort and sacrifice required for consensus can bring a humble and loving congregation closer together.

- There are few precept repeated as often as "to love one another". By this charitable precept the life blood of the congregation is realized.
- Amos 3:3 Can two walk together, except they be agreed?
- Matthew 18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.
- 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 15:12 This is my commandment, That ye love one another, as I have loved you.
- Romans 12:10 [Be] kindly affectioned one to another with brotherly love; in honour preferring one another;
- Galatians 5:13 For, brethren, ye have been called unto liberty; only [use] not liberty for an occasion to the flesh, but by love serve one another.
- Ephesians 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;
- 1 Thessalonians 3:12 And the Lord make you to increase and abound in love one toward another, and toward all [men], even as we [do] toward you:
- Hebrews 10:24 And let us consider one another to provoke unto love and to good works:
- 1 Peter 3:8 Finally, [be ye] all of one mind, having compassion one of another, love as brethren, [be] pitiful, [be] courteous:
- 1 John 3:11 For this is the message that ye heard from the beginning, that we should love one another. 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 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 1 John 4:11 Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.
- 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.

496 The prime directive of the minister does not allow him to exercise authority one over the other. They are to serve those of the kingdom according to the perfect law of liberty. See Article 10. The minister as the Levite belongs to God. He is His possession. He will always seek to serve God by serving the needs of the congregation and the people at large. Although, he should seek the council of others, it is his own God given conscience he must adhere to. His job is, at least in part is to aid in the consensus of the congregation through arbitration and counsel. To help unite the congregation with all other congregations in Spirit and Truth.

- The self governing aspect of his relationship with others is built into the liberty and free choice of this relationship. The stronger the congregation the better the condition of the minister who receives voluntary gifts and donations from them **according to his service.**

497 **The congregation** may exercise charity directly or through the minister. The free will offerings for the poor through the Minister are managed at his discretion. Once given the congregation no longer has control of those funds or items of

## ARTICLE II - Seat of Authority

Each elder holds authority over his household, as Christ holds authority over the Church, through his humble service to his household. Each elder meeting in assembly must consider the needs of his household first and the needs of the congregation second bearing in mind.<sup>498</sup>

Romans 12:5 So we, [being] many, are one body in Christ, and every one members one of another.

1 Corinthians 12:25 That there should be no schism in the body; but [that] the members should have the same care one for another.

1 Corinthians 13:13 And now abideth faith, hope, charity, these three; but the greatest of these [is] charity.

Ephesians 1:22-23 And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church, Which is his body, the fulness of him that filleth all in all.

Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Leviticus 25:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

## ARTICLE III - Conscience of the Church

Ministers are answerable in conscience only to God and the performance of his service. The individual elders give support to their minister “according to his service”:<sup>499</sup>

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

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.

1 Corinthians 9:13 Do ye not know that they which minister about holy things live [of the things] of the temple? and they which wait at the altar are partakers with the altar?

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value. If they see a minister misusing those donation they may bring it to others of the Church according to Protocols of disputes and they may stop supporting his efforts as a minister. The poor is not just those who have no money but includes but is not limited to those who do not have understanding, good health, knowledge, virtue, grace... Etc.. The ministers as a whole form an altar made of red clay, Adamic earth. They are stones of faith and divine revelation and cannot be carved or shaped by the hands of men. They do not stand one on top of the other but each struggles to be of greater service.

498 **Family** is the building block of God’s kingdom and *Parens Patriae* [obey the Father] is the foundation of all government. Honoring Father and Mother are the core to the success of the community. As the family thrives in learning the lessons of compassion and sacrifice, diligence and service so also are these precepts generated in the community. The heads of families come together to decide issues in a forum of consensus for the good of the family and the congregation and community as a whole. Reason, patience, charity, love and faith become the glue and life blood of the community instead of force and compliance, regulation and control.

– **Elders** of the family is usually the eldest male but not always and individuals wishing to be a part of the congregation usually are sponsored by a family in the congregation. Like Abraham who expatriated from his own Father in Haran yet continued to tithe to the eldest head of the family from which he was descended, Shem. So also individuals, whether man or woman, generally form a relationship to the congregation through a Family they respect and are a part of.

499 In ancient times the high priest of a family was usually the first born son. In this position of advisor and steward to the Family that eldest son is in preparation to be elder of the family and heir to the estate of the family for the good of all. At the time of Moses the Levites replaced the first born that opens the Matrix. After the long apostasy of God’s Kingdom on earth, Jesus entered the world amongst the remnant of the kingdom who were betraying almost every precept of God holding only to a distorted practice of the rituals and customs laid down by Moses.

– Jesus as High priest and king appointed the “Church” as the first born of the Kingdom. It is the Church’s job to minister to the kingdom as the original Levites did. The Church is those “called out” to serve the Families of the congregation by uniting them in one body, teaching them with one mind and heart and with the example of Jesus to propagate His doctrines and ordinances.

## **ARTICLE IV - The Church is the possession of God**

Ministers shall be separate from the world. The congregation shall be in the process of repentance from their bondage as an example to the world:<sup>500</sup>

Leviticus 20:26 And ye shall be holy unto me: for I the LORD [am] holy, and have severed you from [other] people, that ye should be mine.

Leviticus 22:2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name [in those things] which they hallow unto me: I [am] the LORD.

Leviticus 20:24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I [am] the LORD your God, which have separated you from [other] people.

Leviticus 15:31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that [is] among them.

Matthew 20:15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Luke 6:22 Blessed are ye, when men shall hate you, and when they shall separate you [from their company], and shall reproach [you], and cast out your name as evil, for the Son of man's sake.

John 15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

John 17:16 They are not of the world, even as I am not of the world.

Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

2 Corinthians 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing]; and I will receive you,

Hebrews 7:26 For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

## **ARTICLE V - Servants of the Kingdom and Mankind**

Deacons and ministers shall serve their constituency, the households of the people and all people, with charity, love and faith, to bring blessings upon the congregation and all mankind:<sup>501</sup>

Deuteronomy 14:29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which [are] within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

Deuteronomy 14:27 And the Levite that [is] within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

Luke 10:27 And he answering said, 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.

2 Thessalonians 3:13 But ye, brethren, be not weary in well doing.

1 Thessalonians 4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

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500 The ministers belong to God the Father in Heaven and His obedient Son. They owe their allegiance, service and obedience to him and to no other. They are residents and subject citizens of His Kingdom. They can make no contract with out his permission and are to occupy in service to the congregation and the world at large. Those of the congregation may be bond or free but it is the hope of the Church that all men be free to live in their Families in the perfect law of liberty.

501 By the nature of the Church, which is the manifestation the Character of Christ by Faith, Charity and Love, an entrance is maintained on earth as it is in heaven to bring the Hope of liberty under the Father in the Kingdom of Heaven with His mercy and justice to all.



## **ARTICLE VI - Bishops and Archbishops**

Duties of Bishops and Archbishops are to serve their constituents in the mission and purpose of the Church for the good of the congregation, leading all men to freedom under God, the Father:<sup>502</sup>

Exodus 20:3 Thou shalt have no other gods before me.

Leviticus 25:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

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

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

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 which is in heaven.

Matthew 23:9 And call no [man] your father upon the earth: for one is your Father, which is in heaven.

Luke 4:18 The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Phil. 3:16. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same things.

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.

## **ARTICLE VII - Church RITUALS AND CEREMONIES<sup>503</sup>**

There are two aspects of rituals: service and sacrifice in charity and love. The Church established by Jesus Christ sacrifices all its resources in the service of mankind according to the Word, Way and Will of the Most High God the Father and His obedient Son. Services as acts of worship include but are not limited to any activity that is a true service to the people: Healing and caring for the sick; teaching the truth; distributing knowledge; cleansing the soul, body and minds of the congregation of envy, hate, ignorance, apathy, avarice...; Baptism and the washing of feet. Distribution of Charity; breaking of bread. The unification of the brotherhood of man into one accord through arbitration and a holy kiss of love and patience with the nature of Jesus Christ and the Holy Spirit. Assisting in the daily administration of the fatherless and homeless.

Our ceremonies are also a part of the services and are often symbolical as prescribed by law, custom, or authority established by the lineal consanguinity of the ancient forefathers from Adam to Noah and Shem to Abraham, Isaac, Jacob and Joseph... the Children of Israel unto David and the highest son of David, the Messiah, Lord and King. Those ceremonies guide the members of the body in their outward conduct concerning important matters, as in the performance of duties, transaction of affairs of state, including but not limited to Letters or documents of recognition and identification, and the celebration, recording and recognition of notable events, including but not limited to birth, rebirths, adoptions, marriages and deaths, as well as the anointing of ministers, bishops and archbishops.

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502 Bishop and Archbishops are titular titles of service. They are merely ministers of ministers. Their purpose is to maintain the body of the Church, united under one form of government by the profession of one faith, and the service to all under the authority of the Father and the Son through revelation and communion of His Holy Spirit.

503 Rituals and Ceremonies are the simplest aspect of the outward manifestation of the Church but often the least understood. This is because attention is often focused upon the form or appearance letting the Spirit die. As with the law it is not the letter that is important but the Spirit. These outward signs should be uniform to the point where the Church may be visible but never at the expense of the Spirit.

– And Jesus answering said unto him, Suffer [it to be so] now: for thus it becometh us to fulfil all righteousness. Then he suffered him. Matthew 3:15

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.

### **ARTICLE VIII - The objective of the Church**

The peaceful arbitration of disputes of those who seek to live in the Kingdom of Heaven. And the peaceful intervention between the adversaries of the Kingdom and its citizens, advancing peace throughout the world.<sup>504</sup>

Proverbs 16:7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

Isaiah 26:3 Thou wilt keep [him] in perfect peace, [whose] mind [is] stayed [on thee]: because he trusteth in thee.

Isaiah 32:17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

Psalms 37:11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Malachi 2:6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

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, and thou be cast into prison.

Luke 10:5 And into whatsoever house ye enter, first say, Peace [be] to this house.

Acts 10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God [to be] the Judge of quick and dead.

### **ARTICLE IX - Preaching the good news of the Kingdom.**

The deeds, words and presence of the ministers and servants of the Church should manifest the Kingdom of Heaven on earth, established by Jesus to receive, preserve, and propagate His doctrines and ordinances.<sup>505</sup>

Isaiah 9:7 Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isaiah 61:1 The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound;

Matthew 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

Luke 9:2 And he sent them to preach the Kingdom of God, and to heal the sick.

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504 The objective of the Church is to fulfill its mission, unite the children of God as one body, to maintain the entrance on earth to the Kingdom of Heaven, to occupy the gate opened by Jesus the Christ King, keeping it open and to receive, preserve, and propagate His doctrines and ordinances. .

505 It is neither this Polity nor the documents of the Church but the Spirit and Character of the Father in Heaven and His obedient Son and His Brethren that manifests the existence of the Church. It is not those who claim to be the Church by words written or spoken but those who do the will of the Father in Heaven that are the Brethren of the Church.

## ARTICLE X - The prime directive of the Church.<sup>506</sup>

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion<sup>507</sup> over them, and they that are great exercise authority<sup>508</sup> upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Matthew 20:25-27

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: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. Mark 10:42

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority<sup>509</sup> upon them are called benefactors<sup>510</sup>. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint<sup>511</sup> unto you a kingdom<sup>512</sup>, as my Father hath appointed unto me; Luke 22:25

John 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will [my] Father honour.

John 18:36 Jesus answered, My kingdom is not of this world<sup>513</sup>: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

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506 Any organization, government, or trust that violates the prime directive is not the Church. All corporeal and incorporeal hereditaments claimed for Jesus the Christ are entirely held in common for His purposes by those remaining faithful to His doctrines and ordinances in the Church. Violations would include but are not limited to the exercising of authority over the People as benefactors or rulers; or to encourage or cause by any direct act or act of omission the creation of such systems; or to facilitate by appointment or any other means the creation of such systems.

507 The words **exercise dominion** are from *katakuriueuo* which means *to bring under one's power, to subject one's self, to subdue, master, to hold in subjection, to be master of, exercise lordship over*

508 **exercise authority** is from *katexousiazō* meaning *to exercise authority, wield power*

509 **exercise authority** upon is from *exousiazō* meaning *to have power or authority, use power 1a) to be master of any one, exercise authority over one 1b) to be master of the body 1c) to be brought under the power of anyone*

510 **Benefactor** is from *euergetes* which is *a title of honour, conferred on such as had done their country service, and upon princes, equivalent to Soter, Pater Patriae, pater patriae*: The father of his country. (A title bestowed by the Roman Senate on Caesar Octavianus Augustus.)

511 **Appoint** is from *diatithemai* meaning *to arrange, dispose of, one's own affairs, to make a covenant, enter into a covenant...*

512 **Kingdom** from *basileia* meaning *royal power, kingship, dominion, rule 2) a kingdom, the territory subject to the rule of a king*

513 There are five different words in the New Testament that are translated into the single English word 'world', including: *aeon* an unbroken age, *oikoumene* which commonly has to do with inhabited places, 'ge' is also translated world once but is translated earth about 188 times, and there is the word 'erets' from an unused root probably meaning to be firm; It is translated land 1543, earth 712. The word 'world' is from *kosmos* which means "an apt and harmonious arrangement or constitution, order, government." It probably came from the word *komizo* meaning "to care for, take care of, provide for" or "carry off what is one's own," which is what governments and the organized systems of men like Nimrod, Pharaoh, Caesar and social Democracies do.

Jesus and His Kingdom was not apart of that constitutional order of the Roman New World Order so therefore he had no need to appeal to the Romans as others had done.

## ***Appendix 16. General Terms:***

**Anoint.** Anointing of a minister is done by another Minister of ministers, and is signified by the administration of oils after a great deal of prayer, meditation, personal experience with the novitiate, and consultation among the Brethren.

**Appoint.** Ministers of the Church may be chosen by a constituency, but they must be appointed by preexisting members of the Church. Appointment is usually consummated by testimony in words, written or spoken, and sanctified by the act of anointing with oils. Officers of Church altars may be appointed, but not anointed, as sanctified members of the Church.

**Polity.** The polity of each congregation should strive to be in one accord with all other congregations through the “line upon line, precept upon precept” heritage, age after age. These are the roles of the ministers, bishops, and archbishops in communion with the ministers. God is judge.

**Congregation.** A congregation is a group acting in one accord. It is usually composed of groups of families which may be served by one minister. The minister is a member of the Church, the body of the clergy. Each family’s spokesman is its elder or their representative. Their bond is love. Two or more elders form a congregation, more than twenty-four may be too many, while 10 to 12 are generally thought to be ideal. Any gathering of congregations is also a congregation in assembly.

The individual congregations should be linked in Spirit, and in practical and real ways by the communion of their Ministers in a congregation within the Church, with the help and service of the Bishops and Archbishops.

**Congregate.** An individual who congregates with a congregation of record. He or she may be part of a family but are not a part of the congregation as a *corporate member* or even an *unincorporated association*. They remain free souls under God from the view and testimony of the Church and are bound by faith, hope, and charity alone, which is love, and the liberty in which Christ has set us free.

**Elder.** An Elder is often older and more experienced, usually holding a position of respect, a father and husband by experience, the head of a family by status. An elder is chosen by each family group by decision or status. It is from the elders that the Ministers of the congregation are usually chosen for appointment by the Church.

**Presbyter.** The Greek word *presbuteros* is used in the New Testament for people who perform the functions of clergy in the Church but are not appointed members. *Presbuteros* is synonymous with *elder*.

**Acolyte.** Acolyte comes from the Greek word for follower, a lay person who is a student of the Church in hopes of being of service and one day receiving an appointment as a member.

**Clergy.** Clergy are the members of the Church, mostly Deacons/ministers, bishops, ... They are members of the Church for the purpose of ministering their constituency, the Kingdom of God on earth, and people in general everywhere.

**Minister.** A minister is any servant of the Church whether temporary or ordained. Ministers may include Personal Contact Ministers, Ministers of Congregations of record (Licensed Ministers), trustees, members of Commissions (Missionaries or Commissioned Ministers), Deacons, ministers acting ex officio, Ordained ministers, and Novices, etc. Or in a less official and more independent capacity any lay person including presbyters, acolytes or congregates offering assistance or aid.

**Deacon:** The word *deacon* means leader of ten. Leadership in the Church is by service. In the Greek the word *diakonos* means servant or Ministers. Minister is the Latin word for doer of little deeds. Minister is a generic term that includes all who serve others, whether deacon, bishop, archbishop or other.

**Bishop.** A Bishop is a Minister. Bishop is the English version of the Greek word *episkopos*, which means overseer. He is a Servant of Ministers. Bishops are chosen by unanimous agreement of two or more

Ministers from amongst themselves, appointed by another Bishop before the witness of others and anointed to that office. The congregation has not a determination in the choice of Bishops, but in return, the bishops have no authority or direct obligation to the congregation. His obligation is to the Ministers who have chosen him. [See qualifications]. His office extends no farther than the ministers who have chosen him. His authority is titular and his duty is to serve.

**Archbishop.** An Archbishop is a Minister. The word *archbishop* is Greek for *chief overseer*. Archbishops are chosen by unanimous agreement of two or more Bishops from amongst themselves, or two or more Archbishops from among themselves, and appointed and anointed by another Archbishop before the witness of others and anointed to that office. His office extends no farther than the Bishops who have chosen him. His authority is titular and his duty is to serve. [See qualifications]

**Priest.** A priest is a Minister. Priest is the English word that originated from the Greek word *presbyteros*, which means elder. But a priest is an elder of his family within the Church, and Minister to ministers. The Greek word for a temple functionary is *hierarch*. A true priest has become a master at being a servant, and the testimony of this is that he has been chosen by servants to be a servant of servants.

**Pastor.** Pastor is the Latin word for *shepherd*. A pastor is the officiate but not the owner of a particular congregation. His authority is titular, and his duty is to tend to particular needs of the congregation (or tasks thereof directed by them), and to create unity among the whole body.

**Support** of Ministers, Bishops and Archbishops. Support is given “according to their service” by the constituency, congregations, or the general population.

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.”

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.”

Romans 12:13 “Distributing to the necessity of saints; given to hospitality.”

Romans 13:7 “Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honor to whom honor.”

1 Timothy 5:17 “Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.”

2 Timothy 2:21 “If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, [and] prepared unto every good work.”

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

### **Qualifications** of Ministers and Bishops and Archbishops.

Numbers 3:12-13 “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; Because all the firstborn [are] mine; [for] on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I [am] the LORD.”

Numbers 3:45 “Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I [am] the LORD.”

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

Numbers 18:23 “But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: [it shall be] a statute for ever throughout your generations, that among the children of Israel they have no inheritance.”

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.”

Leviticus 19:34 “[But] the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I [am] the LORD your God.”

1 Timothy 3:1-7 “This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.” [see bishop]

1 Timothy 3:8-13 “Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.”

Titus 1:6-9 “If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”

**Unanimous:** Each congregation makes decisions ideally with unanimous agreement.

I Cor. 1:10. “Now I beseech you, brethren, by the name of Our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”

Phil. 2:2. “Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.”

Phil. 3:16. “Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same things.”

**Rituals.** Rituals of or pertaining to rites or ritual; as ritual service or sacrifices; the ritual law which is defined “Duly and formally; legally; properly; technically.” These rites and rituals may differ in form, but technically fulfill the same purpose and substance of most fundamental ordinances and ordinations,

observances, and duties; functions and ministrations; confirmations, consecration and communion; and recognition of births, matrimony, and burials.

**Ceremony.** Ceremonies are the outward sign of a rite or ritual. It should be an open and visible witness to those concerned, the community of man, and recognizably consistent for the purposes of giving evidence of an event related to a given rite.

**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 L. D.

The Church includes the Brethren, Ministers, Bishops and Archbishops, as a body within the Polity of the Church to maintain an entrance to the Kingdom of Heaven for all the people who seek to obey the Father and do His will.

**Sacrifice.** An act of offering something precious; given up of oneself or one's interest for others or for a cause or ideal. Voluntarily giving up what one has, to give for the benefit of others; individual charity. The ministers are to manage the sacrifices of the congregation as the extended arm of community in charity, faith, and hope.

**Worship.** Worship as a title is used for a person of importance such as magistrates and some mayors. Worship is translated from the Hebrew 'shachah' meaning to bow down before a superior in homage, and the Greek *proskuneo* literally meaning "to kiss the hand" and is used to express homage shown to men of superior rank. Ministers of the Church are servant of servants and therefore all worship is directed by conscience toward God the Father through Christ.

## ***Appendix 17. Preamble to the Articles and Accord of the Church***

We the People, that are the Church, the *eklesia*, the called out of Christ, being convicted that truth is self-evident, that all men and women are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are the Right to the free practice of Faith, Hope, and Charity, which is Religion, do strive to serve the Father by serving the children of God.

We the Servants of God the Creator, appointed by Jesus the Christ, the Messiah of Judea, the King of the Remnant of Israel, in order to maintain a separate and equal station, promoting the practice of Pure Religion, to form a more perfect Church, to insure domestic Tranquility by establishing Mercy and Justice in the hearts and minds of the People, to provide for a common brotherhood, to promote the general Welfare, and to bestow the Blessings of Liberty equally to ourselves and the Posterity of Mankind, knowing that to promote and preserve these Divinely endowed rights and responsibilities, Governments are instituted among Men, deriving their just powers from the free and consensual offerings of the People, do ordain and establish ourselves to be in one Accord as His Holy Church in Spirit and in Truth.

We, therefore, Assembled in one Accord, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of YHWH, hereby solemnly publish and declare that His Holy Church is, and of Right ought to be, Free and Independent, with full faith and credit to the Crown of Christ, and that all political connection between us and the other nations of the world is and ought to be dissolved; and that as a Free and Independent Body of Christ, we are under His Sovereignty, under one form of government, and authorized to do all other Acts and Things which His Independent Ecclesiastical State may of right do. — And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to our Creator and to each other in Brotherhood and Love, our Lives, our Fortunes, our sacred Honor and Pious Duty to Christ and to God Our Father in Heaven.

### **Bound by the Directives of our Lord**

As titular leaders appointed by Christ to serve, we are bound by His laws to exercise piety concerning what is written in our hearts and minds by Our Father, and are prohibited from exercising authority<sup>514</sup> in the service of Christ, for we are one with another in brotherhood, and in free associations.<sup>515</sup> As Ambassadors, we may not bind the people under any authority, nor diminish the people's rights, nor deliver them into any bondage like that of Egypt.<sup>516</sup> The ministers and members of the Church are bound by the Law of God, justice and mercy, charity and love, as it was in the beginning, is now and shall ever after be.

The Laws of God

- I. We shall have no other ruling judges in the place of the Ruling Judge of Creation.
- II. We shall not institute systems as a substitute for the ruling of our hearts and minds by God.
- III. We shall not go under the authority nor serve the ruling judges of the Nicolaitan or Balaam.
- IV. We shall have no faith in the ruling judges of earth, having all faith in the Ruling Judge of Creation.
- V. We shall strive to enter our rest and not bar others who desire to rest in faith, hope, and charity.
- VI. We shall not take by force nor cunning any proper part of another Man's life or liberty.
- VII. We must not violate or defile our body or family or any part of the body of Christ.
- VIII. We must not take by force or deception the use or benefit of anything that belongs to another.
- IIX. We must always bear witness to the truth, never doing harm by any falsehood or deception.
- IX. We shall not desire the rights or dominion over that which within any other man's family.
- X. We shall not desire the use of anything that is properly in the custody or possession of others.

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514 Deuteronomy 17:15, Numbers 20:8, Judges 8:23, Matthew 20:25, Mark 10:42, Luke 22:25

515 Jeremiah 31:33 , Hebrews 8:10, Hebrews 10:16

516 Deuteronomy 17:17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.



## Appendix 18. Seals



### A SEAL of the Church<sup>517</sup>

2 Peter 1:11 **For so an entrance shall be ministered<sup>518</sup> unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ<sup>519</sup>.**

There are numerous seals used by the Church as a witness of that body in the performance of its duties. Properly used, they mark the dominion of God over Church, congregation, and family records in a network of self governance that is not like the governments of other nations. These seals are meant to bar any other authorities from violating the endowments and dominion of God through the blood of Jesus the Christ, who is King, appointed that Kingdom so that all men might be free souls under God, Our Father.

Colossians 3:15 *“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.”*

517 The seals of the Church are used by each Minister as a witness to the presence of the Church. Οικοδομεω εκκλησια refers in Greek to the words of Jesus proclaiming the intent to build and edify His house by the calling of the faithful. *Liberia Res Publica* is the Kingdom of Heaven on earth that was established by Jesus, free from things public, a viable republic, a Kingdom in the heart of but not a part of the Roman Empire.

518 The key phrase here is, **“entrance shall be ministered”**. This entrance is to be maintained by the ministers of the Church for the people. The word minister is actually from “epichoregeo” meaning to supply, furnish, present and is from two words, *epi choregeo* which gives the minister a role of conductor or coordinator to produce harmony amongst the congregation and kingdom as a whole. The word Kingdom is from “basileia” meaning “1) royal power, kingship, dominion, rule 1a) not to be confused with an actual bordered kingdom, but rather the right to be ruled by.

- Luke 22:29 states, **“And I appoint unto you a kingdom, as my Father hath appointed unto me.”** We see a Kingdom appointed. In God’s Kingdom the individual takes on His God given right to the dominion of his own flesh and blood, body, and soul and the correlative responsibilities of those rights. The ministers of the kingdom are answerable to God through the authority of Jesus the King without exercising dominion.
- The first part of 2 Peter 1 sets the scene and tells us how to do this. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Simon the rock is both servant and apostle. Servant is the word “doulos” which means bond men or slave, while apostle is “apostolos” means ambassador “a delegate, messenger, one sent forth with orders”. Each minister is sent with orders from the King to serve the people as Jesus also served them. “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
- There is hope of taking on the divine nature of Jesus and God as opposed to the corrupted nature of the world. The word “world” is from ‘kosmos’ which means a constitutional order, an arranged systems of men. There was corruption in that system or world because of “lust”. The word *lust* is from *epithumia* meaning ‘desire or covetousness’. Peter goes on to explain in 2 Peter 2: **“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.”**
- Peter lays out the general principle in order to get along as one body while maintaining individual liberty and warns that without them you will become shortsighted and even blind. Success is dependent upon these principles.

519 **‘Jesus’** is a common modern spelling with Greek origins. It is used here to refer to the Highest Son of David, King of Judea, Son of the Father, appointor of the Church. There are several other forms taken from the Hebrew that would include but not limited to Yeshua, Yehashua. **‘Christ’** is the Greek form of the word anointed which makes reference to the anointing of the King of Israel to his office as Messiah [מָשַׁח mashach]. The Kingdom of God on earth is not about the letter but the Spirit.

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## The Cover of this book, The Bride of Christ



The picture on the cover of this book is a sketch by George Edmund Blair Leighton. It is a picture of the famous Lady Godiva who reportedly rode through town naked to spare the poor a tax.

Godgifu means a “gift of God”. The Countess Godgifu, or Lady Godiva as we know of her today, was historically famous for a number of reasons. She is mentioned in the Stow charter, Spalding charter and the Domesday Book survey of 1085, ordered by William the Conqueror.<sup>520</sup> She was one of the few Anglo-Saxons to retain land after the Norman conquest, and the only woman mentioned as a landholder. She was known as a kind and beautiful woman. As a widow, and wealthy in her own right, she became the wife of a second husband, Leofric III who was Earl of Mercia and Lord of Coventry.

Leofric, Godiva’s Norman husband, was a man of authority and power. He “was regarded by contemporaries as an upright man...[and] maintained himself in power for more than twenty years without violence and aggression.”<sup>521</sup> “He was very wise in all matters, both religious and secular, that benefited all this nation.”<sup>522</sup> Leofric had pressed to burden the people with taxation to improve the lot of the whole community. His wife, the “pious Countess Godiva”<sup>523</sup> continually appealed to her husband to grant a relief and free the people from these rigorous and regulatory burdens. But she did not just talk about the needs of the people, she acted upon those needs.

She was also famous for her building projects and is still considered the patron saint of engineers. What she often built were Churches, Monasteries, and Abbeys.<sup>524</sup> These buildings and institutions were not just centers of religious rituals and spiritual preaching. The Church was still the center of all social welfare. Its charitable administration to those in need, its educational centers, and its records, had maintained a free society for a thousand years. The daily ministrations of widows, orphans, and the needy was conducted through a system of free will offerings and the service of that Church in remembrance of its duty in charity.

There was a new age of change in State and Church. New taxes, new courts, and new ideas concerning the gospel. Rulers became the *fountainhead of justice*, replacing the more popular people’s courts. Contributions were forced from the people by these new authoritarian benefactors who considered themselves rulers over men and makers of law. These new rulers were crowned by a Church that believed that these rulers were benefactors that should exercise authority over others through the *imperium* of a centralized state. They even forced contributions as a tax, to be collected and given to that Church.

Godiva’s husband grew weary of her entreaties for kind benevolence and caustically proclaimed that he would grant her request on one condition. His modest and saintly wife must ride naked through the streets of Coventry. The people of Coventry agreed to turn away from looking at her nakedness as she rode by out of respect for her years of generosity and charity.

Legend has it that one man named Tom was overcome by the temptation and bored a peephole in his shutters that he might gaze upon the naked Godiva. For his disregard he was forever struck blind. Her husband kept his word and abolished the onerous tax.

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520 a.k.a. William of Normandy and William the Bastard. He was the illegitimate son of Robert the Magnificent who claimed to be the Duke of Normandy and Herleva the daughter of a tanner.

521 Sir Frank Stenton, Anglo Saxon England published by Oxford 1971.

522 The Anglo Saxon Chronicle, translation edited by Dorothy Whitelock, David C. Douglas and Susie I Tucker, Eyre and Spottiswoode 1965, revised.

523 Quoted from the chronicle about Prior Æfic of Evesham who knew Lady Godiva.

524 The monasteries at Stow, Lincolnshire, Coventry, Spalding, Leominster, Wenlock in Shropshire, Worcester, Evesham ...

This story of a naked rider on horseback, clothed only in her long blond hair, was published more than a century after her death. Did the saintly Lady Godiva actually ride through the streets naked? Was this a colorful legend or is the truth hidden behind the esoteric fable of an idol monk?

It has been suggested by some that the reference to Lady Godiva being “naked” had nothing to do with being without clothes. As a widow under Saxon law her wealth was her own. Norman’s had brought a more chauvinistic approach to a widows right to disperse and manage her first husbands or even her own wealth and property. The challenge was more likely that Lady Godiva would have to give up some of that wealth before her husband would give up his Norman right to tax the people as subjects.

Reading actual accounts of their character at the time it seems more likely that her husband was merely convicted by her charitable heart and there was no real challenge between them. Her heroism, personal piety, humility, and charity obliged the people’s love and respect, strengthening the whole community by her faithful example. The people of had managed all social welfare for centuries with little more than free will offerings. That practice bound communities together and made them strong, secure, and self reliant. Besides the idea that of taxing one class of society for the benefit of another had not yet become a part of Christian doctrine.

The story and principles of this giving widow symbolizes the nature of the true Church established by the Messiah. She became poor for the sake of others.<sup>525</sup> The servant Church, like the Levites of old, were a *gift from God* commissioned by Him to feed His sheep and keep the people from the bondage and entanglements of the world. The early Church had cared for the daily ministrations of the widows, orphans and needy with free will offerings only love can provide. They had brought supplies and food in time of famine, sending Baranabas, who was the former Levite Hoses,<sup>526</sup> to complete that mission.<sup>527</sup>

Unlike the authoritarian benefactors of the Gentile nations, the Church, as the government of God, was to provide their service only by the charity and free will offerings of the people. Love, humility and forgiveness are required to make such systems, operating under the perfect law of liberty, a true blessing for both rich and poor alike.

The Levites were also naked of any exercising authority. They could not go up by steps less they reveal that nakedness. The people were told to make underwear, a covering, for them.<sup>528</sup> Giving them a covering and being naked has nothing to do with the clothes they wear. It is about coverture and the power or authority to act and lead by serving. The Levites had no inheritance, no personal estate, nor any exercising authority. They were a government. Their success depended upon the good will of the people who freely gave them their covering by tithing to them according to their service.

Charity is marked by Paul as the greatest of gifts and that personal sacrifice not only saves those who fall on hard times but also frees and matures the grantors of charity in the practice of the virtues, sacrifices and ways of Christ. Those *called out* ministers of Christ’s were appointed a kingdom at hand. They were restricted by several of Christ’s proclaimed conditions.

They were not to exercise authority in the management and service to the people seeking the kingdom but they were to be benefactors of the people.<sup>529</sup> They were to willing become new members of His Family, a brotherhood belonging to God.<sup>530</sup> They were to give up their personal estate and like

525 2 Corinthians 8:9 “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”

526 Acts 4:36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, [and] of the country of Cyprus, Having land, sold it, and brought the money, and laid it at the apostles’ feet.”

527 Acts 11:29 “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.”

528 Exodus 28:42 “And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:”

529 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: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.”

530 Luke 14:26 “If any [man] come to me, and hate not his father, and mother, and wife, and children, and brethren, and

the Levites before them they became the Poor Preachers of His Kingdom. Christ was specific in His requirements for the ministry of His Holy Church.<sup>531</sup> Modern ministers often object to the mention of Christ's clear doctrine.<sup>532</sup>

The faithful Ministers of His Church, like the Levites before them, are the ordained ministers of His form of government owning all things in common, with no personal estate. They are without authority, naked before the people. They are His ordained bondservants<sup>533</sup> as the public servants of His Kingdom under the perfect law of liberty.

*"For whether [is] greater, he that sitteth at meat, or he that serveth? [is] not he that sitteth at meat? but I am among you as he that serveth." Luke 22:27*

As each man is an altar of "adamic clay", so are the ministers of His Holy Church the living stones of God's holy altar. He has a practical purpose. We are to preach the kingdom in service and charity, hope and faith so that all men might be free souls under God.

"But blessed [are] your eyes, for they see: and your ears, for they hear." Matthew 13:16

This book offered as revealing guide for those seeking the ways of His Kingdom, the purpose of His altars, the status of His ministers, and the ways of His Holy Church in the world, but not of it. Understanding and applying these precepts upon precepts has liberated people and formed free nations generation upon generation, age upon age, by Abraham, Moses and Christ. His righteousness shall set the captive free and return every man to his family and to his possessions.

"But seek ye first the kingdom of God, and his righteousness;  
and all these things shall be added unto you." Matthew 6:33

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His Church

Via Box 10

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sisters, yea, and his own life also, he cannot be my disciple."

531 Luke 14:33 "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

532 The word *hath* in Luke 14:33 is also translated: *hast* in Matthew 19:21, "Jesus said unto him, If thou wilt be perfect, go [and] sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come [and] follow me."

– *substance* in Luke 8:3, "And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance."

– *Have* in Luke 12:33, "Sell that ye have, 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."

– *goods* in Luke 19:8, "And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore [him] fourfold." Ands, 1 Corinthians 13:3 And though I bestow all my goods to feed [the poor], and though I give my body to be burned, and have not charity, it profiteth me nothing.

– *possessed* in Acts 4:32, "And the multitude of them that believed were of one heart and of one soul: neither said any [of them] that ought of the things which he possessed was his own; but they had all things common."

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



### ***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. He grew up in southeast Texas attending private school.

As a young man, he entered the seminary where he studied Latin, Greek, and theology. In the course of his studies he began to understand the unique purposes and practices of the early Church. Concealed for centuries in ancient libraries, obscured by the bias of historians, covered by imposed doctrines and dogmas there blossomed the forgotten but simple 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 the prophets. In tearing down the altars of superstition and peeling away the fallacies and falsehoods of a fatuous faith, the fullness of the Gospels of the Kingdom is uncovered in a revealing 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*, *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 Free Church Report***

His Holy Church was appointed by Yeshua, a.k.a. Jesus, 2000 years ago. It is established in us as we do the will and work of that LORD and King, living our life in faith and hope, in service and in truth. His Church is the servant government established by Him for His people. It is His government upon this earth as it is heaven. It is one form of government not like the governments of the Gentiles. It cannot make treaties nor swear allegiance, compel offerings or exercises authority one over the other, nor is it under the authority of any other. It is a part of God's kingdom at hand under His perfect law of liberty.

*The Free Church Report* was written to open our thinking to the purposes of Christ and His appointed Church. It explores the directives and traditions laid down by Christ, practiced by the first century Church and seen in the forgotten history of the common Church during the first millennium after Christ.

This book offers the basic outline and the guidelines for the formation of a free church under the precepts of God and those directives of Christ that keeps the church His autonomous government in the midst of the modern “world” as it did during the decline and fall of the Roman Empire. It includes some of the history and context in which the early Church performed its duties as well as sample guidelines, Accords, Governing Articles that mark and measure the boundaries of the kingdom as well as the basic forms for beginning the process of declaration, recognition, and witness as a true Church established by Jesus the Christ.

Christ's message is simple, but the complexity of the “world” provides many stumblingblocks that may bind the liberty of the Church appointed by Christ in the fulfillment of His appointed purpose in our lives. Christ gave us specific instructions based upon the precepts of God the Father. The modern Church has, forgotten, overlooked, or strayed from those precepts in such away that the salvation of Christ and the Kingdom of God at hand has been neglected if not abandoned altogether.

The concepts and positions presented in these pages are new to the thinking of many people but are well documented in the history of the people who seek God's dominion over their lives and do His will. There are numerous references and other books which compliment the position presented including, *The Covenants of the gods*, *Thy Kingdom Comes* and *The Higher Liberty* along with other publications of His Church.

Publications Available:

## **The Covenants of the gods**

“The Covenants of the gods” is a revolutionary perspective unveiling a unique apology of the prophets and their purpose. It examines the contractual nature of the governments of men through a progression of legal precepts, past and present, their context in history and language, and their relationship to the ancient Biblical texts.

Cecil B. DeMille asked in the movie “The Ten Commandments, “Are men the property of the state? Or are they free souls under God? This same battle continues throughout the world.”

The vanity inclines man to blame others for his undesirable state, “but the slothful shall be under tribute.” If you want to be set free then you must want to know the whole truth.

## **The Free Church Report**

“The Free Church Report “sets a unique path for the modern Church according the nature of the first century Church by explaining the duty and purposes of that institution of Christ. While Rome declined under runaway inflation, corrupt government, martial law, and endless threat of war the Christians found an alternative in the “kingdom of heaven”.

The early Christian knew rights and responsibilities were indivisible. They sought the right to be ruled by God, professing another king, one Jesus. They governed themselves, with the service of “called out” ministers who lived in the world, but not of it. Their rights were granted by God. Their government benefits did not come from men who “called themselves benefactors but exercised authority one over the other” but through a divine network of faith, hope, and charity under the perfect law of liberty as the unrighteous mammon failed.

## **Thy Kingdom Comes**

“Thy Kingdom Comes” is an examination of the dominion of God from Abraham through the early Church. It cleans a window of history to reveal what Christians were really doing and how they began to go wrong.

Abraham, Moses, and Jesus promoted a system of self government that set men free and kept them free despite the plagues of Egypt, hardships in the wilderness, the apostasy of the Pharisees, and the decline and fall of the Roman Empire. The precepts of that faith, the spiritual self discipline of the heart and mind of Christ guiding the people in the will of the Father has protect and sustain societies in freedom for those who truly seeks the dominion of God and His righteousness.

“Thy kingdom come. Thy will be done in earth, as [it is] in heaven.” Mt 6:10

## **The Higher Liberty**

The Higher Liberty is a revealing look at Romans 13 that indicts the modern Church revealing a fuller gospel of the Kingdom for this world and the next. An examination of the structure of the church as one form of government, and the governments that do contrary to the ways of God. The simple truth of how God made you to be free men, serving Him in Spirit and in Truth while some men wish to bring you into bondage to gods many through damnable deception.

## **Contracts, Covenants and Constitutions**

Contract, Covenants, and Constitutions, reveals the contrasting nature of a free government and those established by contract. It brings the original Constitution of the United States into historical contexts and the change in the modern American relationship with that ever changing government. It also takes a detailed look at the prohibition in the Bible concerning government by contract; the Biblically delegated elements for constitutions made to restrict the power of elected governments; and the debt and bondage that always results from the failure to adhere to those Godly precepts.



