

Thy Kingdom Comes

By Brother Gregory *HHC*



Published by His Church at Summer Lake

*Dedicated to all the souls
who gave their life so
that others might be free,
and all those who gave
their time and energy that
this book might be published.*

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 About His Holy Church

 About the Author

 About the Cover of the book Thy Kingdom Comes

Peace be to this house, The Prologue

In the beginning God created the heaven and the earth. Genesis 1:1

My children were and are home taught. We were not perfect nor professional teachers. Our methods were constantly being modified as we learned to overcome our own frailties, failings, and faults as parents and pedagogues to our children. We learned from our children as our children learned from us. We have been growing up together for years.

We realized that educating our children is a right and, therefore, a responsibility. The reason education is so important in the rearing of children is because, "If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be."¹

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; De 4:9

Home teaching may have been a freedom enjoyed by us, but it may not be by our children because many believe as Peter Hoagland, the Nebraska State Senator, who stated that, "Fundamental, Bible believing people do not have the right to indoctrinate their children in their religious beliefs, because we, the state, are preparing them for the year 2000, when America will be part of a one-world global society and their children will not fit in."²

That aforementioned global society is here now because of treaties, alliances, trade agreements, borrowing and debt, to say nothing of the applications and contracts of the people. There are virtually no wholly sovereign nations left in the world today.

Because we educated our children and took the time to do so, we may see the world differently than many of our publicly educated peers. Yes, we molded the minds of our children as we molded also their bodies, but the experience clearly changed us as well. We discovered many things about ourselves, the nature of freedom and the responsibility of liberty. We also, being out of the mainstream of life in the Americas, discovered much about the world and its history, as well as its sophistries and changing consciousness.

Some think that, by teaching your children at home, you narrow their thinking. This can be true. But teaching children modern mass-produced curriculum in a national educational system can also have a decidedly constricting result.

In our efforts to educate our children, we became collectors of school books of the past and present. We began to discover an explicit difference between the books used today and the older text books we found in second-hand stores.

Besides a clear 'dumbing down', there seemed to be a conscious distortion of history, both by the progressive omission of certain facts and the all too frequent misrepresentations and untruths. We have seen history steadily change over the last 100 years in the modern published textbooks.

"To tell deliberate lies while genuinely believing in them, to forget any fact that has become inconvenient, and then, when it becomes necessary again, to draw it back from oblivion for just so long as it is needed, to deny the existence of objective reality and all the while to take account of the reality which one denies... It systematically undermines the solidarity of the family..."³

The mention of this Orwellian, modern reality brings me to mention that the undermining *solidarity of the family* by the canards of contemporary education has subverted the nations, even the whole world and its perception.

1 Thomas Jefferson.

2 Peter Hoagland, Nebraska State Senator and Humanist said in 1983:

3 On Doublethink in Book Two Section IX of 1984 by George Orwell

“Who owns the youth owns the future.”⁴

Could “...our schools have been scientifically designed to prevent over education from happening?”⁵ Surely we would notice the changes. If we did notice the changes, would we find the energy and method to act in preventing the malignant mental malformation of our youth in public society or would we just complacently croak a complaint in our morning coffee and continue to submerge our children in a scorching mediocrity of adroit prevarications?

“Throughout history, rulers and court intellectuals have aspired to use the educational system to shape their nations... One can see how irresistible a vehicle the schools would be to ... mold future citizens early in life, to instill in them the proper reverence for the ruling culture, and to prepare them to be obedient and obeisant taxpayers and soldiers.”⁶

Socrates offered advice to kings in Plato’s *Republic*: “take all the children from their parents and rid the city of adults.” Modern schools have become closed cities where only the “qualified” are allowed to instruct. Divergent or socially unacceptable opinions are checked at the door or suppressed altogether.

“I believe there are more instances of the abridgment of the freedom of the people by gradual and silent encroachment of those powers than by violent and sudden usurpations.”⁷

Socrates again instructs men who would be the ruling elite, “The young can’t distinguish what is allegorical from what isn’t, and the opinions they absorb at that age are hard to erase and apt to become unalterable”.

Train up a child in the way he should go: and when he is old, he will not depart from it. Pr. 22:6

There were many other ideas that came down to us through fatuous, but extolled, philosophers. Plato also described a simple economic policy whereby no gold or silver shall be owned by any citizen. It was not unlike the corvee’ system of bondage used in Egypt where all the money of substance was held in government treasuries or like the Israelites who built their golden calf from the substance of the people. Such systems were designed to control, bind, and subject the people.

Socrates reasoned for a form of equality between the sexes. Women were to take part in the military, performing tasks that are suited for them. Some of the other “liberating” ideas included that wives and children should be held in common and women will be permitted to have sex with whomever they choose and vice versa. Men will have ‘no private women, children, or servants.’ Land and property was to be communized and the citizens’ individual farm plot would be worked for the good of the state. The State would be your new family and father.

The citizen does not own the “beneficial use” of his property. If the use tax, tribute, for the property is not paid annually, the one who has the “legal title” can be punished with impunity by that civil power. The property can be taken from him and given to someone who will pay. The Lawgivers must assign magistrates and pass appropriate laws to govern and control the enfranchised *polis*.

In the early American society, men braved danger and death to obtain unencumbered land, free from the dominion of tribute, with true and actual title:

“The ordinary citizen, living on his farm, owned in fee simple, untroubled by any relics of Feudalism, untaxed save by himself, saying his say to all the world in townmeetings, had gained a new self-reliance. Wrestling with his soul and plow on week days, and the innumerable points of the minister’s sermon on Sundays and meeting days, he was becoming a tough nut for any imperial system to crack.”⁸

4 Nazi leaders, used the slogan of the Wandervögel (a 19th century youth movement in Germany)

5 William Harris, 1899 U.S. Commissioner of Education 1889-1906

6 Sheldon Richman in his book Separating School and State.

7 James Madison

8 History of the U.S. Vol.1 James Truslow Adams, p. 176.

Today, the plans of Socrates and Plato rule the earth. Because of the comfort of their chains and their own personal and national pride, many nations tenaciously cling to the idea that they live in a free country. Nothing could be farther from the truth.

Freedom is not synonymous with the appearance of affluence or comfort. Affluence is an illusion when debt is pervasive. The farther that men go from God, the more that comfort becomes the god of men. Today, a new idea of ownership is dictated more by Greek philosophers than by those early pioneers or ancient prophets of God. Is no longer the land where the milk and honey is our own.

“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).

Plato’s Republic was decidedly different from other Republics. A pure Republic is a threat to the ruling elite of the world. Functioning within the perfect law of liberty it cannot be taught in schools.

In ancient times and these, there has always been another group of inspired philosophers who preached a different kind of government. Unlike Plato’s *Republic*, there was a system preached where people were “free from things public”, *Libera Res Publica*.

In such systems, there was no central government ruling over the people and making laws for them and forcing them to pay tribute or labor for an administration who ruled rather than served. There were leaders who served, but no ruling elite. Such noble men were titular in their office.

Republic. “A state or nation in which the supreme power rests in all the citizens... A state or nation with a president as its titular head; distinguished from monarchy.”⁹

Titular is defined as, “existing in title or name only; nominal...” In a pure republic, the leaders do not exercise authority by making laws and extracting tribute and should not be confused with an indirect democracy, whereby the majority of the leaders can take away the rights of the people with an exercising authority.

In such a pure republic where the people remained free, they also trained their children in their ways so that, when they were older, they would not depart from them. On the other hand, the rulers of the world trained the children of the state for their own purposes.

“Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons;” De 4:9

They also taught that ‘every man should possess the land’¹⁰ and live under ‘the perfect law of liberty’¹¹. In that nation, ‘there was no king’¹² or ruling elite. Matrimony and the family was so sacred that transgressing it was one of the most grievous violations of law. Instead of a ruling elite regulating the people, there was a ministerial group who had no personal estate. They were not guaranteed a wage, but could only hope to receive compensation in the form of tithing, *according to their service*.¹³

9 Webster’s New Dictionary unabridged 2nd Ed. 1965.

10 Jud 2:6 And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. [*inheritance* is the possession of property as an estate.]

11 James 1:25 “looketh into the perfect law of liberty, and continueth [therein], he being ... a doer ...”

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

13 Nu 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.

One of the purpose of these ministers of the people was to *proclaim liberty throughout the land unto all the inhabitants and return every man unto his possession, and return every man unto his family*¹⁴.

Those who assume that philosophers like Socrates and Plato were enlightened men may also assume that, “It is the unquestioned right and imperative duty of every enlightened government, in its character of *parens patriae*, to protect and provide for the comfort and well-being of its citizens... The performance of this duty is justly regarded as one of the most important governmental functions, and all constitutional limitations must be so understood and construed so as not to interfere with its proper and legitimate exercise.”¹⁵ But such assumption opens another Greek paradigm, a Pandora’s box of power and confusion.

Governments have nothing to give or provide to the people unless they first receive it from the people. How the government obtains the contributions of the people is the difference between a free state under liberty or one of tyranny by mobs or despots.

The power to impose a tribute or an excise tax on the people, is a *patrimonial* right of government under *Parens Patriae*. “*Parens patriae* literally means ‘parent of the country’ and refers to the traditional role of the state as sovereign and guardian of persons under legal disability.”¹⁶ The state and its ruling leaders become the Father of the people as the people relinquish rights and responsibilities, once enjoyed by the individual free man. “*Parens patriae* originates from the English common law where the King had a royal prerogative to act as guardian for persons under a legal disability such as infants and those mentally ill. In the United States, the *parens patriae* function belongs with the states.”¹⁷

In essence a *legal disability* is one where the individual as a person is no longer in a whole and natural state or status. With the relinquishment or assignment of rights and responsibilities, an individual becomes a person under “legal disabilities” with incumbent duties and limitations. They are no longer whole. A more detailed examination has been extensively addressed in the book, *The Covenants of the gods*.

The words, *parens patriae*, are Latin terms that reach back into the time of Christ when the Emperor was the *Patronus* or *Our Father*, the Senators were addressed *Patri*, Father, and the new order of the Pax Romana was desiring to rule the world. With greater and greater influence from those Greeks, the power of the Roman world soon came in conflict with the teachings of the prophets of the Old Testament and their government. This was a time when everyone knew that tribute, excise tax, and income tax was based on the *patrimonial* right of the king or government as benefactor was standing in the position of *Father*. They expanded their power through the offer of benefits and maintained it with the sword.

Then came a man called Jesus, who said, “*And call no [man] your father upon the earth: for one is your Father, which is in heaven.*” Matthew 23:9

This Jesus, this Christ, this Messiah, or Anointed King, had another plan other than that of Socrates and Plato. The government of Israel, which had been the kingdom of God for centuries, had changed and corrupted the ancient way. The Jews had become Hellenized by the influence of the Greeks and the Romans. John the Baptist, Jesus, and His apostles preached a kingdom at hand that was decidedly different in form and policy than that of the dominant forms of government of its day. The people applied to Rome and the citizens of Judea began to apply to Herod for benefits. Many governments, including the United States (*U.S.C. 15 Chapt. 1, Sec. 15*), rely heavily upon the authority of *parens patria*.

14 Le 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.

15 Illinois Supreme Court 1882.

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

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

“The real destroyers of the liberties of the people is he who spreads among them bounties, donations and benefits.”¹⁸ The people have forgotten that, “He who receives the benefit should also bear the disadvantage.”¹⁹ They have forgotten the meaning of Exodus 20:17, 23:32, Psalms 69:22, 119:36, Proverbs 23, 28:16, Matthew 5:34, Matthew 19:17, John 14:15, James 5:12, Romans 11:9, Hebrews 13:5, 2 Peter 2:3.... and much more being deceived.

John preached a kingdom where benefits came from the members by way of charity and choice not by entitlements and coercion. He told men that, if you have two coats and your neighbor has none, then share with him your extra coat. He preached a different government.

When the people asked Jesus how to apply for benefits in His kingdom, He said that they were to pray to Our Father, Who art in Heaven,²⁰ not the Father in Rome or Herod in Jerusalem.

Israel was a kingdom, a form of government instituted by God. It was to have no central ruler elected by the voice of the people, but was very effective for centuries until the people rejected God and strayed from His precepts.

The Pharisees and Sadducee, at the time of Christ, rejected the ways of the original kingdom. According to large groups at that time those ministers of the kingdom had mistranslated, misunderstood, and misinterpreted the ancient text. The mysteries of that kingdom had been hidden, twisted, and even stamped out from the mind and memory of men throughout the ages.

Jesus preached that kingdom which was different than other governments. It was a kingdom of faith, not force; charity, not control; hope, not entitlements. It operated in liberty for and by the people under God.

From the fall of mankind until today, there has been two kinds of government on earth. One is established by temptation and force and the other by love and charity.

I must agree with one thing stated by Plato, “And the one man that dares to tell the truth is called at once a lunatic and a fool.”

Today, we are dealing with the education or reeducation of children in public and private schools. That practice did not begin with your children, but with your parents and grand parents. If centuries of misrepresentations have been taught, then the very foundation of our understanding is subverted. Each generation is moved farther and farther from the truth until all are lost in a labyrinth of lies and cauldron of deception. The whole world lives under the clouds of a strong delusion. There are scales that must be removed and light that must be revealed for the truth to awaken in us all.

We must look at all things anew.

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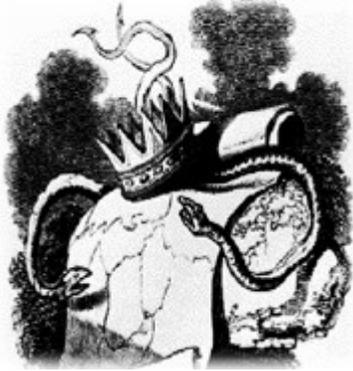
18 Plutarch, 2000 years ago.

19 “Cujus est commodum ejus debet esse incommodum.” Also , “Que sentit commodum, sentire debet et onus.” He who derives a benefit from a thing, ought to feel the disadvantages attending it.

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

Chapter 1 The Kingdom of God

Is Righteousness



“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” Romans 14:17

The phrases “Kingdom of God” and the “Kingdom of Heaven” are mentioned over one hundred times in the New Testament. They are not found in the Old Testament at all.

Paul tells us that the *Kingdom of God is righteousness*. “Righteousness” is translated from the Greek *dikaioisune*, which is defined, “in a broad sense: state of him who is as he ought to be... the doctrine concerning the way in which man may attain a state approved of God ... in a narrower sense, justice or the virtue which gives each his due.”

The idea of God’s dominion does appear early in that first Testament. Beginning in Genesis, Chapter 1, Verse 26, we see God entrusting Adam with dominion over His creation and later commanding him to “dress it and keep it.”²¹

This command, “to dress it and keep it”, is telling us that this man called Adam is being entrusted with the care of God’s dominion or kingdom on earth. The second part of the command, “to keep it”, infers the possibility that man could lose that dominion, granted by God, to another who desires that power and right.

The dominion given to Adam was called *radah* (רדה) in the Hebrew. It is a root word that does mean “dominion”, but also “scrape out” or “tread upon”.

There are over fifteen other Hebrew words found in the Bible that are translated into or defined as “dominion”. None of them mean exactly the same thing. English, like most languages, can have several different definitions for the same word.

“Translators are traitors”²²

There are many kingdoms mentioned in the Old Testament. One of the first was Cain’s city-state named after his son, Enoch. This institution of iniquity was followed by others including Nimrod’s civil kingdom of benefits, Sodom’s city of sin, Pharaoh’s bondage of Israel, and many more.

The whole context of the Bible is centered around men who serve and walk with God or men who establish their own governments with a central leader exercising authority over other men, granted by or taken from the people who become its servant or subject citizens.

“For the LORD [is] our judge, the LORD [is] our lawgiver, the LORD [is] our king; he will save us.” Isaiah 33:22

In the Greek, the Kingdom of God is *Basileia* means “royal power, kingship, dominion, rule.” While, *Theos*, translated “God” or “gods”, was a common word used to denote a *ruling judge* or any *judge or magistrate* with an *exercising authority*, the same is also true for the Hebrew word *elohiym*, commonly translated “God” or “gods”. Both terms were used every day to address magistrates and judges in common courts in nations like Greece, Rome, and Israel.

When these words are capitalized in Bible translations, we are to assume that they are referring to the God of the created universe, or Nature’s God, YaHWeH or Jehovah. The God of Creation holds ultimate dominion over the universe and all His creation. His dominion is called the Kingdom of God. Men often create kingdoms that have *gods many* who stand between the God and men.

21 Ge 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

22 “Il traduttore è traditore” Ancient Roman Proverb

God's kingdom could be considered the vastness of the universe in both a spiritual and physical sense, but His kingdom on this planet was entrusted to Man. As long as some men *walked with God*, instead of bowing to the gods of this *world*, God's kingdom will be represented by His faithful children.

Possession is, as it were, the position of the foot.²³

Jesus gives us some insight into the Kingdom of God in Matthew 20 through 25:

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

Some men, like Enos, called upon the name of God and some men like Enoch “walked with God” and some men strayed and disobeyed God, becoming *like gods* of men. Men, like Cain and Lamech, who set up their own dominion to oppress men,²⁴ did not call upon God, but seduced men to go under their exercising authority.

All men sinned, but one man was “perfect in his generations, Noah walked with God”²⁵.

“All thy works shall praise thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.” Psalms 145:10-15.

These few men and those who followed their lead were the generations of God's people on earth. They were the Kingdom of God on earth. God prevailed in their lives and they walked in the ways of the LORD God. We see this idea again described by a king of men, Nebuchadnezzar.

“And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion [is] an everlasting dominion, and his kingdom [is] from generation to generation.” Daniel 4:34:

God's kingdom was from *generation to generation*. It was from Adam to Christ. During the lineal consanguinity of the kingdom, Israel became known as God's kingdom on earth. It was not a kingdom or government like what we commonly see today in most nations, but it was a nation where every man was prince in his own house. Each family shared in the occupying of God's dominion on earth enjoying the milk and honey of that domestic dominion in pursuit of happiness “under the perfect law of liberty”. His Kingdom had no king or ruling body, but only God the Father living within the tabernacle of each man's soul and mind. This was Israel, the dominion “Where God Prevails”.

A Man as King

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

The inhabitants of Israel were free to obey or disobey God. The people called for other men to rule over them and chose to reject God as they had since the day he took them out of Egypt.²⁶ In 1 Samuel, Chapter 8, we see that their decision displeased God and he warned the people that this desire for a central government with *exercising authority*, common in most nations, would lead to terrible oppression, tyranny, and bondage. They would not repent from that sin. So, Samuel, God's prophet, appointed the popular man of the people, Saul, as king over the people in God's kingdom on earth.

That was not what God wanted. Things went from bad to worse as prophesied until a king came to set men free and restore the Kingdom of God, the right to be ruled by God on earth.

23 Possessio est quasi pedis positio. 5 Coke, 42.

24 Ge 4:23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

25 Genesis 6:9 These [are] the generations of Noah: Noah was a just man [and] perfect in his generations, [and] Noah walked with God.

26 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. 1 Sa. 8:8

“Are men the property of the state? Or are they free souls under God?

This same battle continues throughout the world?”²⁷

Saul was entrusted with an office that seized the *imperium* which each patriarch had once enjoyed as free men in the kingdom of God. “Saul took (from *lawkad*, meaning “to capture, take, seize”) the kingdom (from *maluwkah*, meaning “kingship, royalty, kingly office”) over Israel (the people in whom God was to prevail), and fought against all his enemies on every side...”²⁸ The real enemy was in their midst. Saul now possessed the kingship that should have remained in them.

His reign was called *salvation*²⁹ but Saul, in this centralized office of power, did many *foolish* things. With great power there is great temptation. The power to command allegiance and obedience; is the power to divide faith and service, with such power comes great corruption for the ruler and the ruled. Few on this earth could remain pure under such temptation of dominion and power.

The high office of government did not automatically pass to the sons of Saul. Eventually, before Saul was dead, David would be anointed king. The word “anointed” is translated from the Hebrew word, *mashiyach*, which, in English, is written “Messiah”. When ever you see Saul, David, or any king of Israel being called the “LORD’s *anointed*”, they are being called the “messiah” in the Hebrew. The Messiah was simply the anointed King of God’s kingdom on earth. He was the trustee of God’s dominion on this planet since the son of Seth, called Enos, when ‘men began to call upon the name of the LORD’ instead of the name they make for themselves.

When Jesus said, “The time is fulfilled, and the kingdom of God is at hand”,³⁰ many people were angry because they did not want to believe in Him or have Him as King. His policies and doctrines were contrary to what their kingdom had become. Yet, many called him *Messiah*, which, in the Greek, would be written *Christos*. This is where we get the word “Christ”. *Christos* means “anointed” and is a way of saying that Yeshua *Mashiyach*, a.k.a. Jesus the Anointed, is the King of Israel, the people who, God’s kingdom on earth.

This Jesus Christ was and is the Anointed King of the Kingdom of Heaven on earth, He is the *ruling judge* of Judea, which was the remnant Israel, the kingdom *where God prevails*.

Of course, unlike other rulers in other nations, Jesus did not fall to the temptation of ruling over men. He only came to serve and trained ministers to do the same. They were not to *exercise authority* like the other nations, but truly be servants in a government based upon the *perfect law of liberty*, where each man must learn to walk with God, according to His way. This was the kingdom about which Jesus preached and to which He appointed His *Apostolos*, His Ambassadors.

God’s kingdom on earth has been here from generation to generation. Jesus became its king in spirit and in truth by His birth and anointing, and sealed that Kingdom in the innocent blood of His sacrifice. There is a common and religiously held misunderstanding concerning the phrase the “Kingdom of Heaven”. God’s kingdom can be called the Kingdom of God or the Kingdom of Heaven. These two phrases are just the results of translation from one language to another.

The only author in the Bible who used the phrase “Kingdom of Heaven” was Matthew and, if we compare the Gospels, we can see that the phrases were used interchangeably within the different Gospels when speaking of the exact same incident.³¹

Matthew wrote in Aramaic. In translating from Aramaic to Greek, the word *malkuthach* becomes *basileia ouranos*, or Kingdom of Heaven. It actually means a “realm” on the earth. The word *ouranos* in Plato’s Dialogues is translated “world”, not a mystical ethereal or spiritual realm called ‘heaven’.³²

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

28 1Samuel 14:47.

29 “And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.” 1 Samuel 11:13

30 Mark 1:15

31 See Appendix A-1

32 “...indeed we have no suitable word to express what the Greeks at first called an *ouranos*. It will be convenient to use

The *Kingdom of Heaven* can mean the Kingdom of the *world*, since the same word is commonly translated “world” by Greek scholars.

Ouranos, is from a root word meaning “to cover, encompass.” The meaning of *ouranos* includes the “vaulted expanse of the sky”, from the outer edge of the atmosphere to the center of the earth. Many other cultures believed that, if a man actually owned the land as a *true and actual* dominion granted by our creator, then he owned it from the *sky above* all the way to the *center of the earth*. This is clearly expressed in the maxim of the Roman law:

“He owns the land from the heavens and to the center of the earth.”³³

When someone actually owns land, holding more than a mere legal title, the maxim in American courts states, “that a man’s land extends to the center of the earth below the surface, and to the skies above, and are absolute in the” ownership of the land.³⁴ Land owned with a true and actual title by an individual was his realm, his kingdom. Land owned by a mere legal title does not even include the *beneficial interest* of the property in question.³⁵

Although the kingdom of God may include dominion on earth in a godly way, it is far more than that. In order to understand the Kingdom of God, a.k.a. the Kingdom of Heaven, this Righteous Dominion of God granted to Adam, sought by Abraham, taught by Moses, and preached by Jesus, we should examine its history as presented in the Bible and the Historical record.

God made men free to choose. He may obey the God of *heaven*, or he may go out of His presence, allowing us to *reject* God and make other men gods over us. That liberty of choice has a price. The Bible tells us of this struggle of men to worship the God of Heaven, remaining faithful to His institutions and principles of law or abandoning God in exchange for the benefits and protection of men who would be gods. When we create institution of power and authority with our own hands for our own benefit at the expense of our neighbor we diminish the liberty God gave all men.

Patrick Henry, who was often as much prophet as a patriot, witnessed a preacher flogged to death in Culpepper, Virginia because the man refused to get a license to preach the gospel. Today, most churches and ministers participate in some form of application or registration process with governments assuming a right of *determination* that should only be God’s to give. Patrick was moved by the faith of such men who endured agony and death to maintain a fundamental right. He wrote a speech that is still remembered by some students of American history in which he said:

“... it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those who, having eyes, see not, and, having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it.”³⁶

To fully and honestly examine the record of God’s way we must be willing to look at every aspect of that record with an open and questioning mind and heart. We must be willing to suffer the pain of knowing that we may have been deceived. Every idea we have come to accept as true must be reexamined with a hope of understanding the *whole truth* at *whatever anguish of spirit it may cost*.

“The trouble with people isn’t their ignorance - It’s the number of things they know that just ain’t so.”
Attributed to Mark Twain

the term ‘world’ for it”; Plato’s Dialogues, Early Greek Philosophy, Introduction , John Burnet.

33 Cuius est solum, ejus est usque ad caelum et ad inferos.

34 “that a man’s land extends to the center of the earth below the surface, and to the skies above, and are absolute in the owner of the land.” Taylor v Fickas, 64 Ind. 167, 172 (1878)

35 See *Law vs Legal* in *The Covenants of the gods*.

36 “Give Me Liberty Or Give Me Death” speech by Patrick Henry, March 23, 1775.

Chapter 2 Abraham Uncivilized

The City State



For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Romans 4:3

As man became *civilized* by the creation of City-States, he entered into *social contracts* that made use of at least two legal concepts or structures. One can be called a *trust* and the other is a *corporation*.

Concerning *corporations* in the most general sense, *it is when two or more people are gathered together for a particular purpose, as one person or one body, under a preexisting authority.*

This precept is fundamental in all early City-States. The elements of greatest concern should be the *purpose* and under what *authority* is the corpus of the City-State established.

The first example of the concept of a corporation was undoubtedly in Genesis 2:24 with Adam and Eve coming together as one person under the authority of God. Matrimony was the union of Man and Woman as one flesh, for God's purposes, under His original authority. The principle of incorporation extended to the whole Family under the offices of Husband and Wife. They are no more twain but one flesh, one body, one corpus under God

If Holy Matrimony is the incorporation of a Man and a Woman in the first estate or State or dominion under God, then subsequent marriage under that original authority is merely an incorporation under that preexisting divine authority from generation to generation. The Family could grow by new members being generated, e.g. being born or adopted. Anyone who opposes that union opposes God.

This was being righteous in their generations.

“The union of a man and a woman is of the law of nature.”³⁷

Men formed the first city-state by expanding the concept of family to an unnaturally large scale. The first citizens of these city-states were like adopted children or domestic servants in a *civil family*, which was ruled by the patriarch of a new and unnatural family.

“Man is a term of nature; person, of the civil law”³⁸

Marriage under the authority of the Civil State, giving the State original jurisdiction and authority over that union, may have a purpose altogether different from God's purpose or plan. The living family *tree* is replaced by the civil family *tower*. The ruler and benefactor of the tower of Babel became the Father of a nation.

The City-State is a national menage with the leaders sitting in the position of Father. The City-State adopts the people by their application and certification into a civil family. The State becomes the Father of the people with *patrimonial* rights that was originally invested by God in the Families of everyman from generation to generation. Emperors, kings, and presidents receive all their legitimate power, called the *imperium*³⁹, from the people by consent through application, participation, or acquiescence. “Excise (tribute), in its origin, is the patrimonial right of emperors and kings.”⁴⁰

Under this new management which emulated God's institution of Family, the *potestas*, or power and

37 Coniunctio mariti et femina est de jure naturæ. Maxims of Law from Bouvier, s 1856 Law Dictionary.

38 Homo vocabulum est; persona juris civilitis. Calvinus, Lex.

39 The imperium was divided into the merum which dealt with foreign aggression and the mixtum which dealt with the “wicked” within the jurisdiction of the civil state. These powers are originally inherent in all men within their Family.

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

authority once inherent in each individual or individual Family, is now vested into a more centralized system. Choice in the family is diminished as power of government increases. As responsibility is relinquished and rights become privileges. Duties of society are dictated by rulers instead of our God given conscience. Love is neglected and virtue is vanquished.

The body or *corpus* of the organized State acts like a giant family with the *Patronus*⁴¹ in the position of *Our Civil Father*, able to demand, *Parens Patria*, obey the Father.⁴² These Conscripted Fathers⁴³ were vested with the jurisdiction of the corporate state. That State could incorporate other institutions, bringing all within its jurisdiction to abide under their corporate authority as children, or *persons*, or members of the State. Howard Scott defined a criminal as, “A person with predatory instincts who has not sufficient capital to form a corporation.”

The first City or Civil State was not an institution of God, but the corporation of Cain. God granted man dominion over the earth. He has an unalienable God-given right and responsibility to “dress it and keep it” or he may choose to contract, grant, or relinquish that responsibility to another. Therefore, those rights and responsibilities of dominion may be incorporated into the body of the State⁴⁴ contrary to the will of God.

Rights are responsibilities, and responsibilities are rights. They are inseparable. To the degree you neglect the one, you will be barred from the other. An *unalienable right* is one, “Not to be separated, given away, or taken away; inalienable.”⁴⁵ But we know that because God told us to keep it, we can lose access to that right by creating obligations to a third party by consent, error, or sin.

If you commit yourself to a contractual agreement or damage another individual’s right, by accident or by design, then you create an obligation that may bar you from pursuing your inherent rights to happiness. You may become snared and bound in obligation and debt.

A City-State is both a trust and a corporation. To fulfill the elements of these concepts, there must be more than a *mere promise, pledge of future donation*. It requires that some substance of present value be included as a deposit into the corpus or body of the corporate entity or State. A pledge of allegiance imparts an understanding of an actual exchange of some real substance or estate. That substance is often the members themselves. But, “The body of a freeman does not admit of valuation.”⁴⁶

The “social contract, agreement, or covenant by which men are said to have abandoned the ‘state of nature’ to form the society in which they now live.... Assumes that men at first lived in a state of anarchy where there was no society, no government, and no organized coercion of the individual by the group... by the social contract men had surrendered their natural liberties in order to enjoy the order and safety of the organized state.”⁴⁷ This is done at the cost of liberty.

“Puritans in Massachusetts vowed ‘to build a city of God on earth’. The ‘city’ they built, however, required conformity to the temporal and religious standards dictated by them. Although persecuted themselves in England, Puritans in Massachusetts persecuted those who did not abide by their strict beliefs.”⁴⁸

A social contract is when a man casts in his lot with other men, abandoning his original Natural State under God, in exchange for the social security offered by an organized corporate State. With the

41 “**Patronus**, Roman civil law. This word is a modification of the Latin word *pater*, father; a denomination applied by Romulus to the first, senators of Rome, and which they always afterwards bore. Romulus at first appointed a hundred of them.” Bouvier’s Law Dictionary 1856 Edition.

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

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

44 “Incorporation... the formation of a legal or political body... In civil law. The union of one domain to another.” Black’s 3rd p. 946

45 The American Heritage® Dictionary, 4 Edition

46 *Liberum corpus aestimationem non recipit*.

47 The Columbia Encyclopedia, Columbia University Press, 1968, p. 1983

48 United States History for High School, Laidlaw Brothers Pub., 1969, p. 23

surrender of his “natural liberties”, he becomes part of a larger whole with certain advantages and disadvantages. Through his trust in this larger *body politic*, he becomes a partaker of the whole body or nation. He has created this new State with his own hands. By striking hands with that corporate State, a man goes under a new authority, abandoning his natural liberty, to be captured in the web of his own creation, often in hope of gain.

In 1620, the Pilgrims attempted to establish the “City of God”, ironically based upon a social contract, the Mayflower Compact. Once they had given power to exercise authority through contract, those that did not fit this artificial mold were sometimes punished. Because they could not forgive the persecution by the king and church, they began to persecute others in self-righteous hypocrisy.

What they thought would guarantee their freedom became their trap. The Bible warns in Proverbs:

“My son, if sinners entice thee, consent thou not... If they say, Come with us,... 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. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.” Proverbs 1:10-19.

In Webster’s Revised Unabridged Dictionary (1913), the word “allegiance” is defined as, “The tie or obligation, implied or expressed, which a subject owes to his sovereign or government; the duty of fidelity to one’s king, government, or state.” The meaning was influenced by the Latin word *ligare*, meaning “to bind”, and even by *lex, legis*, often translated as “law”.⁴⁹

The trust of one’s substance by pledge or oath denotes some mutual faith or trust in the *Patronus*, or ruling power, and a corresponding subjection to that created State or *Status*. A corporation is a fiction. It has no life of its own. It is entirely dependent upon the life of its *corpus*. The *corpus* is the flesh and bone, the life and breath of those who are bound as its members.

“Which say, [It is] not near; let us build houses: this [city is] the caldron, and we [be] the flesh.” Ez. 11:3

In the City-State, one of the most common things of present value to be contributed for the benefit of the corporate State, as an equitably converted asset, was the individual *corpus* of the people themselves; the subject citizenry. This merging of the rights of the *corpus* of individuals into the corporation of the State was established or constructed by contracts or other deeds or acts of allegiance. A portion of their labor, the *estate* of the family, even their gold and silver of their purse, were all held in the repository of the legal State. All became as one body, one flesh with, ultimately, one central head who was a god and appointed many gods. But God in Heaven did not like or desire that way for men.

“And all the people brake off the golden earrings which [were] in their ears, and brought [them] unto Aaron....These be thy gods, O Israel, which brought thee up out of the land of Egypt.” Ex. 32:3

In a City-State the social security, national defense, common welfare, and the benefits brought a repose, avarice, and apathy to the general virtue of the population. There was a growing loss of personal choice, liberty, freedom and actual wealth and a corresponding corruption, bureaucratic abuse, and waste as power was centralized. The people were devoured by their own beast appetite.

“Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.” Micah 3:3

Is the Bible talking about cannibalism? Is it talking about brutal torture and mutilation? The statement was made to the “heads of Jacob” and the “princes of the house of Israel”, the government officials of that time. The text goes on to speak of the “prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.” The word “prophet” just means those who speak for the prince or government of Israel. Somehow the government of Israel had caused the people to “err”. The word “peace” is from the Hebrew *shalom* and is also translated “welfare” and “prosperity”. The people had listened to the words of the

49 See the Chapter, *Law vs Legal* in the book *The Covenants of the gods*.

leaders of Israel, who were now rulers taking pieces of the people like a beast biting off chunks of their corpus and devouring the people as they were in the flesh pots of Egypt.

We see the same metaphor of a cauldron in a book written about the formation of welfare program in the United States where the government offers social security to the people in exchange for a portion of their labor: “one could look into a caldron in which the Government and the people of the United States were moving around in response to a new idea...”⁵⁰

“And the children of Israel said unto them... in the land of Egypt, when we sat by the flesh pots, [and] when we did eat bread to the full...” Exodus 16:3

The phrase, “sat by the flesh pots” can literally be translated “inhabited the body of the cauldron of Egypt” and means the *corpus*, or corporate state of Egypt, where the individual dominion of each man was *joined* with that of the whole state. The state obtains its power and dominion from the people, who, by their application, merge with the state.

The creation of City-States also created a need to belong to a City-State. Like the gangs of the inner city today, the youth often feel compelled to join a gang in order to find protection from other gangs.

All these systems rely on some voluntarism at first, but also a compelled contribution. Entitlements work both ways. A *betokened benefit* reciprocates a *compelled contribution*. The repose that comes from relinquishing God-given dominion and responsibility brings an addiction that calls out for more and more. One group in society is often depleted to supply the growing demands of another.

Though there is an appearance of affluence in early stages of such civil systems of social welfare, there is always a shortfall between receipts and expenditures. As apathy and avarice grows, this deficit increases addiction and fear. The corpus of the state dissipates as it is pilfered, robbed, and squandered by both the people and their princes. The ensuing deficit compelled the creation of innovative ways to sustain the feeling of affluence and security at any price.

Thus, the addicted citizen of the city-state loses sight of any other way, as he becomes trapped in an endless cycle of corruption, depletion, and a vain hope of reform. To awake to the delusion of his dilemma often means total collapse and chaos.

“And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.” Genesis 4:17

The first City-State we find in biblical text is Enoch, which was established by Cain who defied God in its making. Cain was told to become a *wanderer* after the ultimate oppression of his brother’s life. This was not so much a punishment, but a way back and a guard against his selfish nature of oppression and abuse.

“When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.” Genesis 4:12

Instead of following this direction, Cain sinned against the will of the Creator and established a civil power that bound men to his own will and control. By offering them a social state of security, he secured his own position of power and authority. He became the forefather of the first corporate State and unnatural civil Father of the people within it.

There was a different branch of the family of man who continued on earth. From Seth to Noah, they were faithful to God’s plan and did not enter into the family of the City-State, remaining *righteous in their generations*. They did not enter into a social contract walking with the civil fathers of the corporate State made by the hands of men, but abide in a State of Nature, walking with God, their Father in Heaven.

“These [are] the generations of Noah: Noah was a just man [and] perfect in his generations, [and] Noah walked with God.” Ge. 6:9

The grandsons of Noah did create many City-States and their civil power reduced men to

50 IX Forward by Frances Perkins Sec of Labor 1933--1945 The Development of the Social Security Act by Edwin E. Witte [See *Employ vs. Enslave in The Covenants of the gods.*]

possessions, *human resources*, and subject citizens held by the organized state. The family of men became the family of the civil state. *Civil law*⁵¹ supplanted the ways of God. The leaders of these *Civil powers* held their office as trustees, protectors, or benefactors of their respective corporate kingdoms. These offices and positions of *exercising authority* transformed the people. The law of the Father became the despotic centers of civil tyranny and terror.

The word for “city” in Hebrew, *‘iyir* [עיר], actually means “excitement, anguish, of terror.” The City-State offered protection, but often became a threat to those around it as the people in it became slothful, rapacious, and covetous. The people within even became victims of their own lust for gain.

Two kingdoms

The generations of Cain and the generation of Seth to Noah walked different paths until the flood. After that great deluge, the first we hear of a city-state is the one called Babel, built by Nimrod.

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

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

“And they said, Go to, let us build us a city and a tower⁵², whose top⁵³ [may reach] unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.” Genesis 11:4

The word “tower” in the above reference should be the subject of interest and controversy. “Tower” is translated from *migdal*, which would be the same as the word *Magdala*, as in Mary Magdalen in the New Testament. Although it does mean “a tower”, it also has an elitist or elevated concept to its meaning and use. It can be used as we use the word “tree” in family *tree*. A similar association is also with the word “top”, translated from *rosh*, which takes many forms in other verses such as “head, chief, beginning, company, captain, sum, first, principal, and rulers”. None of this insinuates that a tower was not built, but that the focus should be on the infrastructure that supplied the organization, funding, and planning to construct a tower. This is more significant than the building.

Nimrod had amassed a gigantic political bureaucracy to perpetrate such public works. He had gathered people to labor and commit vast wealth into a centrally controlled government. With these monumental institutions also came politicians, bureaucrats, clerks and lawyers. It is clear from the present use of such elite classes in society that the people in subjection to Nimrod’s government were undoubtedly introduced to doublespeak, red tape, and legalese. These factors alone can confound whole societies so that no one knows what anyone is saying.

The people sought to possess the benefits of the City-State and the City-States sought to possess the people or, at the least, a portion of their *rights*. The people became the laboring asset of the State, as Israel was for Egypt. In more modern times, this *statutory labor* was called a *corvee*, which was nothing more than the compelled contributions or servitude of the people.

The system was predicated on the desire of each person, through the agents of their government leaders, to force their neighbors to contribute. When the burden and demands of the political contributions brought a threat of rebellion, the City-State often placated the people with promises of gifts, gratuities, and benefits, financed by debt or conquest. The Imperial State reached out to rob the citizenry of their future and even attach their children to debt. They took from their neighbor what they could no longer safely extract from the blood and flesh of its enfranchised members. Such states often became roaring beasts, enlarging their borders in a bloody colonial and imperial expansion.

“Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that [is] thy neighbour’s.” Exodus

51 The civil law is what a people establishes for itself. Jus civile est quod sibi populus constituit. 1 Johns. N.Y.424, 426.

52 migdal 1) tower 1a) tower 1b) elevated stage, pulpit 1c) raised bed

53 07218 ro’sh head, top, summit, upper part, chief, total, sum, height, front, beginning

The Merchants of Men

The word *Kana`aniy* [כנעני] can mean “descendant or inhabitant of Canaan”, but more specifically it means “a merchant, trader, or trafficker”. Were they called “traders” in Hebrew because they were good business men or was there another aspect to their character and methods that made them so detestable to Israel?

Sodom was a city like Canaan and, in it, the people were a possession of the State as *persons*.

“And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.” Genesis 14:21

The Hebrew word translated “persons” here is *nephesh*. There are numerous different Hebrew words translated occasionally into the word “person”. *Nephesh* is translated “soul” 475 times⁵⁴ and only translated “person” a few times. The use of the word “person” interchangeably with the word “soul” is not unheard of in the Bible, history or law.

“And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: The merchandise of gold, and silver, ... beasts, and sheep, and horses, and chariots, and slaves, and souls of men.” Revelation 18:11-13

Knowing that the State considers that it owns the people as *persons*, which may include the idea of owning the very *souls of men*, can give new meaning to other verses in the Bible.

To understand history, it is of value to understand the historical concepts of law. This includes the laws that men make for themselves and the law by which they are authorized to make laws for themselves. What makes law, law? The precept upon which laws are constructed have remained the same throughout the ages.

Much of this construction of law is discussed in the book, *The Covenants of the gods*, but there are a few issues that need to be addressed just to clarify the concepts that form the union of man’s dominion into the City-States like Babylon, Sodom, and Egypt. The distinction between the words “man” and “person” seems trivial, but there are few concepts and relationships that are more important to understanding these issues.

The organized State is composed of what the law calls “persons”. These persons are specifically members. When reading legal forms and regulations, people should understand that there is a difference between a “man” and a “person”⁵⁵ according to the law.

“This word ‘person’ and its scope and bearing in the law, involving, as it does, legal fictions and also apparently natural beings, it is difficult to understand; but it is absolutely necessary to grasp, at whatever cost, a true and proper understanding of the word in all the phases of its proper use... The words *persona* and *personae* did not have the meaning in the Roman which attaches to *homo*, the individual, or a man in the English; it had peculiar references to artificial beings, and the condition or status of individuals... A person is here not a physical or individual person, but the status or condition with which he is invested... not an individual or physical person, but the status, condition or character borne by physical persons... The law of persons is the law of status or condition.”

“A moments reflection enables one to see that man and person cannot be synonymous, for there cannot be an artificial man, though there are artificial persons. Thus the conclusion is easily reached that the law itself often creates an entity or a being which is called a person; the law cannot create an artificial man, but it can and frequently does invest him with artificial attributes; this is his personality... that is to say, the man-person; and abstract persons, which are fiction and which have no existence except in law; that is to say, those which are purely legal conceptions or creations.”⁵⁶

54 *Nephesh* [נפש] is translated soul 475 times, life 117, person 29, mind 15, heart 15, creature 9, body 8, himself 8, yourselves 6, dead 5, will 4, desire 4, man 3, themselves 3, any 3, appetite 2, misc 47.

55 Man (*homo*) is a term of nature; person (*persona*), of the civil law. *Homo vocabulum est; persona juris civilis.* Calvinus, Lex.

56 American Law and Procedure, Vol 13 pages 137-62 1910.

These “persons” have a status which includes obligations, duties, and allegiance as a part of their membership in the State which is not the same as the state of freedom enjoyed by the natural man. As a person, a portion of a man’s natural being or soul is incorporated.

“Membership in a political society, implying a duty of allegiance on the part of the member and a duty of protection on the part of society.”⁵⁷

Being a member of the State is dependent, not upon the *man*, but upon the *person* created by his relationship with the state. The person is not considered by his relationship with Nature and Nature’s God, but by his covenants he makes with the State, both specific and constructive. Although men are created equal, they may not remain equal due to their oaths, applications, and participation with the institutions they create. Man, in his pure form, is in a state of Nature, but there is another State which is a quality that belongs to man as a person:

State: “That quality which belongs to a person in society, and which secures to and imposes upon him different rights and duties in consequence of the difference of that quality.”

“Although all men come from the hands of nature upon an equality, yet there are among them marked differences...”

“Three sorts of different qualities which form the state or condition of men may, then, be distinguished: those which are purely natural, those purely civil, and those which are composed of natural and civil or municipal law.”⁵⁸

As mentioned earlier in Micah, some would not partake in the error of the people, nor eat of the flesh of the caldron. Those who would not participate were warred against and persecuted.

“Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.” Micah 3:5

The early Christians suffered for much the same reason. They would not eat that which was sacrificed to idols as the Nicolaitans did. Their non-involvement created suspicion and envy, which led to most of the persecution by the Roman Empire and the civil powers of the world.

“If you will not be turned, you will be destroyed.”⁵⁹

These *merchants of men* were not exclusive to Canaan. There were men in Northern India who were called Asuras. They were identified as the *mercantile caste*. They built a huge system of irrigation lakes and canals. These monuments of engineering were accomplished by a readily available and large well-regulated labor force. This system both prospered and oppressed the people.

As they controlled the utility of these civic projects, they also controlled the people who depended upon the use of their production. Those who mastered the product of their common effort often expanded their personal wealth and power with an impoverishing effect on the general population.

There arose a ruling elite with the corresponding subjugation of the masses. Not only the circumstance of this economic system, but also the mind set of the populace kept the people subservient. The elite ruling class exercised an ever-increasing authority in the created legal realm, often with a uniform rise of injustice and oppression.

There was another group of people who opposed the Asuras’ desire for domination. This race of independent-minded people often stood and occasionally warred against these *traffickers* of bondage. In the totalitarian quest for the sweat and blood of men, appetite grows. The desire in some for individual autonomy and love of liberty becomes a thorn in the side of those ambitious *merchants of men*, the world of all Canaanites.

The Hindu Connection

57 Luria v. U.S., 231 U.S. 9, 34 S. Ct. 10,13, 58 L.Ed. 101.(see Black’s 3rd.)

58 State in Society. Bouvier’s Law Dictionary.

59 Emperor Palpatine

Amongst these men lived a wise and influential man by the name of Brahma. He had a half-sister named Sarai-Svati, Princess of the Temple, or *Tower*, who he married, along with an Egyptian Princess named Ghaggar. He also wrote one of the revealed books of sacred Hindu scripture, the *Atharva Veda*.

He was a social reformer with great compassion and a genuine care and concern for liberty and a belief in obedience to the Creator of life. If you have not deduced by now that Brahma is Abram, or Abraham of the Old Testament, along with Sarai his half-sister and Hagar his Egyptian concubine.

His two sons' names, Isaac and Ishmael, are derived from Sanskrit. Ishaak is from the Sanskrit equivalent *Ishakhu* meaning "Friend of Shiva." The Hebrew word for Ishmael has its Sanskrit equivalent spelled as *Ish-Mahal* meaning "Great Shiva".

The four sacred Hindu books are *Vedas*, *Upanishads*, *Puranas*, and *Brahmanas Granth*. The *Brahmanas Granth* is a commentary on the *Vedas*, but it is considered as a *revealed book*. It is divided into four books, including the *Atharva Veda*.

The *Atharva Veda* is also known as *Brahma Veda* or, in its defined meaning, it is known as the *Divine Knowledge*. It is a reforming commentary on the sacred *Vedas* of the Hindus. Brahma, its author, is actually *Brahma*, where the letter 'A' is moved to the beginning, producing Abram.

According to many historians, these Aryan people suddenly picked up and abandoned over twenty thousand villages and moved. Many of them traveled toward the west, where they resettled the ancient city of Ur. They left in their wake a destroyed agricultural empire that was wrecked by a series of floods and devastating earthquakes.

There were two floods in biblical accounting. The first took place long before Abram and Terah, Abram's father, were born and is known as the Great Flood, or Noah's flood. The other one took place generations later when Abram was a young man and people served other *gods*.

"And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, [even] Terah, the father of Abraham, and the father of Nachor: and they served other gods." Joshua 24:2

The classical geographer Strabo tells us just how nearly complete the abandonment of Northwestern India was. "Aristobolus says that when he was sent upon a certain mission in India, he saw a country of more than a thousand cities, together with villages, that had been deserted because the Indus [River] had abandoned its proper bed."⁶⁰

Indian historian Kuttikhat Purushothama Chon believes that *Abraham was driven out of India*. He refers to the Aryans as being in *constant competition* and even having *warred* with the Asuras (*The mercantile caste* that once ruled in the Indus Valley). The Aryans *marched to West Asia* after the destruction of the Asuras' huge system of irrigation and lakes, *causing destructive flooding*.

Abraham and the Legend, The Prodigal Son

In *The Legends of the Jews* Abraham's ancestor, Reu, prophesied when Serug, his son, was born: "From this child he shall be born in the fourth generation that shall set his dwelling over the highest, and he shall be called perfect and spotless, and shall be the father of nations, and his covenant shall not be dissolved, and his seed shall be multiplied forever."

There were stories of Nimrod attempting to prevent Abraham's birth by causing midwives to abort male children and even kill them as infants. Abraham survived miraculously. Later, the counselors and princes speak to Nimrod of Abraham, the child.

"Our king and our god! Wherefore art thou in fear by reason of a little child? There are myriad upon myriad of princes in thy realm, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens, and overseers without number. Let the pettiest of the princes go and fetch the boy and put him in prison."⁶¹

Our king and our god?

Kings were gods. The word "god" represents an office, not the being. A god is simply someone with

60 Strabo's Geography, xv.I.19.

61 Legends of the Jews, Vol. 1, Chapter V

the *power to judge*. Abraham knew this and so did Moses, Jesus, and Paul.⁶² This is why they said that they served other gods beyond the flood (Joshua 24:2).

Men were worshiping other men as gods by paying them homage and giving them power. This is not such a foreign idea in modern thinking when you realize that “worship” is simply *homage and allegiance*.⁶³

This power or authority corrupted the leaders who eventually weakened and oppressed the people. The idols were objects that represented that authority. By the symbol of the god you displayed, people knew under what house or authority you were, i.e. who your *patron* was.

If you displayed the idols or symbol of a specific government office, then you were protected by the authority of that office. Like a passport or flag, they were displays of the authority under which you belonged. Nimrod was an appointer of gods, or *Apotheos*, of the civil powers of the State. As one who stood before gods, he was a god who ruled and judged the people instead of the LORD. Abraham would not worship, pay homage, nor give allegiance to Nimrod, nor show respect for the symbols of his office, nor the authority of his appointed princes or lesser gods.

This is really not any different than modern governments who establish themselves from the top down. Governments of men have always used a chain of command to exercise authority over each other. Kings or presidents see themselves as the *fountainhead of justice* for their *subject citizenry*, supplanting God as gods. They even call themselves “lawmakers” and “sovereign”. Abraham, Moses, and Jesus offered a different type of government. His government was not a centralized authority from the top down, but was a system based on freedom, individual rights, and liberty. God has always warned men of the effects of central governing authorities.

“...This will be the manner of the king that shall reign over you: He will take your sons... to make his instruments of war, and instruments of his chariots. And he will take your daughters... And he will take your fields, and your goodliest young men... and put them to his work... And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.” 1 Samuel 8:11-18

Moses, Samuel, and Jesus expressed the same precepts as Abraham. When Jesus ordered his Apostles *not to be like the princes of the gentiles, who exercise authority one over the other*,⁶⁴ he was repeating a precept as valid today as it was from the beginning. It appears that men have returned again to the mire of his own making, disregarding the words of Jesus and the prophets, while proclaiming themselves Christian and believers.

There are many stories about Abraham which are not included in the Christian Bible. Abraham is reported to have said to his father and mother in Babylon, “Ye serve a man of your own kind, and you pay worship to an image of Nimrod.”⁶⁵

The Code of Abraham

Abraham was able to muster 300 armed men from his own household and was often traveling with a large contingency of people. What was his system of government? There is no doubt that his fame and respect was known throughout the world and even his servants were honored and respected. How did he manage to keep order and manage the daily ministrations to these people? What system of law and order did he teach?

The codification of law at Ur replaced the *Ana Ittishu*, which was the ancient equivalent of modern “*words and phrases*”, and was a part of an ancient system, preserving the “Sumerian Family Laws”.

Such codes made provisions that mandated the customs of marriage, adoption, liability, and property, as well as obligations to neighbors, penalties for false accusations, and rules for hiring

62 See “There are gods many” published by the Church

63 See Appendix 3 What is worship

64 Matthew 20:25-27, Mark 10:42, Luke 22:25

65 Legends of the Jews by Louis Ginzberg, Volume I, Abraham’s First Appearance in Public.

laborers as slaves for a period of time (employment). The importance of a code was that law was no longer a matter of *words and phrases* or *maxims of wisdom* to be interpreted by a jural society of your peers, but had become an earthly command of compliance from a central authority. Such central systems of authority had accompanying penalties and punishment and the power of enforcement by a lawgiver and the gods, or judges, he appointed. Law was no longer in the hands of God or His people but in the hands of the *ruling elite*.

When the Code of Hammurabi appeared, the “king is already the source of justice; the judges are strictly supervised, and appeal to the king is allowed.”⁶⁶

Over four thousand years ago in the kingdom of Ur, there were systematic methods and specified rules in courts of record. They settled, “*disputes arising out of sales, inheritance, gifts, or divorce.*” There were different kinds of courts with different jurisdictional authority. “*When the claim had been ‘in the king’s name’ and rebutted, the case was settled by an oath either taken by one of the parties or by a witness.*”⁶⁷

You could be executed for questioning the authority of the princes and gods appointed by the king.

“And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.” Genesis 11:28

Haran did not just die, he was executed as a result of some presumed infraction of the codified laws. The word “died” is from [מָוַת] *muwth*, which means “to die, kill, have one executed... to die prematurely... to kill, put to death, dispatch”.

“And Terah took Abram his son, and Lot the son of Haran his son’s son, and Sarai his daughter in law, his son Abram’s wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.” Genesis 11:31

The word “took” is a strong word. It is from *laqach*, meaning “take possession of”. The ancient stories tell us that Haran was executed for the crime of defying the authority of the gods of the city. Abraham had done the same, but he was spared.

Terah took possession of his family and exited the jurisdiction of Ur. This was because neither the Father nor the individuals of the family had *possession* of themselves before they left. They were persons or souls of the state. Terah, Haran, Nahor, and Abram were persons within the jurisdiction of the city walls and under its authority. Terah had learned some of a lesson, which cost him the life of his son, Haran. Although he detested the tyranny of Ur, he was not willing to let go of that power over other men and trust solely in God and His liberty and free dominion.

Abram had separated himself from the Asuras in India, then he left Ur and, finally, he left the city-state of Haran and his own family. That City-State had been established by his own father, Terah, and named after his executed brother, Haran. Though he had expatriated from family and the civil power of his people, he had continued to tithe to the righteous King of peace. According to the *Ana Ittishu*, or “Family Laws”, the righteous king was the eldest generator of the family.

Abraham remained righteous in his honor to his generator, e.g. righteous in his generations. He became Abraham after he refused to take even a *shoe latch* of the spoils of the City-State Sodom and was blessed by that righteous King of peace for his faithfulness to the ways of God the Father.

“That I will not [take] from a thread even to a shoelatchet, and that I will not take any thing that [is] thine, lest thou shouldest say, I have made Abram rich.” Genesis 14:23

The generations of Abraham were Shem, begat Arphaxad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram who became Abraham. Amongst all the descendants of Shem, there were many that disagreed and even fought over who should be the rightful heir to the blessings of Shem. Shem was *rightful king* as elder of the family of man and, according to Bible chronologists, Shem was still around when Abraham expatriated from his father and the matrix of the City-State. Since Noah and his wife had died, Shem was a *righteous king of peace*. He was without Father and Mother and was possessor of

66 En Brit V II p. 862 ‘57.

67 En Brit V. II p. 862 ‘57.

all his rights. Shem was *sui juris* according to the *family laws* that preceded the codification by kings. Although he had produced many heirs, no one had been chosen. There was no one worthy of the honor and blessing of that royal office of the righteous King of Peace.

“And Melchizedek [righteous king] king of Salem [peace] brought forth bread and wine: and he [was] the priest of the most high God. And he blessed him, and said, Blessed [be] Abram of the most high God, possessor of heaven and earth:” Genesis 14:18-19

Abraham and the Family

“Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee:” Genesis 12:1

Abraham knew the importance of family but his father kept diluting the position of the family by seeking the protection of the *Patronus* of a City-State. That protection had its advantage and disadvantages. It incurred all the protection, but lost liberty; it had charity, but condemned discretion; it pooled the power of men, but not the wisdom of God in their hearts.

If Abraham would separate and live as God intended, God promised to bless Abraham and make him a blessing to others. This offer is extended to all men through God’s offer of Faith in Him and, eventually, through His Son.

“And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:” Genesis 12:2

More than a blessing, Abraham would be a dividing mark in the history and the nature of man’s relationship with God Almighty and His Laws and the rulers of men and their laws. He would become a blessing and a curse depending upon our interconnection with the God of Abraham or the institution of men.

“And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” Ge. 12:3

Many of the religious faiths of humankind claim Abraham as the originator of their chosen faith. Yet, do men walk in the pathways of Abraham? The Hindus, Buddhists, Moslems, Jews, and even Christians can trace their beginnings to his influence, words, or deeds.

What have they forgotten?

Have men lost sight of the message of Abraham the prophet? Have they forgotten the ways of the God of Abraham? Have they left the household of Adam and entered the city of Cain? Have they lost their way in the labyrinth of lies constructed by the adversaries of God the Father?

“And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.” Luke 19:9-10

Which household have men chosen? Which dominion, which path have they clung to? Have the foundations of modern societies been based upon the precepts of God or upon the methods of Cain, Nimrod, Pharaoh, and the elected Emperors of Rome?

**“If we want better people to make a better world, then we will have to begin where people are made ---
in the family.”⁶⁸**

Has he lost his way and departed from the grace of God’s dominion, His Kingdom?

68 Braud’s 2nd Enc. by J.M Braud.

Chapter 3 The Altar of Abraham



“They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham.” John 8:39

What did Abraham do that was counted as righteousness and how was it so different from the corrupted conditions found by Christ upon His arrival in the kingdom of Judea? Where do we find the potency of Abraham’s character? How do we become a part of God’s blessing for him and his seed? Did God ask Abraham to do something unique and seemingly out of character with Jesus Christ?

“And the LORD appeared unto Abram, and said ... and there builded he an altar unto the LORD, who appeared unto him.” Genesis 12:7

Why did God want Abraham to build an altar? Was it to kill animals and burn their lifeless carcass upon a pile of stone and earth? Does God delight in the blood of beasts? What is the purpose of the altar?

“To what purpose [is] the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.” Isaiah 1:11

Jesus expounded upon the absurd idea that the blood of beasts was a delight to God when he spoke with the scribe who understood the nature of the kingdom of God on earth.

“And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love [his] neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. ...” Mark 12:33-34

If God does not delight in the bloody sacrifice, then why did he want Abraham to build an altar? What function did it fulfill? Have we missed the true purpose of these altars?

“Cast thy bread upon the waters: for thou shalt find it after many days.” Ecclesiastes 11:1

If the Bible is always taken literally, then we should go out every morning and cast bread on ponds and rivers and oceans. The metaphoric meaning is often clear, yet sometimes is lost in the confusion of impractical historians and religionists. Casting your bread upon the waters has little to do with bread or water. And “burnt offerings unto the LORD” is not really about burning up dead carcasses so that God will be happy with the “sweet smell” of it.

When Abram left his Father’s house, he took with him many people who likely believed things very much the way that Abram had begun to see things. Abram was not a poor goat herder but a literate, wealthy, and respected man with a substantial following.

“And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan...” Ge. 12:5

As Abram traveled, he continued to spread his ideology, his beliefs, and teachings. As a man with a mission, he spread his “tent” and built his “altars” amongst the people wherever he went. Where people would listen and abide in God’s way, there was His altar.

“And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, [having] Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.” Genesis 12:8

Moses and the Altars of Clay and Stone

The Mizbeach or altars are said to be of two types.

“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.” Exodus 20:24

Moses made an altar of earth. He was told to do so. He was not told to use just any type of earth but particularly the “red clay”.⁶⁹ God had made Adam from this “red clay”. Was the altar made of dirt or was this another metaphor? Was the altar made of a certain kind of *clay*, or was it made of a special kind of *man*?

This altar was used to convey the sacrifices of the people. The chief characteristic of sacrifice is not so much that something is destroyed by fire, but rather that it is lost to the grantor. The grantor must be willing to truly concede the, “surrender of something for the sake of something else... something given up or lost.”

Such giving was essential in a free society where no government collected funds through taxation for redistributing wealth. Society needed a way of taking care of community needs. Such voluntary assistance is an extension of what should already be a part of the family, but, in Israel, it became a part of the congregational community on a national level. Nothing is more benevolent than the parent’s sacrifice for their children and the children’s for their parents. The same may apply to nations with networking intimate charitable congregations.

The *burnt offering* is dedicated, or *hallowed*, upon the living altar of each family by the grantors. Like bread upon the waters, or tribute to the kings, it is lost to the grantor. If you have anything more than an intangible hope and faith to insure its return, then it is not entirely given and pure charity is not truly exercised.

In the City-State, there is a contribution for the good of the populous and the general welfare of the *corpus* of the State. The difference between those statutory contributions and those offerings set on Abraham’s and Moses’ altars was the former is extracted by authority upon entering the jurisdiction of the State as a member; and the latter was a freewill offering with personal daily choice in liberty. The State guarantees social security within its walled boundaries of authority in the form of *entitlements*, while God’s altars offer only hope and faith.

Abraham and the people who exercised the free will choice to support one another formed an altar of earth and brotherhood. As he spread his tent, his tabernacle, the way of liberty became strong in the land. When kings like Chedorlaomer devoured one City-State after another, it was Abram and those who believed in the law of liberty and choice who were the saviors of that day. This prophetic principle may still hold true in our own time.

There was another altar mentioned by God, but not with the terms “thou shalt”, but with the terms “if thou wilt make”. This altar was different and carried specific restrictions.

“And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.” Ex. 20:25-26

This altar was made of stone not hewn by the hands of men, not touched by tools of iron or power. You are also warned not to make the altar *tiered* where you go up to its higher places by steps or degrees. If you do so, you will reveal a nakedness or lack of the covering or authority.

The Hebrew word *rigmah* [רִגְמָה] is translated into “council”, but actually means literally “a gathering of stones”. It is from the Hebrew word *Regem* [רֵגֶם], which is translated “friend” and is the same as *ragam* [רָגַם], meaning “stone”. Both words have as a common origin [רִגַּב] *regeb*, “a clod” (of earth). Hebrew letters have meanings which define the words.

God wrote the Ten Commandments upon dead stone. It is not the medium that He preferred, but was

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

a secondary choice, as the hearts of the people were too hard. They were stiff-necked and hard-hearted. It was easier to write His laws on stone than upon the hearts of the Israelites. There would come a day when this was no longer true.

“For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.” Hebrews 8:10

God wishes to write His laws upon lively stones and to construct His altars and temple with those same stones of living flesh.

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Peter 2:5

The stones of the altar of God were men. The use of the word “stones” was a metaphor, just as the words “burnt offering” were a metaphor for the idea of giving a thing up entirely. These altars were composed of men who the community trusted as *friends*, not rulers.

One of the key characteristics of these altars of men is that they are not to be hewn with iron tools. Again a metaphor of the language common to Abraham. This is in reference to regulations and restrictions placed upon these men as to how their job is done.

Why would it not be a good idea to regulate these men of the Altar? First, you should ask who is doing the regulating and who made them judge over the men of the altar?

The people who freely give offerings govern by their power in choosing to give or not to give. If they did not trust or choose to give, they could stop donating and that living altar would no longer receive their offerings. The people were the governors of the system and tempered the wisdom of the altar by their own freewill charity.

No “steps that go up” is another limitation on these stone altars of flesh. The going up by steps would also be creating a *hierarchy* of power and control. It would be a centralization of the wealth of the altar. This would lead to power and authority amongst those who tend the altar. A different kind of soul would be drawn to the service of the altar, one thirsty for position, prestige, and power. They would assume the duties and responsibilities of the people, one to another, and, in the repose of the people, apathy and corruption would grow. The people need to participate in the daily choice of charity. Such activity builds virtue and character, as well as fellowship and community. Any centralization of authority leads to a ruling elite, and the slothful deprivation of man’s individual dominion or freedom granted by God’s good grace is diminished.

“What is freedom? Freedom is the right to choose; the right to create for yourself the alternative of choice.

Without the responsibility and exercise of choice a man is not a man but a member, an instrument, a thing.”⁷⁰

These systems of charitable altars allowed communities and nations to remain free from the *exercising authority* established by men like Cain, Nimrod, and others. It encouraged strength amongst the gathering of the people through virtue, brotherhood, and sacrifice. It did not diminish the role of the individual or the family. It left *honor* within the family and compelled men only by the practice of God’s love.

At the core of this system was the family. It was the family that provided security for men through the blessings of the ways of God the Father. Each family as members of the community cared one for the other, forming the whole nation through a network of caring.

In this fragile life we live, families may falter or suffer calamity or experience destitution. When larger groups came together to safeguard the whole community, they would devise methods by which all could be secure. There was always a danger of a loss of freedom: the people sought social security. Abraham’s Altars gave a solution to the dilemma.

70 Archibald Macleish (1882-1982) Secretary of State under FDR.

In the City-State, security was established by controls, force, and regulation of men, by men. These edicts hewed away at the freewill of men, giving power to other men instead. Men who sought power and control carved this new system into their own image. The exercising authority corrupted men and with that power came the danger of tyranny.

“Protection draws to it subjection; subjection protection”⁷¹

These leaders were granted the power to enforce the security of the State. Stripped of the presence and plan of God, these men revealed their naked assent to the position of gods, or ruling judges, of the city or civil powers. The dominion granted by God to the individual was now incorporated into the City or Civil State. The ruling elite were perpetually tempted by that power granted to them by the demagoguery of the people.

From their high positions over other men and their lofty offices, these principalities exercised authority that became totalitarian. The temptation to become a beast, devouring the people and their substance, was too great, except for men like Moses and Abraham. There was none more divinely suited as ruler of a free state than Jesus, Who came as a servant.

“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.” Ez 16:49

Leaders are corrupted by their weakness for power and the weakness of slothful people. Equally important in the devolution of mankind is the cultivated apathy of the general populations. People no longer had to choose corporeal sacrifice in charity. No longer was faith in the Creator and love of neighbor the essential principles of social security.

It was the will of the organized State that men conformed to the will of the state and not the will of the Father in Heaven. The State promised to provide security from famine, catastrophe, and other “acts of God” or the tyranny and attacks of other civil gods of power.

A new kind of faith was directed toward the State and its gods. This faith was called *allegiance*. To insure the loyalty and fidelity of men, oaths were required. These ruling Benefactors also required tribute from all to insure the benefits of this controlled society. Ultimately, one class of citizens were deprived to pay for the appetites of the other. Coveting your neighbors goods became a policy of the State with a granted license by the *voice of the people*. Love of the State was more undeniable than love of neighbor. Private wealth became an enemy of the state and we soon saw Plato’s simple economic policy, whereby no gold or silver shall be owned by any citizen, become true, even before he taught it.

Gold in the hands of the public is an enemy of the state. Adolph Hitler

Children were taught by the State or abandoned to the care of strangers. The sanctity of marriage diminished and the natural use of the flesh became dissolute. Fear of the State was more real than fear of God, for despite the praises in their temples and churches their real homage, prayers (applications) and worship was to the State.

“Professing themselves to be wise, they became fools... Who changed the truth of God into a lie, and worshipped and served the creature [institutions] ... For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:” Romans 1:22-26

Under the perfect law of liberty and at the altars of Abraham and Moses, each individual or family exercised faith, hope, and charity. While at the altars and temples of the City-State, obedience and compliance were the ruling creatures. The spirit that moved those altars of force was that of covetousness, control, and cupidity.

Men may choose to apply, or *pray*, at a government altar of authority and force or the altar of God’s granted liberty. God created a law that forbids coveting or stealing from your neighbor. Man created institutions based on taking from your neighbor.

71 Protectio trahit subjectionem, subjectio protectionem. Coke, Littl. 65.

“Because the creature [institutions]⁷² itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” Romans 8:21

Mankind is changed by his choice. He chooses the institutions made by men to rule over men or he chooses to seek the kingdom of God and its righteousness.

“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.” Matthew 11:12

The Altar of Sin

In the days of Joseph’s famine, the people had given their gold, their animals, their land, and themselves in exchange for provisions. So, what did they use for money in everyday business transactions? They used a small stone or clay scarab given out by the City Treasury. The priests of Egypt administered this financial system, living through the famine on a donation from the Pharaoh. They grew wealthy while others toiled. They had vast stores of grain which they controlled as an utility, loaning it out at interest.

In their temple “granaries... priests became bankers through the loan of seed grain. In many societies the main temple and dependent structures were the most important buildings, although many smaller, often isolated, temples existed as well.”⁷³ These temples were the centers of commerce and control and the depositories of records and contracts.

“Give me control over a nation’s currency and I care not who makes its laws”⁷⁴

The High Priests knew the arts of the temple, which was, at the least, a central bank. They had control of the flow of currency which could be redeemed by foreign traders through the gates of the city, but was a regulated fiat money for the subject citizenry.

It was the greed and envy of Joseph’s brothers that had brought all of Israel under the power of the Pharaohs and at the mercy of the priests of Egypt. They were to be the Altar of God as ministers in His kingdom on earth, but instead they became the bricks and stones of a ruling elite.

In Egypt, two-and-a-half month’s worth of labor each year went to the government. All the gold and silver was in the treasury and the people held a mere *legal title* to their land and their possessions.

Moses became the son of the daughter of Pharaoh by adoption, but he saw himself becoming a tyrant and murderer like Cain and Lemech. He fled from this temptation and sought the ways of God.

God saw that the people, too, were corrupted by this bondage and He sent Moses back to lead the people out of Egypt and desired that they never return to such a system.

“But he shall not... cause the people to return to Egypt ... Ye shall henceforth return no more that way.”
Deuteronomy 17:16

God chose His people from Abraham’s *seed of faith* and led them out of the civil powers of Egypt. He would be their God and Ruler through their hearts and minds, but they did not have the faith of their forefather, nor of Moses. They feared for their lives and sought strength in their own numbers and bound themselves together by surety and sacrifice, placing the wealth of their families in Aaron’s altar of the golden calf.

“... And all the people brake off the golden earrings which [were] in their ears, and brought [them] unto Aaron. And he received⁷⁵ [them] at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These [be] thy gods, O Israel, which brought thee up out of the land of Egypt.”
Exodus 32:2, 4

72 Ktisis from ktizo meaning *to found a city, colony, state* and itself means “the act of founding, establishing, building etc... the sum or aggregate of things created 1c) institution, ordinance

73 Temple Microsoft ® Encarta. © 1994 Ms. Corp.& F & W’s Corp.

74 Baron M.A. Rothschild (1744 - 1812)

75 “Receive” is from *laqach*, which includes the idea of “acquire, buy” and is sometimes translated “buy” in the Old Testament.

What possessed them to make that golden calf? It was not mere superstition that motivated them, but a practicality and a lack of faith. The people literally deposited their gold, as well as other goods and sacrificed their rights to them on the altar of the golden calf. They took, in turn, some sort of exchangeable token and the promise of social security.

“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. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.”
Proverbs 1:14-19

Gold was deposited into a large statue for all to see. The wealth and the community was melded together into a common purse. No one person could leave in the face of an enemy without leaving behind the golden depository of their wealth. Moses could take the people out of Egypt, but only God, time, and repentance could take Egypt out of the people.

“... I will smite the shepherd, and the sheep shall be scattered.” Zec 13:7

Without men of faith like Moses, David, or Jesus Christ, the people become frightened. In their fear, they reach out for something else other than God to secure their safety.

In Egypt’s central banking system, the temple issued clay and stone *scarabs* as a substitute for commodity money like gold and silver. Those scarabs, or tokens of exchange, were worthless except in that monetarily-bound community. The priests of the temple in Egypt had kept track of all the complexities of their centralized monetary system and, of course, they profited from its management. Allegiance was assured with no true wealth in the hands of the people.

“For where your treasure is, there will your heart be also.” Luke 12:34

Was the sin the *golden statue* or the lack of faith it represented? Men gave away their God-given rights and liberty in exchange for the promises of men. The altar upon which they now sacrificed was hewn with the hands of men and regulated by a ruling elite of that central depository or national bank. They had returned to Egypt with a new god.

“They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These [be] thy gods, O Israel, which have brought thee up out of the land of Egypt.” Ex. 32:8

The Artifice of Sophistry

Why did people turn out of the way so quickly and what is the way? How do we find that way and distinguish it from the ways of the world? God is the same today, and man has not changed much either, so it is likely that the same error and solution has remained consistent throughout history. We may also assume that the adversary has remained the same and is still using, or misusing, words, and twisting their meaning in order to lead mankind astray.

“But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. Leviticus 9:10 And the fat of the bullock and of the ram, the rump, and that which covereth [the inwards], and the kidneys, and the caul [above] the liver:” Leviticus 9:19

If we examine these verses we shall discover that words may be given more than one meaning. The word “fat” is from the Hebrew word *cheleb*, חֶלֶב, [Chet, Lamed, Beit], given the Strong’s number 2459, translated “fat, fatness, best, finest, grease, marrow”; and is defined “fat... choicest, best part, abundance (of products of the land).”

A thousand years ago, the same three letters, חֶלֶב, were split, altered, or interpreted by some translators and eventually was assigned the Strong’s number 2460, appearing as the name *Heleb*. It also became the word numbered 2461, translated “milk, cheeses, and sucking”.

The Masoretic Old Testament didn’t exist until 600 to 1000 years after Jesus was proclaimed King in

Judea. Vowel points were added to the text along with cantillation marks. The people who did this were obviously influenced by what they believed were trope⁷⁶ and rhetorical schemes.⁷⁷ Their sense of religion and their personal interpretation of a Biblical message guided them to their creative conclusions.

This division of meanings seems somewhat harmless with this first example, but, if we look at the word “bullock”, we find it is from the Hebrew word *showr*, שׁוֹר [Shin, Vav, Reish], which is given the Strong’s number 7794. It is said to be from the word *shuwr*, which is numbered 7788. Both words consist of the same three Hebrew letters שׁוֹר, and are translated “went” and “sing”, but is said to mean “to travel, journey, go”.

In fact, the same three letters in Hebrew are also given several other Strong’s numbers, from 7786 to 7794. These words are translated into “ox, bullock, cow, bull” and even the words “enemy”, “cut,” and “wall”. And, when proclaimed to be a verb, it is translated “behold”, “see”, “look”, “observe”, “lay wait”, “regard”, and “perceive”. Strong’s 7786, consisting of the same three Hebrew letters, שׁוֹר, is said to mean “to be or act as prince, rule, contend, have power, prevail over” and is translated “reign, have power”, and “made prince”. Can the same word that means “bullock” also mean “given power to rule”?

In fact, the common word for “bullock” is *par*, פָּר, [Pei, Reish], numbered 6499, translated that way 127 times and does not appear as *showr*, שׁוֹר [Shin, Vav, Reish].

What authority the Jewish translators and clerics of the past have exercised over our thinking today by making one word mean so many different things! Their election becomes the foundation of our belief and understanding, and not necessarily the intent of the authors.

“When I use a word,” Humpty Dumpty said, in rather a scornful tone, “it means just what I choose it to mean -- neither more nor less.”

“The question is,” said Alice, “whether you may make words mean so many different things.”

“The question is: which is to be master - that’s all.” from Alice in Wonderland.

This power to modify or even mutate language is the power to master the minds of men. Take the Hebrew word “ram”, *ayil*, אֵיל [Alef, Yod, Lamed], which has the Strong’s number 352, and is translated “ram” 156 times, but is also translated “post” 21 times, “mighty (men)” 4 times, “trees” twice, “lintel” and “oaks” once each. It is also identical to 353 and 354, which are translated “strength” and “hart”, as in a “hart deer”. This word *ayil* is said to be the same as 193, אֵיל [Alef, Vav, Lamed] and defined “prominence... nobles, wealthy men”, and is translated as “mighty” and “strength”.

One of the more interesting words in the short text above is “rump”, from ‘alyah אֲלִיָּה [Alef, Lamed, Yod, Hei] and is numbered 451. The word ‘alyah, is consistently translated “rump”, but it is identical to the word 452, which is the name *Elijah* and is supposed to mean “Yah is God” or “God is my strength”.

We may now know that the word “bullock” means “ have power, prevail over” the offering or “the power to decide.” While “ram” may mean that someone is given the authority over an offering, which is given entirely [burnt or given entirely up by the grantor], does the word we see as “rump” actually mean that we are trusting in God and His ways of freewill sacrifice under the perfect law of liberty?

The Bible is supposed to be precept upon precept. God did not change His mind as much as men have changed their opinion of God. The Pharisees failed to understand the Old Testament and found themselves in conflict with Christ. In fact, Moses and Christ were in agreement, but the Pharisees had already twisted the meaning of the sacred text. There were those who knew the truth and preached against the animal immolation of these pagan altars within Herod’s temple. They found themselves in accord with the gospel of Christ.

In Leviticus 9:19, the phrase “and that which covereth [the inwards]” comes from a single word *mcacceh*, מַכְסֵה, numbered 4374, and is translated “that which covers twice, cover” or “clothing”. It is

76 Trope. A rhetorical figure of speech that consists of a play on words, i.e. using a word in a way other than what is considered its literal or normal form.

77 Schemes or elocutions are when a word or phrase departs from straightforward, literal language.

said to be from 3680 *kacah*, meaning “to cover, conceal, hide” and is identical to 4372 and 4373, which is said to mean “covering” or “valuation” or “worth”.

Since the Garden of Eden, we have had a problem with covering. Even the Levites, who were the ministers of the sacrifices, were supposed to have the people make their underwear. They were also not to go up by steps, lest the people see the priests’ nakedness. Nakedness deals with reference to a lack of authority. Making underwear had nothing to do with cloths and going up by steps had nothing to do with stairs.

What are these sacred text concerned with, underwear or exercising authority?

The word *kilyah*, כליה [Kaf, Lamed, Yod, Hei], numbered 3629, is translated “kidney” 18 times, but it is also translated “reins” 13 times. The word “reins” and “heart” are often mentioned together, as denoting the whole moral constitution of man. If we say that someone has a lot of heart, we know that we are referring to his capacity to love, not his ability to pump blood.

The word *kilyah*, as an example, is from *kily*, כלי, translated “vessel” 166 times, “instrument” 39, and “weapon” 21 times, but also “jewel” 21 times, “stuff” 14, “thing” 11, “armour” 10, “furniture” 7, “carriage” 3, “bag” twice with 13 other miscellaneous translations. It is also from the word *kalah*, כלה, translated “consume” 57 times, “end” 44, but also, “finish” 20 times, “fail” 18, “accomplish” 12, “done” 9, “spend” 8, “ended” 7, “determined” 4, “away” 3, “fulfil” 3, “fainteth”, “destroy”, “left”, “waste” twice each, again with 13 other miscellaneous translations.

Other words formed from these letters are *kol*, כל, said to mean “all” ; and *koll*, כולל, defined as “perfect”. Hebrew letters have meanings. Words were composed based on these original concepts in a language created to be written, not spoken. If you replace the letter Hei in “reins” with an Alef, the word becomes “imprison”. So, the word *kilyah*, כליה, has to do with “reins”, the power of choice or control.

The Phrase “and the caul” is translated from *yatharth*, יתרת [Yod, Tav, Reish, Tav], numbered 3508 in Strong’s, and is said to have the meaning “appendage”, “overhang”, “protrusion”. It is from the word *yathar*, יתר, numbered 3498, 3499, and 3500 translated “leave”, “remain”, “rest”, “remainder”, “remnant”, “reserved”, “residue”, but also “plenteous”, “behind”, “excel,” “much”, “preserve”, “excellency”, “with”, “cord”, “exceeding”, “excellent”, “more”, “plentifully”, and “string” and is the same as the name “Jethro”, said to mean “abundance”.

The word “caul” appears to be the leftovers or extra remaining from the *liver*, which is yet to be discussed, and may reveal the key to understanding what the text is trying to impart.

The word we are told means “above” appears in several different forms: מן, מני [Mem, Nun or Mem, Nun, Yod]. These letter combinations are translated as “among”, “with”, “from”, “that” “not”, “since”, “after”, “at”, “by”, “whether”, “of”, “part”, and even “I”, “me”, “before”, “after”, “because”, “therefore”, “out”, “for”, “than”, and “partly”. In fact, these words appear as “stringed instrument”, “whereby”, and 19 other miscellaneous words. Such flexibility in interpretation should give cause for concern, if not alarm. How much influence do translators have over our modern interpretation of the text? Did God ever intend for us to burn up dead animals, removing liver and kidneys? For what purpose and to what end? Or was that a distortion of the Pharisees’ rituals and superstitions that plagues our thinking today?

The word “liver” is from *kabed*, כבד, [Kaf, Beit, Dalet] identified with the Strong’s number 3516, is translated “liver” 14 times. The same three lettered word, *kabad*, כבד, numbered 3513, is translated “honour” 34 times, “glorify”, “honourable” 14 times each, “heavy” 13 times, “harden” 7, “glorious” 5, “sore” 3, “made heavy” 3, “chargeable”, “great”, “many”, “heavier”, “promote” twice each, with 10 other miscellaneous translations. It is given the meaning “to be heavy, be weighty, be grievous, be hard, be rich, be honourable, be glorious, be burdensome, be honoured.”

This word *kabad*, כבד, is the same word that we see in Exodus 20:12 or “honor”:

“Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God

giveth thee.”

All these words are the same exact Hebrew letters, כבד [Kaf Beit Delath].⁷⁸ Kaf is said to mean “The Power to Actualize Potential”. Beit is attributed with the meaning “God’s Dwelling Place”, and Dalet denotes “Selflessness or Charity”. The word has to do with giving, abundance, enriching, increasing wealth with charity. It has to do with thanksgiving.

The same exact three letter word we see as “liver”, כבד, which appears as Strong’s numbers 3514 and 3515 is translated “heavy”, “great”, “sore”, “hard”, “much”, “laden”, “thick”, “slow”, and “grievousness” or “great number”. They are defined as “weight, heaviness, mass, great... massive, abundant, numerous, dull, hard, difficult, burdensome, very oppressive, numerous, rich.”

How is it that the same three letter word can be translated so many different ways? How can the same word that means “liver” also mean “heavy, hardened, honour, glorious, chargeable, sore, grievous, slow or thick”, etc.? Let us trudge on through this maze of sophistry and free our minds of any strong delusion that may have us in its grip.

The phrase “of the sin offering” comes from Strong’s 2403 and is said to appear as both חטאת and חטאת [Chet, Tet, Alef, Hei and Chet, Tet, Alef, Tav] and is translated “sin” 182 times, but it is also translated “sin offering” 116, *punishment* 3 times, “purification for sin” twice, and “purifying”, “sinful”, “sinner” once each. These words are from 2398, חטא, which is translated “sin” 188 times, but “purify” 11 times, “cleanse” 8 times, “sinner” 8, “committed” 6, “offended” 4 times, “blame” and “done” twice each, and “fault, harm, loss, miss, offender, purge, reconciliation, sinful, trespass” once each.

This book is not meant to be a lesson in the Hebrew language, but a pattern should be evident from the multiple words that are used in place of the original Hebrew. The room for deception and altering the original intent is broad. The possibilities are mind boggling.

Even the word “the burnt” is from the Hebrew word *qatar*, קטר, [Kuf, Tet, Reish], given the Strong’s number 6999, and is translated “incense” 59 times, and “burn” 49 times, but also translated “offer” 3 times, “kindle”, and “offering” once each, with 4 other miscellaneous translations. It is said to be a primitive root, but is identical with Strong’s number 7000, *qatar*, קטר, and other Strong’s numbers 7001 and 7002, which are translated *doubts, joints, incense, and joined*, and given the definitions of to “shut in, enclose, join, knot, joint”, and even “problem”.

Another word for “burnt offering” is *olah*, 5930, עלה, which is translated “burnt offering”, “burnt sacrifice”, but also translated “ascent” and “go up”. The same three letters, עלה, is also numbered 5927 and 5929, but translated “up” 676 times, “offer” 67, and more than a hundred other times as “come, bring, ascend, go, chew, offering, light, increase, burn, depart, put, spring, raised, arose, break, exalted” and another 33 other miscellaneous ways. The latter is translated “leaf” and “branch”. One must ask, does the original word have anything to do with fire and burning things up at all?

Even the Hebrew word, *mizbeach*, מזבח [Mem, Zayin, Beit, Chet], given the Strong’s number 4196, is always translated “altar”. It is from *zabach*, זבח [Zayin, Beit, Chet], Strong’s number 2076, which is translated “sacrifice” 85 times, “offer” 39, “kill” 5, “slay” 5, but as Strong’s 2077 זבה, is translated “sacrifice” 155 times, “offerings” 6, and “offer” once. It also appears as the name *Zebah*, said to mean “deprived of protection”.

What is the Truth? Each of us must develop new eyes with which to see and new ears with which to hear, working out our own salvation with fear and trembling, striving to know and do the will of God. There is a standard; it is the Holy Spirit. It is our comforter and guide by which we may see and hear the truth of the scriptures and the words of God the Father, as they are written upon our hearts and our minds.

Large numbers of people knew at different times in history that there was no call by God for burning up dead animals and that the altars and temple were to be made of living earth and living stones. They

78 The same three letters word כבד is given the Strong’s number 3514 and is also translated *heavy* twice and *grievousness* or *great number* once each. It is defined as “weight, heaviness, mass, great... mass, abundance.”

knew that justice and mercy, freely given with charity and hope, is for what God has been calling from the beginning. They knew that men should not covet their neighbors' goods nor the wealth of those families, nor their sons and daughters through the agencies and institutions they devise for themselves.

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Peter 2:5

The sophistry of language has mislead men from the simple truths of God's ways. The authors may have been inspired. The translators, however, are often lacking that inspiration, but not their own imagination. The word “heart” may represent an organ or the “capacity for virtue”. “Kidney” may be and organ or the “power of choice”. And a “liver” may be an organ or the “honorarium given” to a minister.

A “stone” may be a chosen friend who is to minister this freewill offering and a “gathering of stones” may be a council or network of such friends to assist in a national necessity of charity and hope. A “burnt offering” may be something simply given up entirely by the contributor.

The simple instructions of the kingdom and how they make their freewill contributions may have been twisted into a superstitious, pagan, and mindless ritual of trauma and bloodletting by altering the meaning of words.

Were these ancient verses trying to say:

“The power of choice over the distribution of the honorarium are given freely to the living ministers of God's altar, and the surplus of that offering is their covering to take care of their needs according to their own power of choice; as the LORD commanded Moses. This is the strength of God's way”?

This is the kingdom of God. Ministers of that government are servants, chosen by the people through the granting of their contributions. They are tithed to only according to their service. It is a government where the power of choice to make contributions remains with, of, and for the people, and coveting your neighbors' goods through the agency of institutions created by men is against The Law. The people are bound by faith, hope, and charity and everyone lives under and by the perfect law of liberty.

Chapter 4 Moses, Moses

The Civil State



“And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this [place]: there shall no leavened bread be eaten.” Ex. 13:3

Moses was a leader of a nation. He took the people out of a particular kind of governmental system and then he taught a system of faith where men’s allegiance was to their own God-given conscience and not under the authority of other men.

The Ten Commandments was not a religious document, but, like the 12 tablets of Rome, it was the foundational laws of an entire nation and its government.

For four hundred years, men governed themselves in a free Republic under God, not as the property and resources of the central state government or economy, but as free souls under God. What was this government called “Israel” like? How was it intended to work and why did they call it Israel, *where God prevailed?* How did the Israelites end up in Egypt?

“If we want better people to make a better world, then we will have to begin where people are made, in the family.”⁷⁹

Joseph’s brothers delivered him into bondage as a result of their own selfishness, envy, and covetous hearts. Had they not done this, Joseph’s relation with God would have revealed to them the coming events. It would have been Israel, not Egypt, that would have prepared for the famine to come. The sons of Jacob would have become wealthy among nations. Instead, they betrayed the Law of the Family and cast the source of their own salvation into a pit of jealousy, envy, and pride. The family broke down, and, without it, their *days would not be long upon the land*.

The individual contributed to and relied upon his family and the family contributed and sometimes relied upon the community. There were thousands of systems provided by communities to establish this social safety net, but two disparate forms prevail. One of these forms has, in its nature, the hope of strengthening the family, the foundation, and the second, by its degenerate nature, weakens the family and the individuals within it while centralizing control in others. The latter of these forms could be called “civil”.

“The civil law reduces the unwilling freedman to his original slavery; but the laws of the Angloes judge once manumitted as ever after free.”⁸⁰

Why is it believed that the civil law reduces a man to slavery and what is so different about the law of the Angloes? What do they mean “civil law”? Again, “civil” contains the concept of subjection and duty to the will of a ruling body to which the individual is subject. While civil structures tend to create strong central government, they have a tendency to weaken the individual as he becomes more reliant

79 Braud’s 2nd Enc. by J.M Braud.

80 *Libertinum ingratum leges civiles in pristinalm servitutum redigunt; sed leges angiae semel manumissum semper liberum judicant. Co. Litt.137.*

upon the civil structures than upon his own power, knowledge, and ability.

The word “civil” is defined in several ways:

“1. Pertaining to a city or state, or to a citizen in his relations to his fellow citizens or to the state; within the city or state.”

An individual might be considered a citizen as an inhabitant, but not within the jurisdiction of the civil state. It is also defined:

“2. Subject to government; reduced to order; civilized; not barbarous; -- said of the community.”

Being “barbarous” did not mean cruel or raging out of control, but rather that one had not been reduced to a subject under a ruling body of the civil state. He was still a free man under the law of nature and nature’s God.

“3. Performing the duties of a citizen; obedient to government;....”

Civil law is not self-creating. It is law within pre-existing maxims of law, sometimes called the Law of Nature or Divine Will. Without entering into civil societies in a position of subjectivity, an inhabitant may have rights independent of the jurisdiction of the civil powers. Yet, in a wider sense, those inherent rights may still be called “civil rights” in reference to that fundamental and original kingdom or dominion of God.

“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... as otherwise defined, civil rights are rights appertaining to a person in virtue of his citizenship in a state or community. Rights capable of being enforced or redressed in civil action. Also a term applied to certain rights secured to citizens of the United States by the thirteenth and fourteenth amendments to the constitution, and by various acts of congress made in pursuance thereof.”⁸¹

In this simple legal definition, there is divine right *not connected to the organization or administration* of civil government and civil rights that are subject to the state and its *ruling power* such as Cain, Nimrod, Egypt, and Rome.

“Civil Law, Roman Law, and Roman Civil Law are convertible phrases, meaning the same system of jurisprudence.”⁸²

Originally, criminal law was not statutory, but based on Customary Law that resulted from the Law of Reason or the Law of Nature and Nature’s God, sometimes called Divine Will. This law was expressed in government documents like the Ten Commandments. Sometimes, this was called “common law” which is not subject to statutes, but has been the result of long understood concepts of right and wrong. Such systems were the rule, not the exception, and depended on the virtue, wisdom, and justice of every man within society.

Gods many

Who exercises the authority of the civilized governments of men which they make for themselves? Those who had the right to judge the people and enforce that judgment were called ruling judges or “gods”⁸³.

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

What is Paul talking about? Who are “called gods” in heaven and in earth? And why are there “gods many”?

And Joseph said unto them, Fear not: for [am] I in the place of God? Genesis 50:19

81 Black’s 3rd p. 1559

82 Black’s 3rd p 332.

83 See Appendix 5

How was Joseph in the place of God? Is this blasphemy? He had the power of judgment over the people. He literally administered the ownership possessing the *equitable title* to their land, belongings and labor.

Again, it bears repeating that, in the Old and New Testament, the words “gods” and “God” are translated from words defined as “rulers, judges”, which includes the right to *exercise authority*, power, and jurisdiction over other men. The words “God or god” was “applied as *deference to magistrates*”⁸⁴ and “*figuratively, a magistrate*”⁸⁵ in both Israel and Rome.

To realize that, at the time of Christ, you would address a judge in a Hebrew, Roman, or Greek courts as “god” should change the entire way you read your modern Bibles. This is why there are “gods many”.

Another example of the word “god” is found in Acts 7:19, 21: “In which time Moses was born, and was exceeding fair, and nourished up in his father’s house three months: And when he was cast out, Pharaoh’s daughter took him up, and nourished him for her own son.”

What do they mean “exceeding fair”? Fair is from the word, *asteios*, which in the original form was *astu* (a city). Here, it is a form that meant “of the city” or “civil power”. The word is only used in reference to Moses in the Bible.

The word “exceedingly” offers some clarification. Of the over 1300 times it appears in the New Testament, it is translated as “exceedingly” only once, and the rest it is translated “God” or “gods”.

Yes, Moses was a “god” of the civil authority and had the power to rule over his brothers with executorial judgment as a “god”. He had become the son of the daughter of Pharaoh when he was three months old. By that adoption into the house of Pharaoh, he was an *heir* to the office of *ruling judge*.

Moses had the right to judge and rule over the people in this high office of Egyptian government. The power wielded by persons in arbitrary civil jurisdictions can tempt and change men. Moses feared what his soul was becoming and turned from that ancient temptation and fled Egypt.

Moses showed this holy restraint many times, as in the case of Dathan and Abiram, who could have been judged by Moses as god of Israel. Instead, he left judgment to God the Father for Moses knew “vengeance is mine saith the LORD” Rom 12:19.

The God of Heaven eventually arranged that Moses was able to redeem the people and bring them out of this corvee⁷, or *civil bondage*, of Egypt. They were given the gold and silver (an honest money system), replacing their denominated *scarabs* issued by the government through their usurious Egyptian banking temples. According to Philo, when the people were led out of that system by Moses, they received the *title* to their animals, possessions, and families back. This was a parallel to Abram leaving Haran.

God brought the *souls* of Israel out of Egypt where the people served strange gods. He then gave them a specific command to guide them in this new governance:

“I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” Exodus 20:2-3.

The people knew what *gods* were. They knew that the gods were not the statues, but the men and jurisdictions they represented. Does anyone worship the flag or the Capital Dome or the statue upon the top? Those are just the symbols of the people’s allegiance and service.

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” Ex. 20:4

In the days of Abraham, Nimrod, Daniel, and Rome, these images of lions, elephants, and eagles were simply symbols of jurisdictions. God goes on to clarify this simple truth:

“Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate

84 From Strong’s *Æelohiym* ... occasionally applied by way of deference to magistrates;...

85 From Strong’s theos of uncertain affinity; a deity,... figuratively, a magistrate; by Hebraism, very:...

me; And shewing mercy unto thousands of them that love me, and keep my commandments.” Ex. 20:5-6

We cannot serve a statue like the one on the top of the Capital Dome or the eagle above the American flag, but we can serve the jurisdiction of that government and the men who make its laws. As lawmakers, they have the power to appoint judges over the people of their created civil society and execute judgment upon those who dare disobey their will.

“Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.” Ex. 20:5-6

The third office created by the Senate of Rome and requested by Augustus Caesar, as Emperor,⁸⁶ was the office of the *Apo Theos*, *appointer of gods*. The duty of this office was to appoint magistrates or judges throughout the Empire, who were called “theos” or “gods”. There were many gods exercising judgment over the people by way of the thousands and thousands of laws passed by the Senate or *Conscripti Patres* (conscripted fathers) and ratified by the elected President of Rome, Augustus.

It should not be so strange to think of the Roman Emperors as gods when you realize that George Washington himself is deified in the ceiling of the Capitol Dome. “Across the Dome’s eye, 180 feet above the floor, spreads a gigantic allegorical painting by the Italian artist Constantino Brumidi. The painting depicts the ‘Apotheosis,’ or glorification, of George Washington.”⁸⁷ The Vatican painter, “Brumidi depicted George Washington rising to the heavens in glory... The word ‘apotheosis’ in the title means literally the raising of a person to the rank of a god...”⁸⁸

“Jesus answered them, Is it not written in your law, I said, Ye are gods?” John 10:34

Why would Jesus say “ye are gods”? If the people exercise freewill, they remain the *ruling judges* of their own actions. They are gods, but only over themselves, not over their neighbor. They, of course, are answerable to the Laws of God, but no man or civil power stands between them and their Father Creator. How was chaos avoided?

Moses found the authoritarian centralized power of the Civil State to be in opposition to God’s plan. Central powers decide what is good and what is evil. These systems also grant power to government to define charity, hope, and faith. A ruling elite can decide what is given or received and when. This annihilates hope and robs the individual of the divine right of choice and charity. Guaranteed entitlements entice men to trust in the governments of men and lures them away from faith in God.

What form of Government could Moses employ in managing those millions of souls that followed him out of Egypt and into the wilderness?

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

No Kings

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

Moses managed a society of about three million people by establishing *captains* of ten families. Who were these captains, how were they chosen and what authority did they have?

The captains were chosen by the people. They were not appointed from the top down until men sinned against God. They had no power to rule, but were respected leaders by consensus. They did not *make laws* nor exercise authority, but *stood in service* of the people and the Law of God. The people were sovereign over themselves under God, not the people sovereign over their neighbor. Individually, they were the *fountainheads of justice*.

There are at least two responsibilities or duties of government. The first is the duty of protecting

86 “*Emperor, imperatoris m.* commander in chief “Collins L.E. Dict. ‘62. This was the head of the Roman military. It was a 10 year term of office elected by the electoral college of the Senate.

87 “We, the People” “The Story of the US Capitol” by the US Capitol Historical Society, Washington D.C., Library of Congress catalog number 65-20721.

88 US government www.aoc.gov/cc/art/rotunda/apotheosis/apoth_center.cfm

against actual theft, injury, or invasion. The second responsibility of government is the common welfare of the people, benevolent relief from famine, failure, or fiasco.

There often arises needs of the family and community where families must work together for the common good. There also is the case where the family breaks down and widows and orphans fall upon the charity of the community for assistance.

In Israel, these powers, rights, and responsibility rested in the hands of the individual freeman. It was the individual freeman who was required to see to the common defense against crime, whether domestic or foreign. It was the individual freeman who was responsible for the funding of the common welfare and daily ministrations.

The people chose the public servant to handle these duties of government. They chose the captains from amongst the princes of Israel, who were the heads of each family group, and they chose the priests from amongst the Levites as a people, those of whom came out to service first and who had no other inheritance in the land.

This system was not perfect because the people were not perfect, but it was designed to strengthen the people and the family under the authority of God the Father, not the gods of men. There were fundamentals of the law of God that were common in the function of a free society. Justice and mercy was the responsibility of every man and, therefore, remained his right.

“And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.” Lev. 19:5

One basic rule of that system of self governance was that your offerings or contributions to the government of Israel always consisted of “freewill offerings”.

“Ye shall not steal, neither deal falsely, neither lie one to another.” Leviticus 19:11

No one could force the people to contribute. There was a basic rule against stealing.

“Thou shalt not defraud thy neighbour, neither rob [him]: the wages of him that is hired shall not abide with thee all night until the morning.” Leviticus 19:13

Again, we see basic guidelines about fraud, theft, and extortion. But here is one of the most basic of all laws in both the Old and New Testaments:

“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 19:18

Jesus emphasized this very concept of the law in Mark 12:31. You not only are responsible for defending your own rights, family, and property, but you are also responsible for defending your neighbor’s rights as much as your own. Everyone in the kingdom is made acutely aware of this fact. It took years to develop the skill to do this as a whole nation, but it made Israel stronger and more successful than almost everyone else.

How did Israel manage the daily ministrations, which included the common welfare of the people? Not only widows and orphans but plagues, floods, storms, and earthquakes could all raise havoc with the community. How did the whole nation protect itself from such calamity through their godly government without the loss of rights?

“And some of the things that should not have been forgotten, were lost.”⁸⁹

Judea at the time of Christ was clearly in apostasy. What was ancient Israel like in the beginning? If the Jews in the days of Herod could not see the error of their ways, then the difficulty is compounded by an additional 2000 years of obscure history through which we must gaze. To see a more modern example, we can jump to an era some 500 years after the kingdom of God was preached in Europe by the faithful ministers of God.

In the first millennium after the Apostles preached the Kingdom of Heaven the Anglo-Saxon form of government had something called a Tithingman, who oversaw ten families composed of freemen, a

89 Galadriel, Lord of the Rings.

Hundredman (or *gerefa* - in Saxon language, it became reeve) who oversaw ten Tithingmen, and an Eoldorman who was overseer to a thousand families and known as a Shire. A tithing, in English Law, formerly contained ten families. The key to their success was the intimate consensus of each group.

The Tithingmen were often the center in resolving disputes. These were positions of trust that sometimes included donations of limited property to carry out the function and duties of his office. The same was true of Hundredmen and Eoldormen.

Ten Tithingmen, a Hundredsman, and a clerk of the kingdom, a clergyman, often met on the full moon *at the time of the filling of the butts*. The filling of the butts referred to target practice with their bows and arrows. The full moon, marking the time of the meeting, aided all in returning home when the meetings ran late. This intimate group of twelve was the foundation of the national government.

Most of the ministration of justice was through these men by the mutual consent and common aid. The prime responsibility for bringing offenders to justice still remained with the victim and their family, but, through these men and the customary law, an organized structure to assist the *Hue and Cry* of the people was established. In the case of more national calamities or needs, this network could immediately muster a well-regulated national army. They were the minutemen of the national militia.

The right to bear arms was a responsibility as was the ministration of justice. A twelve-man jury was also the law of custom and, again, chosen with consent of the parties in dispute through the process of *Voir Dire*⁹⁰. The Tithing bound by virtue with love and charity could settle most dispute with reason and brotherhood without ever going to trial.

These ancient systems of law and justice were well understood for generations. If attended to by decent men, they formed a wall of protection for individual liberty and national security. By their nature, they cultivated the virtues of sacrifice and courage, so necessary in maintaining a free society. To retain rights in such a free association, it was essential that individuals exercise a responsibility and concern for their neighbor's rights equal to their own.

There were as many people living in Europe in 176 AD as there were in 1776. The difference was that the former mostly lived on their own land as freeman with the latter living as subjects and serfs. There is an ancient story of some uncivilized barbarians of Germany who stood together when faced with the invasion of three Roman legions⁹¹.

The Germans or Teutons had migrated with their own customs and culture. They were a liberty-loving people who believed that the actions and deeds of a man spoke more of his character than preached philosophies and sermonized dogmas. Their ancestral roots and customs, along with their personal family honor, sealed in their hearts the virtuous ideal that "freedom is better than slavery."⁹²

They gathered together in groups called kindreds.⁹³ Kinship was at the core of their society and these small groups gathered together in larger groups forming a Hundertschaften.⁹⁴ The leaders of these groups became the tribal counsel. These princes of men were not rulers but respected leaders. As leaders, they were titular and held no power over the families, as "it was the family that wielded the power. While families were the principle enforcers of the law..."⁹⁵ The leaders could be called on in managing the settling of disputes or coordinating large activities,⁹⁶ but could not make law nor tax the

90 *Voir dire*. "to say the truth". Was a process of questioning by which men were rejected or accepted as jurors by two parties. of a disputes The choosing of a jury to judge fact and law in the settlement of that dispute.

91 The 17th, 18th, and 19th legions. Their numbers were never used again after this defeat.

92 One of the Nine Virtues of Asatru. Asatru has a number of translations including "The Faithful"

93 Kindred were compose of two to ten family groups that were often related by blood or marriage. Kindred, hearths, godhords, garths, harrows, hofs or fellowships are all names attributed over centuries to small groups of families that were the building blocks of larger gatherings of people as tribes and nations.

94 German word for hundred, comparable to the early Hundreds courts of the Anglo-Saxons and Israelites.

95 Good, Evil and Wholeness: Enclosures and The World by Swain Wodening Canote.

96 The men chosen to represent the Kindred could elect a leader to coordinate a militia of able bodied men against invaders or catching thieves and marauders. Those leaders also chose the leaders of the tribes or they could form a court or tribunal when called upon to settle disputes.

people. The families remained sacred units which were never to be violated.

“The communities are wont, of their own accord and man by man, to bestow upon their Princes a certain number of beasts, or a certain portion of grain; a contribution which passes indeed for a mark of reverence and honour, but serves also to supply their necessities.”⁹⁷

The words “of their own accord” is translated from a Latin which means “voluntarily”.

These Germanic tribes had fought many battles, but had never faced such an organized army as the Romans. When Publius Quinctilius Varus marched into Germany to keep the peace and tax the Teutons, the people needed someone to lead the whole populace if they were to be free of the imposed excise of Rome. They chose Hermann the Cheruscan as their *commander-in-chief* against the occupational peace keepers. In the Teutoburg Forest, he led the people against all three legions and destroyed the invading usurpers to the last man.

The Romans knew him as Arminius the Traitor and Rebel, but the people of Germania knew him as Hermannsdenkmal, or Hermann the Hero. In fact, Hermann was a little of both. He was an officer for the Romans and was in their employ when he began to prepare for their overthrow. The Romans had come because some of the Teutons were raiding their neighbors across the Rhine in Gaul. Gaul had fallen under Roman “protection” during the exploits of Julius Caesar, who came to Gaul for much the same reason. Although most of the Teutons did not raid their neighbors, they benefited from the spoils spent and traded back home by the marauders and turned a blind eye to the robbery. Such sloth on the part of a free citizenry inevitably brings tribute and tyranny.

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

Due to their own civil war and the high cost of oppression in other lands, they were forced to raise taxes in Germania. This disregard for the rights of neighbors and the desire for power and continued control led Herman, with the aid of his strongest supporters and using methods he had learned from the Romans, to compel the people to remain under his capable leadership and authority. He virtually sought to crown himself over the people. Though the people were grateful for his service, his own family judged him a dictator and executed him as a traitor and a tyrant.

The people of Germania are difficult for historians to understand from a modern or Roman point of view. As freemen they opposed all forms of tyranny, whether foreign or domestic. Their opposition to any kind of central ruler was so absolute that, when the Romans came back to reap revenge, Tacitus reported that, “Germanicus, who had torn off his helmet so as to be recognized, ordered his men to kill and kill. No prisoners were wanted. Only the total destruction of the tribe would end the war.”

Who were these people who valued freedom and family, strength and courage, kinship and honor and the essential realities of a vigorous life?⁹⁸ There were severe penalties for adultery, cities were despised, usury unheard of, and a passion for justice and liberty. They knew that freedom did not come without constant vigil in time of war or peace.

Their customs of *sumbels* and *blóts*⁹⁹ were not originally designed to appease imaginary pagan gods with superstitious sacrifices. Through their chosen ministers or priests, these *blots* were a practical institutions of charity, intended to bind neighbors and communities in a fellowship of love.

Tacitus says of the ancient Teutons, in Germania 15, “The communities are wont, of their own accord¹⁰⁰ and man by man, to bestow upon their Leaders a certain number of beasts, or a certain portion of grain; a contribution which passes indeed for a mark of reverence and honour, but serves also to supply their necessities.”

97 Tacitus says of the ancient Germans, in Germania 15,

98 The nine virtues of Asatru, part of the faith of the Teutons and Saxon peoples.

99 Sumbles were gatherings where men set aside their differences and extolled the good qualities in each man of the community. Blot was sacrifices to the needs of the community to share the good fortunes of neighbors with those that have had losses or hard times. It was a voluntary community social security system that brought people closer together. Modern Blots and sumbles are often little more than social clubs in reaction to Modern Christianity.

100 “Of their own accord” is translated from the Latin “*ultra*”, which means “voluntarily”.

When they began to lose sight of the need to protect their neighbors property and their neighbors' rights, both those near and far, their days of liberty were numbered as the world shrank about them.

The word "German" is of uncertain origins. Some say it means "one who shouts as a warrior" or perhaps "neighbors who shout."¹⁰¹ If they, as a people, had more fully remembered the wisdom and practice of the prophets and loved their neighbors freedom as much as they loved their own, their fate would have been much different.

"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 19:18, Matthew 5:43

In 600 AD, a wealthy landowner in central Europe began to exercise authority by oppressing some of his neighbors. The news got around quickly and, soon, a host of men marched toward this tyrant's castle. More volunteers joined their ranks until an army approached the fortified dwellings of the potential despot. He sent an ambassador to make peace with their king, hoping to bribe him to relent.

After some time, the emissary returned totally confounded with no agreement. When the ruler nervously inquired as to the reason he could not obtain a treaty, the frustrated ambassador replied that he could not make a bargain because, "They say they are all kings."

This was the right hand of government that stood for justice in the face of criminal or tyrant, but was bound together in times of peace by the daily practice of charity. This was the result of the Testaments. There is no King in the Kingdom of God, for each man is possessed of God-given rights and responsibilities. Wise men knew they could not shirk obligation or covet their neighbors' goods without bringing their rights into jeopardy. The building block of this heavenly kingdom was the autonomous family, which was independent and sovereign within each home, but bound by love and charity with faith and hope.

"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." Leviticus 25:10

Servant Priests of a Nation

The Levites had replaced the firstborn of the nation as public servants to keep the people from the sin of the golden calf, the common purse of national banking. They were to serve the *tents of the congregation*, strengthening them as individuals while unifying them as one nation. In this process, they were required, as an alternative to Babylonian, Egyptian, or Roman systems, to help them be fruitful and prosperous.

Keeping each family strong and prosperous was the practical duty for the ministers of the people, who would share in their prosperity. Taking care of the poor¹⁰² in a way that strengthened them was an essential duty of the kingdom's ministers. How did this priestly office function to make the people stronger?

Christ had preached a kingdom under the perfect law of liberty. It was a kingdom under God where every man was king in his own home. Such systems cannot hold together and be prepared for sudden invasion or disaster if they are not also bound together in time of peace and prosperity.

The ministers who were called out to serve the kingdom and appointed by Jesus were called the *ekklesia* in Greek, meaning the "called out", but became known as the "Church" in the English language. It was designed to *maintain an entrance* to the Kingdom of Heaven on Earth where every man might be returned to his possession and restored to his family.

These "called out" men were not the right hand of government but the left. The *State* was in the

101 The Schakes of La Charette

102 Leviticus 25:35 "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: [yea, though he be] a stranger, or a sojourner; that he may live with thee. Deuteronomy 15:11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

hands of the people, as it was in the days of Moses. Through the captains of tens, the people chose who they would follow in battling the trials of life in the world. That choice was based on personal knowledge and mutual consent. That voluntary network of men choosing ministers and ministers choosing ministers formed a nation of freemen.

The Levites were also “called out” by Moses, just as Jesus called out the Church. They were the ministers of the common welfare of the people of the Kingdom of God, not the strong arm of justice. They taught the ways of God’s kingdom and kept the people together and strong by their system of charity and hope.

These separate but complimentary activities kept the kingdom a working brotherhood in time of peace and war. They could bring men together in the face of personal robbery, disaster, and sickness or national famine, disaster, or invasion. As long as men lovingly remembered the character and precepts of God the Father first and secondly loved their neighbor as themselves, the kingdom would flourish and be fruitful under God’s precepts.

“... thou shalt love thy neighbour as thyself: I [am] the LORD.” Leviticus 19:18

There is no difference in the canons of Christ’s kingdom at-hand and the Kingdom of God that Moses tried to teach the people. The Levites were servants of the congregations of men. They belonged to God as his bondservants with no inheritance. Each one served ten families, who chose them as ministers, and to whom were tithed in **accordance to their service**¹⁰³.

The Church called out by Christ did the same as that earlier *Church in the wilderness* called out by Moses. They taught a kingdom of God organized by congregation of tens.

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

Here 12 apostles and 120 families were the beginning foundation of the Christian Church. The apostles were bondservants appointed by Christ to minister to the congregation of the people. In order to discern exactly how all this worked together for good, we must explore those ancient times.

Even as late as the 9th and 10th century, among the Lombard kings there was something called Deans connected to ten families. The word originated from the Latin “*decanus*”, which was a military term of the Romans. *Decurius* was also used by early writers. This included the Greek *deka* and *dekate*, meaning ten or tithe.

The term was used to describe those men performing functions of the secular clergy. This term was used by what we might call ministers of the early ecclesiastical Church. That clergy was much different in their position to authority and function than those now held in what we have come to believe is the Church. They held that office which included a position in their *judicial system* chosen from the bottom up. Some have tried to assert that a Dean was in authority over those ten families, but the terms used to describe the office clearly establish it as a subordinate position with respect and service to the people. It was a part of their system of governance, but its leaders were titular.

Terms like *decurions* signified those who served ten *deans*. As the network of tens, fifties, and hundreds grew, there was a need for assistance like the heralds of the kings and the singers¹⁰⁴ and Nethinims¹⁰⁵ of the Levites who performed important functions of keeping the people and ministers informed. The *chore pisco pus* was an assistant to the overseer or Bishop to keep the communion between the congregation effectual. Over the centuries, this special communications officer for the

103 Nu 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.”

104 There were several different forms of this word translated into *singer*, *sheer* or *shuwr*. These were identical with *shoor* which meant *to travel, journey, go* [through the idea of strolling minstrelsy]; Minstrels sang and recited poetically because it was easier to remember messages and communications accurately. They were the newsmen or heralds of official business. The singers were travelers because they had to deliver the news and messages all around the kingdom of God in order to keep the people informed.

105 Nethinims were commissioned ministers of the Levites licensed to act *ex officio*.

government of the people was degenerated into the *director of the choir*.

The communion of the first-century Church was substantive, filling the true physical 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 out¹⁰⁶ of one system of authoritarian government of the Pharisees and entered a government of faith, hope, and charity under the perfect law of liberty 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.¹⁰⁷

“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 by a system of charity rather than force. While the Roman system of political control 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)

As we saw with ministers like Stephen, we also see the Didache stating:¹⁰⁸

“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.”¹⁰⁹ 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 God¹¹⁰ by service to the people. Liturgy was the common procedures of the public servants of God's kingdom in congregations composed of, by, and for the people. These “reforms” were forced upon the innocent and faithful by usurping kings, who were crowned by a fornicating church, in hopes of securing their own positions of wealth and power, turning the world upside-down again.

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.

The crucial ingredient to their success is 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 neighbor's 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

106 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.”

107 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.”

108 The Didache is mentioned by Eusebius (c. 324) as the Teachings of the Apostles following the books recognized as canonical (Historia Ecclesiastica III, 25): ...

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

110 See Appendix 3 What is worship

these ancient patterns and righteousness can overcome all tyrants, despots, and enemies of freedom and liberty. They can weather the greatest storms and cataclysms of history, both past or future. They can and will inherit the earth.

Chapter 5 Joshua's Altar

White Altars of Joshua

Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: Deuteronomy 27:6



The problems faced by governments throughout the ages have always been the same problems. The chosen solutions either alleviate the problem or they compound it. The same precepts that applied to God and man thousands of years ago apply today. The daily choice is ours. The solution is within our reach.

Moses chose to be a servant of the people rather than their ruler. Joshua was his servant. Joshua was told to build an altar when he crossed the Jordan. There were conditions placed upon Joshua's altar of stones.

“And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:” Deuteronomy 27:2

The stones were to be plastered white. This whitewash was made by burning bones to make lime plaster. This is symbolic of being *clothed in white linen* or the *white stones* mentioned in Revelation 2:17. These white stones were representative of men of good character, tested by fire and pure of heart.

“And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.” Deuteronomy 27:3

They were also to have the law written upon them before they passed over the Jordan. Does anyone really imagine that the God of the universe cares whether you cover stones with plaster or write words on them? Or is there a message in these rituals?

God makes it clear throughout the Bible that he wishes to make a covenant with men by writing His laws upon their hearts and minds, not upon dead stone. These stones and altars were an external reminder of the *precepts* of God. In some ways, they better understood the practical necessities of the day than the learned seminarians and their professors do today.

The altars were instruments of sacrifice and part of a system of trust and liberty used by the government of Israel according to the character of or *in the name* of God the Father. The Hebrew word for “offer” is *korban* [qorban קָרְבָּן]. Scholars debate whether that the word *korban* has the idea of *gift* at the center of its meaning. Their conclusions are based on the facts that *korban* is from the word *qarab* [קָרַב], which is also translated “offer”, but means “come” or “draw near”. True giving in charity does draw us near to the character or name of God. More than anything else, charity includes, in its operation, both love and hope with the byproduct of faith, which is also a gift from God.

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

It is not the shape or dimension of the altar or the etching upon it, but the act of freely giving that consecrates the stones of man's altars. God's stone altars are made of living flesh, of men, who have His law written upon their hearts and upon their minds.

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Peter 2:5

If you are to build an altar of living stone, it should be built in the fashion laid down from the beginning, precept upon precept. The stones should not be hewn by the regulations of men, but left free

to give and be given to by faith, hope, and charity; choosing daily under the law of liberty to consume our bread or charitably cast it upon the waters of mankind. This is nurturing to the soul of men and allows God's Spirit of love to move in us concurrently.

"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." Acts 20:35

Joshua would not rule over the people and made it clear that he and his house would serve the Lord. This was leadership not a *rulership* or *exercising authority*. The altars constructed were not regulated by a top-down authority, but by the freewill choice of the people. These altars acted as the left hand of God's government of liberty and freedom. The people chose to whom and how they were to make their offerings under the guidelines of the few hundred statutes of Moses.

The nation would remain strong and united as the people remained strong in the character of God, being remade daily in the image of God by their voluntary sacrifice. They were bound under this system of love and brotherhood, unlike the other nations who were bound together by compulsion, intimidation, control, power, and subjugating regulations of other men. As long as the people accepted their responsibilities and loved their neighbor as themselves, in faith, hope, and charity, according to the name of God, the nation remained indivisible and invincible.

If the people called for a central government and compelled their neighbor to contribute to their favorite project or charity, then they were going against the precepts of God and His kingdom and they would soon be serving the gods to whom they had applied.

"And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that [were] on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD." Joshua 24:15

Moses, Joshua, and even Gideon kept repeating this common theme of God's people, which is contrary to tyrants, despots, and social democracies. They would not covet their neighbors' goods nor rule over the people.

"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

King over us

Before John Wycliffe was imprisoned by the government and his body burned at the stake by the orthodox Church, he had translated the Bible into English. He identified the books of "Samuel" and "Kings" as Kings 1 through 4. "Kings", as opposed to "Judges", is the period in history where Israel went under kings, rather than the once free nation of God where every man was prince in his own house and there *was no king in Israel*.

Moses had known the weakness of the people. They would eventually desire a central king. He prophetically warned the people what such rulers would be inclined to do and wisely established constitutional limitation¹¹¹ for those chosen governing authority.

That king was to be *from among thy brethren*. They were *not to set a stranger* over them as an authority. "Brethren" had to do with the same Father which, of course, is God the Father. We know that those who are of the Father know the Father and do His will.

The king was not to *multiply horses*. God was not concerned with the king owning horses. He qualifies this statement by correlating the multiplying of horses to the returning to Egypt, which was absolutely forbidden.

"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." Deuteronomy 17:16

The bar against returning to Egypt had nothing to do with its geographical location, but was about

111 Deuteronomy 17:14-20

returning to that form of government, where a portion of the labor of a man could be extracted by the government. God had taken the people *from Egypt, out of the house of bondage*.

“I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” Exodus 20:2-3

This idea of not returning to that house of bondage was also seen insofar as barring of the king from the accumulation of the gold and silver of the nation, as was the case in Egypt.

“Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.” Deuteronomy 17:17

Babylon, Egypt, eventually, Rome, and other countries throughout history have often regulated the ownership of gold and silver and its use as money. Often, these countries went to the use of some form of monetary exchange that was supported only by an artificial value imposed by the state, rather than an actual commodity money with *present value*. The removal of these honest weights and measures was a common and often last ditch effort to maintain some stability as their usurious economies began to collapse.

“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.” Leviticus 19:36 [Deuteronomy 25:13]

The bar against the multiplying of wives was another of many limitations placed on any king or ruler that the people might choose. In those days, when a ruler signed a treaty, it was common to consummate the contract by giving a daughter in marriage to the other ruler. David did this as well as many other kings.

Although multiple wives leads to trouble of its own, the real bar in relation to the king is the making of treaties. Because the people are bound under the king, then the king, by his agreements, can bind the whole nation. In a pure republic, where the leaders remain titular, they cannot bind the people. The whole body must sign because each one remains free.

“And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?” Judges 2:2

God forbade the king from making leagues or treaties with other nations and their leaders. This was also stated for all the people in Exodus 23:32, “Thou shalt make no covenant with them, nor with their gods.” The word “covenant” in this commandment and the word “league” are both *brriyth* and is translated “covenant, league, confederacy”. It means a covenant, alliance, pledge; between men; treaty, alliance, league (man to man). All these things meant that they were making men authorities over themselves instead of God the Father.

Moses directed the king to, not only remember all these basic rules, but write them down and read them over and over. He was also still bound by the Ten Commandments, which did not allow him to covet his neighbors goods, nor kill, commit adultery, nor bear false witness...

“And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.” Deuteronomy 17:18-20

Moses knew what he was talking about and, though it took centuries, eventually, the people wanted a king. God made it clear through Samuel that the voice of the people showed that their hearts had, in fact, rejected God and his kingdom on earth, *according to all the works which they have done since the day that he brought them out of Egypt, wherewith they have forsaken Him, and served other gods*. God warned them of what kind of ruler this government leader would eventually be.

“And he said, This will be the manner of the king that shall reign over you: He will take your sons, and

appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;” 1 Samuel 8:11-19

Law and justice, as well as national security, had been in the hands of the people who assembled themselves in voluntary militias or armies based on a pattern of tens and fifties, hundreds, and thousands.¹¹² These leaders were titular in their authority and held office by mutual respect and the consensus of those they served. Every captain was chosen by the ten men he served. This was a pure republic designed by God where the people were *free from things public* under the perfect law of liberty.

Saul was chosen because he was a great man who defended justice and fought for the rights of the people. But once he was given the power of a king he was tempted by that power. At one of the first signs of trouble, he compelled a tax on the people.

There was a measured loss of liberty when the people sinned against God and asked Samuel¹¹³ to establish a centralized government, which now, as Benefactor to the nation, imposed taxes or “sacrifice” and appointed officers over the people. Men rejected God’s kingdom; the *voice of the people* elected men to make laws, rule with exercising authority, collect the contributions like a tax rather than a *freewill offering* and generally rule over man and his neighbor.

Once, when there was a threat of invasion and Samuel had not arrived, Saul took matters into his own hands.

“And Samuel said, What hast thou done?... I forced myself therefore [In Wycliffe’s translation we see this as, “I was compelled by need], and offered a burnt offering.” 1 Samuel 13:11

The word “offered” here is from the Hebrew *alah* and can mean “withdraw... to be taken up, be brought up, be taken away... to be carried away”. It is also translated “increase, put” and “raised”. The word “and” is not in the original text. What is being said is that Saul compelled the taking of a burnt offering. A burnt offering is just something you are not getting back, as we have already seen.

Because Saul was afraid the people would not come, he compelled a sacrifice, a tax. He coveted the goods of the people and demanded they contribute. This was a clear violation of the Ten Commandments. It was a noble cause, but still a sin.

Samuel’s response to Saul was to the point and direct. He called him a fool:

“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. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.” 1 Samuel 13:12-14

God had not just taken people out of Egypt and the *house of bondage*, but had taken them out of all kingdoms like that, so that no ruler could take from them any more or rule over or oppress them again. The people did not trust in God’s way, but desired to compel their neighbor to be bound under a single leader to assure their security. Samuel had them present themselves according to the assembled units of

112 Ex 18:25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

113 1 Samuel 8, 1 Samuel 10:18-19, 1 Samuel 12:1-25

the congregation and the tribes.

“And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the 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.” 1 Samuel 10:18-19

Former freewill contributions became compulsory and the nation was no longer sustained by *love of neighbor*, but by the demands of governing agents. This power corrupted the leaders even though it was to be limited according to the constitution laid out by Moses.¹¹⁴ This evil system, contrary to the nature of God, also spread to the temple where the priests soon began to demand a temple tax with the aid of the King’s right hand.

No one could fire the Porters except the King. Before the kings, the Porters, officers of the public treasury, were chosen by the people in the pattern of their congregations.

The first tithing was only to support the Levites and their families. Each of the ten families shared a portion of their prosperity with the family of their minister *according to his service*.¹¹⁵ That service was the work of the national government of God’s kingdom.

The Family was not just a Father and Mother and children, but consisted of the eldest living Father and all his children including his Married Sons. In Israel, no one was Sui Juris¹¹⁶ as long as his Father and Mother lived. The ultimate property right always returned to the Elder of the family until his passing. With the advent of Kings or central government, some of that patriarchal authority passed to the government.

Excise or income tax was a patrimonial right and the offerings that were to be dedicated to God were now hallowed to the patron of the nation. This was a process.

Saul lost his kingdom to David and David as well, as Solomon broke many of the laws laid down from the beginning. Solomon’s son took this corruption even farther.

When the people asked Samuel for a king, they sinned against God. When they asked Rehoboam to set them free and return them to the ways of God and His kingdom, *he forsook the counsel of the old men* and refused.

“And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father [also] chastised you with whips, but I will chastise you with scorpions.” 1 Kings 12:14

The people were not to rebel against the king, but they did. The temple was to remain mobile, but it did not. The people were not to be taxed, but they were. The kings were not to return the people to Egypt, but they did.

These abuses divided the kingdom of God and most of the people. When they would not take any more, they left. They tried to simply rescind their contract with the king. It did not work in Egypt nor under Rehoboam. When the king would not agree:

“... the people answered the king, saying, ‘What portion have we in David? neither [have we] inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.’” 1 Kings 12:16, 2Ch 10:16

The people did not like being the tail of the king and left the house of David, which, without consent, forfeited the inheritance of the kingdom promised to Abraham and delivered by Moses. They did not return to the civil powers of Rehoboam but to their tents. They became the lost sheep. The Kingdom went farther into apostasy and abandoned the ways of God and his *precept upon precept*, but it was the

114 Deuteronomy 17:16-20

115 Nu 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.

116 In possession of his rights. What was the sons was the Father’s.

kingdom.

Adultery of a Nation

The kingdom of God is not like the kingdoms and governments of the world. To the *world*, the kingdom of God appears upside down. That is because the kingdom of God is based on freewill and choice from the bottom up. That type of government, by its nature, takes on a particular form. We see this described in the time of Moses and implemented in the first century Church. We also see the people straying from God when they chose to make men their rulers or chose to rule over their neighbors by the agencies of the governments they instituted for themselves.

It is very important, even essential, that the people, who are washed or baptized into God's Kingdom, act, in every aspect of their lives, according to the Commandments and precepts of God. When they do not, they betray God.

“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.” Jeremiah 3:8

The whole nation of Israel eventually committed adultery. How does a nation commit adultery?

“And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.” Jeremiah 3:9

It is clear that adultery does not only mean extra marital relations, but included national relationships outside those prescribed by God for His people. No one in the nation had relationships with *stones and stocks*. These objects represented the civic altars of other nations and the agreements that brought the people under other jurisdiction, institutions, and, therefore, the ruling judges of those other nations.

These men who make and enforce regulations and laws with exercising authority are the gods men have chosen for themselves, and of who are spoken in Judges.

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

People enter jurisdictions with oaths and applications for benefits and, if they go under a ruler or ruling body, that body may further enter jurisdictions for them. They are no longer God's children but, become the children of those men they have chosen instead of God the Father. This is the adultery of which Jeremiah spoke.

“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.” Jeremiah 5:7

In the time of the kings of Israel, the rulers would appoint officers and clerks of the kingdom from the top down. They would take from the houses of the people what was once their possessions and would rule over them instead of God. They became the tail and other men would become *the fountainhead of justice*. These are the gods you have chosen for yourself. They are your ministers who exercise authority over you.

Jesus said that we not only were to obey the commandments concerning stealing, adultery, and coveting, but we had to actively love one another. Your brothers house was as important as your own. Men and women have often strayed from the basic precepts of God and Jesus and become the tail of the institutions they make for themselves. They may have a collective choice, but their use of it still robs and exercises authority over their neighbor. And their rulers now have the power to make *treaties* for them.

They have become the tail and have chosen ministers like the gentiles because their hearts have been like those princes who exercise authority. They have done like they did from the beginning and have neglected the precepts of God and His ways and, like Cain, have chosen to rule over their brothers in a common purse of rights.

“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.” Luke 22:25

Fear, Faith and Foolishness



Pride before destruction, and an haughty spirit before a fall. Pr 16:18

Cain would not walk by faith according to the direction of God, but sought the city-state to supply him with the social security he lacked under God. In order to seduce others to join his government of men over men, he appealed to the spirit of Cain in every man’s heart. Having abandoned faith in God and His ways, the people chose good and evil for themselves and continued in their own ways, which led to more corruption and sin.

Abraham faltered during a famine and left the path of faith and returned to Egypt. The refugees from Egypt in their faithless fear built their golden calf to bind the people in a scheme of the common purse, which was an abandonment of God’s way. In the days of Samuel, The Nation of Israel called for a king and, eventually, returned to the bondage of Egypt under a succession of the ruling elite. When Christ came, He preached again the kingdom. Some men followed His gospel of liberty from the sin that had followed man from generation to generation, and some men continued to sin.

“... when they said, Give us a king to judge us... the LORD said ... they have rejected me, that I should not reign over them.” 1 Sa 8:7

The people took pride in their new government. Abraham, Moses, Jesus, and God found the people’s or Israel’s ways corrupt. They did not want the people bound together by poverty of wantonness, the fear of faithlessness, and the entanglement of a sworn and contracted allegiance to men. God wants men to be bound together by the light chains of faith, hope, and charity, the true covenant of His Law of Love.

“They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These [be] thy gods, O Israel, which have brought thee up out of the land of Egypt.” Exodus 32:8

It is never the apparent affluence, nor the dominant institutions created by the hands of men, that makes man great. “We estimate men as great not by their wealth but by their virtue.”¹¹⁷ It is the spirit by which men move that engenders them to sin or salvation. The nature of the contrivances, schemes and institutions of men are the evidence of what is already written on their hearts and minds, the evidence of their faith.

If men turn from the virtue and wisdom of God, they turn also from His ways and from God himself. They reject His laws and make new ones for their neighbors.

“And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that [were] round about them, [concerning] whom the LORD had charged them, that they should not do like them.” 2 Kings 17:15

History continues to be filled with stories and examples of men turning from the ways of God to the ways and benefits of man-made systems. Men bind themselves in many ways, in all sorts of secular religions, city-states, kingdoms, democracies, monetary systems, corporate entities, and institutions. Through all sorts of contracts, compacts, constitutions, and covenants, men apply for comfort and the illusion of peace and promises.

“And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken

117 Magnos homines virtute metimur non fortune -Nepos.

of.” 2 Peter 2:2

Rather than seeking the Truth of God’s kingdom on earth, men heed not his prophetic warnings and follow after their own pernicious ways.

“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

From the beginning, many have faltered in the path of righteousness and, by the *voice of the people*, they have cried out for someone to stand in the place of God as a ruling judge. They have looked to systems of compulsion and prayed for the benefits they offer rather than simply follow God in faith, hope, and charity.

“...voice of the people... Nay; but we will have a king over us;” 1 Samuel. 8

Warnings of the prophets and the sayings of the wise fill volumes of books, often unread or misunderstood in today’s modern society. The land, the lives, the gold and silver, wealth or inheritance of each man and woman and their children have been entrusted to others. The people no longer own the beneficial interest of their lands and labors. They must pay *tribute* annually for their “use”. Men and women are in the service of governments who exercise authority and compel the taking of a portion of their labor each year as it was in the days of the bondage of Egypt. People desire the apparent benefit from this gain and usury. They apply, beseeching the common purse modern City-State, for the civil and social security supplied by the compelled contributions of their neighbor.

According to the 1995 “Who pays what and when?”¹¹⁸ report of the Congressional Budget Office, there has been a steady rise in the Estimated Lifetime Net Tax Rates during the 20th century.¹¹⁹ Actual tax rates are higher since net tax rate is the actual tax rate less “government payments, such as those for Social Security or welfare”.

The net tax rate was 24 percent in 1900 with an actual tax rate of 28 percent, but Social Security and many other public entitlements were non-existent at that time and, therefore, were not yet being subtracted. Also, during the early part of that century, there was no income tax on ‘wages and salaries’. Wages and salaries were not income but compensation.¹²⁰ To tax the labor of an individual was unconstitutional without his consent, but with the offer of Social Security and other tax-funded lucrative entitlements this all began to change.¹²¹

When government transfers in the form of paid benefits began to increase,¹²² the net tax rate continued to rise. In 1980, even with the subtraction of benefit payments, which were at an all-time high, the net tax rate had reached 37 percent. The actual tax rate on labor income alone was an unprecedented 51 percent. “But to enjoy the now-prevailing rate of purchases in relation to income, future generations would have to pay lifetime net taxes at a rate of 78 percent. That is more than twice the rate for today’s newborns.”¹²³

118 “Who pays what and when?” An Assessment of General Accounting November 1995 by the Congressional Budget Office.

119 “a. A lifetime net tax rate is the present value at birth of lifetime net taxes as a percentage of the present value at birth of lifetime labor income. Net taxes are taxes less transfers.” “figures include net taxes at all levels of government--federal, state, and local--” Actual tax rates are generally higher since net taxes are calculated less “government payments, such as those for Social Security or welfare”

120 “Compensation for labor can not be regarded as profit within the meaning of the law. The word profit, as ordinarily used, means the gain made upon any business or investments. It is a different thing altogether from compensation for labor.” Commercial League Asso. of Am. v. People ex net Needles Aud. 90 Ill. 166.

121 See Employ vs. Enslave In The Covenants of the gods.

122 They increased more than 330% percent in 90 years from 3% in 1900 to 13% in 1990.

123 SOURCE: Congressional Budget Office, using a computer program and data provided by the authors as described in Alan J. yAuerbach, Jagadeesh Gokhale, and Laurence J. Kotlikoff, “Generational Accounts: A Meaningful Alternative to Deficit Accounting,” in David Bradford, ed., Tax Policy and the Economy, vol. 5 (Cambridge, Mass.: MIT Press,

If benefit payments remained the same at 13 percent and government expenditures did not increase, the actual tax rates would exceed 90 percent over the life of the taxpayer. But the report goes on to say, “the General Accounting Office estimates that, with no change in policy, the federal deficit would exceed 20 percent of gross domestic output in 2025, and the federal debt would exceed 200 percent. (The corresponding figures in 1994 were 2 percent and 53 percent.) Similarly, the Social Security and Health Care Financing Administrations project that current policy would exhaust the trust funds for Social Security and Medicare.”¹²⁴

The use of phrases like “Policy changes, tough choice, and fiscal responsibility” have been heard through the centuries. The Budget Office suggests, “Most people expect Policymakers to make the tough choices needed to put the nation’s fiscal house in order.” This rhetoric is not new. Millenniums of repetitious history have shown this to be a false hope and a vain dream. When you offer men appointments of power, then men who desire power seek those offices. When you maintain the responsibility of dominion and only offer offices of service, the seats of governance remain occupied by servants.

The houses that men construct for themselves depends on either the love of charity in its contributors or upon the covetous nature of their own hearts. Each man makes his choice and then plays or pays his part. Every man loves his neighbor as himself or covets his neighbor goods by application and participation. That which is needed to fulfill the hopes and desires of the citizenry is given freely or taken by the agents of the people. Though many cry “LORD, LORD” in the vestibule of their religious institutions, their deeds betray the repository of their true faith and homage.¹²⁵ The people do not love their neighbor, but covet their goods of their house. The name of the Lord is but vanity in their mouths.

“Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned [against] thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, [is it] not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?” Habakkuk 2:9-13

People are looking everywhere but to God. The most powerful governments in the world are the ones that offer insecure, faithless people social security at a vain and usurious price. People do not trust in God but in the governments that they make for themselves.

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

Over and over, it is vanity, pride, and arrogance that turns men from the path of our Father in heaven. They claim that they pray to God in Heaven while they apply to the gods that men have chosen for themselves. The gods of the gentiles distribute the grace of their benefits amongst proud people, but those benefactors guarantee their treasury’s bounty by force, contrary to the sayings of Jesus.

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.” Ephesians 4:17-19

Ephesians stated that we should be *the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love*. But, the ruling elite and the powers behind them cause the covetous human soul to be compacted by contract as resources of a State, The Patronus, Our substitute father on the earth, who takes the sons of men to make war in the name of patriotism. The voice of the

1991), pp. 55-110.

124 Ibid. Results of Generational Accounts

125 Appendix 3 Worship and homage.

people has chosen men who call themselves benefactors,¹²⁶ new fathers,¹²⁷ and new *gods*¹²⁸ to bow down to and serve.¹²⁹ The people become weaker and the powers of the world grow hungry for more authority and control. The masses become more frightened and are assured that they cannot afford freedom and that liberty is a danger. They are told they need stronger and stronger governments to maintain their safety and comforts.

“They who can give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety.”¹³⁰

These institutions that have replaced the charitable altars of God deceive and placate the people until the weight of their own chains consume them in debt, despotism, and death.

Abraham exited the systems of civil powers and saw that it was proper to set up another system. In that godly order men relied upon the daily exercise of charity, hope, and faith.

Moses led the people out of bondage and taught these same godly ways to called-out ministers who served the people.

Jesus redeemed the people from Herod’s compulsory Corban and the altars of the world order of Rome. What was this world of Rome where Jesus walked the earth and preached His kingdom of God at hand?

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

126 “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 22:25-26

127 Matthew 23:9 “And call no [man] your father upon the earth: for one is your Father, which is in heaven.”

128 Elohiym and theos were common titles of “magistrates and judges”.

129 “Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me;” Exodus 20:5

130 February 17, 1775 Benjamin Franklin's notes at the Pennsylvania Assembly. Published in *Memoirs of the life and writings of Benjamin Franklin*, 1818.

Chapter 6 The World

Of Rome and Judea



O tempora! O mores!
Oh, the times! Oh, the morals!¹³¹

To the Romans and the rest of the world, the Christians were still members of the kingdom of Judea. To understand the relationship of Rome and the Christians, it is important to understand the relationship of Rome and the Jews or even Rome and the rest of the *gentiles*, or *nations*. Christians were those who believed in Yeshua, a.k.a. Jesus, as the Anointed, the Christ, the Messiah of Israel, the King of Judea.

Rome did not always expand its influence of conquest with its army. The life expectancy of the Roman soldier was greater than any other profession. The soldiers were more builders than destroyers. They did bring order by their military might and a system of law, but it was more profitable to maintain it with a flourishing system of building and trade.

“Philosophy, with the aid of experience, has at length banished the study of alchemy; and the present age, however desirous of riches, is content to seek them by the humbler means of commerce and industry.”¹³²

As with all mankind, wealth and affluence brought with it apathy, corruption, and oppression. The moral decline that comes when society loses track of the wisdom of its own creation is seldom accompanied by a decline in appetite for pleasure. The contrary is traditionally the case. The “haves” *desire for more* is often appeased at the price of the “poor”. Before the poor’s anguish turns to rage, it is often pacified by the promise of entitlements. In a society of rank, both rich and poor will consume the working middle classes. It will become important, even necessary, to expand by taking from a foreign neighbor.

The greatest assets to Roman conquest was the legal entanglements of its diplomacy, commerce, and law. The clever complexity of their commerce and the efficiency of their armies and engineers were all essential parts of the Roman machine that steadily marched them toward a new world order. The farther on this road they continued, the more distant the wisdom of their own beginnings became.

Rome had been a predominate influence in the world for many years; while under its errant kings, Israel had declined. Roman trade was prized and their ingenuity in constructing roads, aqueducts, harbors, and ships was unsurpassed. Romans were building ships larger than Noah’s ark in 400 BC.. Just one of these ships carried tons of cargo and thousands of passengers including “4000 rowers, 400 other crewmen, and 2850 marines”.¹³³

The Romans built a vast system of roads and poured concrete structures that are still in use today. They even lined entire lakes with lead, built dams, and hydraulically mined whole mountains out of existence. They were masters of trade and commerce. The elaborate *science of money-making*, taught to them by the Greeks, became a consuming passion. They even devised a tax system that has not been rivaled until today.

Few nations did not honor and respect the Roman achievements, acquisition, and affluence. It was generally more profitable to agree with Rome than it was to argue with its policy and sense of justice and law. They were more admired than despised, more loved than hated. Only the most precipitous and ardent lovers of independence and liberty or the foolish and ignorant dared to resist their influence.

Rome had been in a process of moral decline for centuries. That unavoidable descent accelerated as

131 (In Catilinam I)

132 The Decline and fall of the Roman Empire Chapter 13

133 The Year-book of Facts in Science and Art, Ocean Steamers, By John Timbs

their power centralized and apathy, sloth, and avarice flourished. “All contributed to the general decay....” The social relations, such as matrimony and the family, were the core of Roman success, but now “the respect for mother and wife which had been so powerful in the maintenance of the Roman standard of morals, was grievously diminished.”¹³⁴

The “sanctity of marriage had ceased... Abortion, and the exposure and murder of newly-born children, were common and tolerated; unnatural vices, which even the greatest philosophers practiced, if not advocated, attained proportions which defy description. As regards the Roman rule, matters had greatly changed for the worse since the mild sway of Augustus, under which, in the language of Philo, no one throughout the Empire dared to molest the Jews.”¹³⁵

Something had changed. Was it evolution or devolution of society through the abdication of rights and responsibilities? Rome had moved from the principles of individual independence, self-reliance, and the patriarchal family rights of a republic to an indirect social democracy. Central government with a controlling agenda seduced the people into apathy and ignorance. Ups and downs of the economy and political opportunism brought about Augustus’ Empirical powers which expanded under each new chosen leader.

Today, in the United States, living together out of wedlock, divorce, rebellious youth, abortion-on-demand, and promiscuous lifestyles of the rich, powerful, and famous are all tolerated, proclaimed, promoted, and even envied. Money powers rule a vitiated leadership and independence is mocked by the mercenary princes of government, the bureaucrat. The superimposing of moral conditions of Rome, and those present in the United States and the world in general, are a historical reminder if not a prophetic warning of the future. Unfortunately, the similarity continues.

The Remarkable History of Israel

Israel’s remarkable history as a theocratic republic was well-known. The princes of the land were the elders of the individual families. The power of governing was in the hands of the people and the ministration of government was paid by charity. The Levites, with no inheritance, served the people in hopes of a tithe ‘*according to his service,*’ rather than compulsory taxes. It was a system based on faith, hope, and charity: a system of liberty.

The other nations had watched the once invincible nation of Israel, God’s Kingdom on Earth, deteriorate into centralized government, civil war, and captivity at the hands of oppressive and corrupted kings.

The people of Israel were to deliver *every man to his family and to his possessions* so they may live in freedom under God in His kingdom by faith in liberty and love as a priestly example to the world and all other nations.

“And ye shall be unto me a kingdom of priests, and an holy nation. These [are] the words which thou shalt speak unto the children of Israel.” Ex 19:6

Israel was a nation chosen to serve all people as priests. What kind of *priests*? The Hebrew word *kohen* is translated as “priest” 744 times. It is also translated “own” twice, “chief ruler” twice, “officer” and “princes” once each. It is defined as “priest, principal officer or chief ruler” and could mean a pagan, or Levitical priest, or even *a priest-king*. Jesus was such a priest after the order of Melchisedec, but he ruled, not with the rod of iron like Rome, but with love, service, and humility. He was the Prince of Peace.

The original role of the priest came from the first-born son of the *family*, who managed the common funds of the family for the benefit of all its members. The priests of a nation were very much the same. Israel was a kingdom, not a religion. It was a system of faith, but all governments are systems of faith or fidelity, established for the welfare of the people, accepting, in exchange, a portion of their loyalty or allegiance. A Godly government is based upon the precepts of a brotherhood of love and charity and not

134 Encyclopedia Britannica ‘57 Vol. 19 p 490.

135 “*Life and Times of Jesus the Messiah*”, Chapter XI. by Alfred Edersheim. Published by Longmans, Green, 1883.

upon demands and force.

For almost 400 hundred years, Israel had been a powerful nation with no central government, no compulsory tax, and no police force or standing army, other than an organized brotherhood of free citizens. The dominion and civil power was in the hands of the individual families. Patriarchs ruled their own families. With the law in their hands, they came together in a union of community consensus and national brotherhood.

The first-born of those families were the priests within the family, but the priests and ministers of the nation were chosen from amongst the first-born of a nation, which, as a people, were called the Levites. God said that they were to open the *matrix of the nation*. They belonged to God the Father¹³⁶ with separate civil communities or *cities*.

The people ruled themselves. But the people voluntarily came together in a series of small groups or *congregations*¹³⁷. Ten elders of families would gather together to choose a *representative* who would stand in public service to those families. Ten of these administrators, in turn, would choose a standing leader or administrator. These were the elders or princes of the *tribe* and, eventually, the *nation*. The same pattern was repeated with those men called the Levites who provided a network of charitable ministrations to the *tents*, i.e. families, of the congregation.

“... the Levites... they shall go in to wait upon the service of the tabernacle of the congregation:” Numbers 8:24

Both the elders of the nations and the men who followed their lead were the right hand of government. Those elder Levites, chosen by the congregation and then by other Levites in congregation, had no personal estate. They could not own real property in their own name. They were a separate civil jurisdiction unto themselves. This was the left hand of the governing system of the Kingdom of God, Israel. Neither had authority over the people. They were men respected in their service. They were *titular in their offices*.¹³⁸

“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.” Nu. 7:5

This was an amazing concept in government, where no employed minister would get paid unless his constituents thought he was doing a service, maintaining a secure society. Those ministers were directly answerable to, at least, 10 constituents, yet autonomous representatives of the nation.

It was a system of responsibility, charity, faith, and hope. People were bound as God intended, by love for one another. It was not a government of self-indulgent sloth, pride, and arrogance. Why would the people ask for a central government, knowing that guaranteed entitlements granted a reciprocating entitlement to the ruler of that system; knowing that your ministers would be appointed from the top down; and knowing that your goods and the *firstfruits* of your labor would be taken for its purposes; knowing that your sons and daughters would become *human resources* serving that government.¹³⁹

Giving power to a central authority, and having that same authority appoint the servants of government, relinquishes a responsibility required of the people in a truly free society. Such granted power corrupts the leaders with power and the people with apathy. Despite God’s warnings, men continue, in pride and covetous avarice, to imagine that they can control such *constituted* governments. From Saul to Rehoboam, all of the rulers of God’s kingdom violated the constitution of Israel and its remnant, Judea.¹⁴⁰

136 Numbers 8:14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. Numbers 3:12

137 `edah from ed meaning *witness*. It is translated congregation 124 times, company 13, assembly 9 times and multitude, people and swarm once each. It means a *congregation, gathering*

138 Webster’s. “REPUBLIC 3. A state or nation with a president as its *titular head*.” [A person who holds title, especially without any obligations of office]. See Republic vs Democracy, The Covenants of the gods.

139 1 Samuel 8:

140 Deuteronomy 17:14...

The people had forgotten the despotism of Egypt and had grown weary of the individual responsibility of a *free state*. After only a few kings, Israel divided as a kingdom under Rehoboam. Most of the people forsook the kingly line of David and abandoned the centralized civil powers. The people were divided and desired “Those days when there was no king or central government in Israel, and every man did what he believed was right in his own eyes.”¹⁴¹

The people called for a return to the free dominion of their own tents or household.

“So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither [have we] inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.” 1 Kings 12:16

The people were divided by their own sin. There were a series of corrupt kings and vanquishing captivities with short periods of repentance. Finally, God took away the promise of the *seed* of David ever prospering again upon the throne of God’s kingdom.

“... for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.”
Jeremiah 22:30

Rome the Believer

The Etruscans had known of the history and fortunes of Israel. Sea kings had plied the trade winds of the Mediterranean Sea for centuries. When Rome expelled the last of the Tarquinian kings (*La monarchia etrusca*) from their land 500 years before the first Caesar became Emperor, they, too, established a patriarchal society in the form of a republic (*La libera res publica*). Their affluence and wealth grew under the patriarchal society and, with it, the number of tradesman, servants, and slaves who immigrated to the affluence of Rome for *employment*. With the added population and increased wealth, the bureaucracy of government also grew.

The word “republic” is said to have come from the Latin words, *Res Publica*, which often translate into the words “commonwealth” or “things public”. The term’s origin was from the phrase, “*La libera res publica*,” used after the expulsion of kings. It is a Latin idiom meaning “free from things public” and the commonwealth wealth of the people was their individual liberty. It was a government of, for, and by the people.

The original republic was one in which a freeman was free from *public authority*, but was under his natural authority of the free eldest father, or *Sui Juris Patronus*, of his family. Each head of a family was king or prince. The ministers of the national government were “*titular*” in authority, meaning that they held authority “*in name only*.” This did not mean that they had no power, but that their power was restricted to their duties and themselves. The patriarchs were free from their public servants.

In an *indirect democracy*, the mob elects those that govern the whole, while, in the *republic*, you only elected representatives, public servants, with a limited or no authority. A Constitutional Republic grants some common authority to government, but tries to rein that power with a contract or constitution. Under a constitution where the people retain the right to contract, they may continue to individually bargain the remainder of their freedoms away.

Most of the leaders of Rome were the Patricians who were the heads of family groups. They were chosen by the tribes out of those leading elders to represent them in the *Senate*, meaning “old men”. Their power was limited and divided. There were also the Equestrians, who were noble knights offering protection for society. These meager offices grew in number and power under the apathy and avarice of the people.

The Commanders-in-chief

Eventually, the power of Consuls and Tribunes, the restrictions of the Twelve Tablets of Law, and a multitude of offices were added to serve the people’s needs. The number and influence of statutes, rather than common law and custom, expanded as the people became comfortable and perverse. At first,

141 Judges 17:6

this servant bureaucracy would attend to the needs and desires of the people and, eventually, eat out their substance in service to the beast of Rome.

Power begets power. The power, prestige, and popularity of Julius Caesar obtained great wealth for Rome, and for Caesar. If one man had all the responsibility and power, then liberty was dead. The *Libera Res Publica* had steadily changed from a free society of untaxed land owners, ruled by individual responsibility and the elders of the family units, to a culture of affluent self-indulgence, apathy, avarice, and *amour propre*.¹⁴²

Idolism supplanted idealism. The first charismatic character who told the people what they wanted to hear became both victimizer and victim. Caesar was a master of popular opinion, but not a master of his own greed for power.

Conservative senators murdered Caesar on the Ides of March in order to reestablish the old *libera res publica*, e.g. the Roman republic, where men were “free from things public”. Caesar died, but the republic also gasped its last breath. It was lost through the apathy of the people and replaced by the rule of Augustus. He was elected by the electoral college of the Senate to three offices of this new social democracy; the President of Rome, also called *Principas Civitas* or *Princeps* (elected annually), the *commander-in-chief*, called Emperor or Emperor (ten-year term of office), and the Appointor of gods, called *Apo Theos*, whose duty included the appointment of judges and magistrates, called *gods*, throughout the courts of the Empire.

“Accustomed to trampling on the rights of others, you have lost the genius of your own independence and become the fit subjects of the first cunning tyrant who rises among you.”¹⁴³

The character of Rome had changed as a result of moral decay. It had now mutated through greed, indifference, and civil war. The victory of Octavius, the “Savior”¹⁴⁴ of Rome, now called Caesar Augustus, began the spiraling descent of the Roman people into bondage.

Caesar ruled over the civil powers of a nation once composed of rugged individuals bound together by a common brotherhood. His bountiful benevolence, offering free bread in the form of a massive welfare system of entitlements, eventually turned Romans into the bread for Caesar’s own table, at which his vast bureaucracy now fed.

A Father’s offer

“Augustus was sensible that mankind is governed by names; nor was he deceived in his expectation, that the senate and people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom.”¹⁴⁵ He suggested a series of changes that drove a stake through the heart of the last vestiges of the Roman Free Republic. While always proclaiming a desire and intention to reform the way to safety, prosperity, and freedom, he edged inexorably toward tyranny.

This road to ruin began a glorious journey of successive rulers who consistently grew in power. By the rule of Marcus Aurelius, true freedom and independence was despised. This stoic president led what historians have called the Golden Age of Rome.

“I think the best way of doing good to the poor, is not making them easy in poverty, but leading or driving them out of it.”¹⁴⁶ “Idleness and pride tax with a heavier hand than kings and parliaments.”¹⁴⁷

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

142 Amour-propre, or Self-love, is French. A regarding of oneself with undue favor.

143 Abraham Lincoln September 11, 1858.

144 Augustus was hailed as the Savior of Rome and promptly elected by the electoral college of the Senate to a ten-year term of office as commander-in-chief.

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

146 *On the Price of Corn and Management of the Poor*, Benjamin Franklin, 29 November 1766.

147 *Letter on the Stamp Act*, Benjamin Franklin, 1 July 1765.

the people to call good “evil” and evil “good”. The weakened and deceived people of a once strong republic will rush to grant new power to men like Augustus in exchange for peace and security. With the abandonment of responsibility, liberty, and freedom, rights are soon traded for the *provisos*, or conditions, and the “provisions of the state”.

“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.” 2 Peter 2:19

With the office of *Emperator*, translated “Commander-in-Chief”, he controlled the military. With the office of *Principas Civitas*, “First Citizen”, he was the chief executive officer, President of Rome, Prince of the People, signing into law the statutes of the Senate. And with the office of *Apo Theos*, “Appointor of gods”, he appointed the *magistrates and judges* throughout the Empire to enforce those laws and his sovereign power.

It was not these three elected offices of Roman government that subdued the people so much as the clever systems of *citizen enfranchisement*.¹⁴⁸ Among these was the threefold process of individual abdication through Novation,¹⁴⁹ Tutor¹⁵⁰ and Korban¹⁵¹.

The fathers and patriarchs of each household steadily released their custodial rights to their sons and daughters into the power of the of the State, the *Conscripted Fathers*.¹⁵² Originally within the laws of Nature and Nature’s God, it is the Father of a house who holds the power and authority over his children. Originally, *children were the property of the head of the household*. The Romans called this authority and right *patria potestas*.

“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.”¹⁵³

What Caesar had become through a history of changes was the *Pater Patriae*, “The Father of his Country”. With this granted *imperium*, the heads of the families, the fathers, were cut off from their God-given rights, liberty, and freedom. The Commander-in-Chief was proclaimed to be the *Patron of the people* of Greater Rome, called the “world”. To this new world order, he was the *Patronus*, or Our Father, to whom all were to apply for security and salvation.

The registration of foreigners, as well as resident citizens, led to the registrations of the children of each family in a process of Novation, whereby a father manumitted the custody of his own children into the care and *tutorship* of the Father of the state. This custom alone would eventually bring Rome and the Kingdom of God into pernicious conflict.

The Caesars, as Father of the State, initiated a series of reforms that began a fast track ascension into the bondage that had begun years before. But “It is easier to show the disorder that must accompany reform than the order that should follow it.”¹⁵⁴ By 200 AD, *Caesar* was the name of a subordinate to the Emperor, which was called *Augustus* in Latin or *Basileus* in Greek.

Caesar Augustus was not alone in his lust for power and control. His rise to authority over men was relatively easy. All he had to do was to appeal to the tyranny in the hearts of every man. By promising them an entitlement to the power and profits of his rule, his own jurisdiction was insured. Men feared standing for what was right, they coveted their neighbor’s goods and they loved themselves more than

148 Enfranchisement n. 1. Releasing from slavery or custody. 2. Admission to the freedom of a corporation or body politic; investiture with the privileges of free citizens. Webster’s Dictionary

149 “the remodeling of an old obligation.” Webster’s Dictionary

150 tutor -ari, dep.: also tuto -are: to protect, watch, keep. guard against.

151 Bringing closer to the originator or father, a substitute father honored.

152 *Conscripti Patres*. Elected Fathers of the Senate. All Senators were addressed Patri or Father.

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

154 Frederic Bastiat

they loved their neighbor or their rights. Freedom soon perishes in a nation of tyrants.

The Hasmonean Appeal

While Rome had been growing in success and power with no King in their *Libera Res Publica*, the kingdom of God continued to struggle under its royal burden. After the Maccabees revolt against the Syrians in 166 BC, Judea began to enjoy some independence as a political state. This independence from foreign control increased in 141 BC with the establishment of the Hasmonean dynasty, a century before the first Caesar.

The Hasmoneans introduced a ‘new deal’ into the structure of Jewish government. They redefined the political and civil power of the kings and the charitable service of the Levites in the favor of both at the expense of the people. Prosperity bloomed but this new central power was soon to overshadow the people.

The civil power should have remained with the people, but it had not. The service of the people should have remained in the hands of the priesthood of estateless Levites, but it did not. The charitable contributions of the people to the government of Israel should have remained voluntary, but they did not. The Hasmoneans mingled the union of Church and State and diminished the power of the people to the corruption of all.

Israel, over the centuries, was returning to the same bondage and *mire* that had plagued man from the beginning. They had sought a series of kings who fulfilled the prophetic words in 1 Samuel Chapter 8. The Hasmonean Kings on the right hand of government conspired with the priestly ministers on the left. They allowed the Levites to own an estate in land. This allowed them to grow wealthy, while the people were placed under tribute as they were in Egypt. The office of minister in the kingdom became tempting to those who sought gain over giving and pride over purity.

In 78 BC the Pharisees, a political party, had an ordinance passed,¹⁵⁵ requiring the temple tax be paid or the matter was handed over to the *appointed civil magistrates* of Judea for enforcement by the right hand of government. Funds flowed into the government’s temple whether it served the people or not. Now, with the top-down appointment of the courts, new legislated statutes, and the fornication of the priests, the government served the people less and the people served the government more.

In 66 BC, two brothers, Hyrcanus II and Aristobulus II, began to battle for these created positions of power. Aristobulus, called the *Wicked Priest*, appealed to the Roman world order and Pompey’s legions, which had been busy removing Lybian pirates from the Gulf of Sidra.¹⁵⁶

Pompey sent Marcus Scaurus to settle the usurpation of Hyrcanus and Aretas. Aristobulus was secured, but later complained to Pompey that General Scaurus was corrupt and, included with his complaint, an impressive gift of gold.

In 63 BC, Pompey came to see for himself. After examining the details of Judaic law and listening to both sides of the case, he decided that Hyrcanus, the Teacher of Righteousness, had a more legitimate claim.

The Pharisees requested the assistance of Pompey and his troops in the removal of Aristobulus and his Sadducee supporters who were barricaded in the temple. Pompey was a man of law with great respect for the customs of nations and their temples. To avoid *sacrilege*,¹⁵⁷ he instructed his soldiers to carefully enter the temple and remove the usurpers only. He then honorably treated his former payment from Aristobulus as the golden bribe that it was and gave it all away to one of the charitable temples of Rome. Pompey even returned the priesthood to some of its original status, overruling some of the more

155 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*.

156 History does repeat itself. This same gulf has been the source of conflict from Pompey to Thomas Jefferson and Teddy Roosevelt to Ronald Reagan. To know the future study the past.

157 “...sacred moneys amounting to 2,000 talents, he touched none of these because of piety, and in this respect also he acted in a manner worthy of his virtuous character. And on the morrow he instructed the temple servants to cleanse the Temple and to offer the customary sacrifices to God...” Josephus, Ant. 14.72-3

blatant violations of the Hasmoneans.

Rome was in its own decline. After such a long history of dereliction of rights and responsibilities by the people and greedy corruption within the offices of Rome and God's own kingdom, no one man was able to redeem Israel, or the world, from its descent into the mire of government and economic bondage and apostasy.

Socialization of Rome

Rome, as a world power, stayed on in the role of a *peace-keeping force* and to assist if another dispute arose over *who would be king* in the land of Israel, now called Judea. It also sought to protect its own commercial interest in banking and trade, which was increasing year by year as the citizens of Judea became more Hellenized and Romanized under the influence of these new and enticing ways.

With the centralization of power in the hands of the *Commander-in-Chief* of Rome, it had become the victim of its own crafty benevolence. All the citizenry contracted their way under the gratuitous Arch of Triumph. At one point, almost half of Rome was fed directly out of the private treasury of the Emperor, warranting a measure of loyalty. Many of the "free citizens" were idle, dissipated, and unproductive. Selfishness had replaced service, avarice replaced alms-giving, and apathy supplanted advocacy. The civil power moved from the people and their families into the hands of the organized State, where a vast bureaucracy became king and tyrant, according to the inevitable succession of history.¹⁵⁸

There was little need for individual charity, for there was the *government dole* bringing in food necessities, 500,000,000 bushels of grain a year from Egypt alone. This grain was stockpiled and redistributed daily from warehouses along Trajan's dock covering over 160 acres. With these massive giveaway programs in place, the local farmers needed to be subsidized.

There was a massive bureaucracy that administered these public works. Public offices to supplement the living standards of the average Roman were handed out like government contracts. The State as Father took care of and provided for its children, but at the price of liberty and freedom and the virtue they produce.

People, who need the personal choice of charity to maintain a healthy and strong community, were manumitted from their God-given responsibility into an enfranchised citizenry. Not everyone felt the sting of the whip with the population reaping such benefits. The poor worked the system, the rich were taxed to give them something about which to complain, but not so much that they stopped being the idle rich. The very rich could get around heavy taxes with bribes and lobbying for new regulations and loopholes. Eventually, the poor were resented because they were seen as the source of the dreaded tax collectors.

It was the honest, hard-working middle working class that were squeezed at both ends or some misguided weaker neighbor conquered. These systems never start out that way. At first, the rich or defeated pay the bill or prosperity is simply borrowed against the future at usurious rates of interest. Inevitably, the same adverse result prevail *as the pig returns to its mire and the dog to its vomit*.

The Love of kings

Before every Roman election, "Family Values" was a chief topic of political rhetoric, along with the promise of welfare reform, cost-of-living increases for the pensioned, and even suggestions of rewriting the Constitution. Judea loved and desired Roman protection, generosity, and social security; besides, they were good for business. There were rebels, as always. There was corruption, as always. The Caesars were the protector of their peace, the *benefactor* of their welfare, and the exercisers of their own brand of justice.

"The annual Temple-tribute was allowed to be transported to Jerusalem, and the alienation of these funds

158 "We must realize that today's Establishment is the new George III. Whether it will continue to adhere to his tactics, we do not know. If it does, the redress, honored in tradition, is also revolution... the truth is that the vast bureaucracy now runs this country, irrespective of what party is in power." William O. Douglas (page 95, page 54).

by the civil magistrates treated as sacrilege. As the Jews objected to bear arms, or march, on the Sabbath, they were freed from military service. On similar grounds, they were not obliged to appear in courts of law on their holy days. Augustus even ordered that, when the public distribution of corn [grain] or of money among the citizens fell on a Sabbath, the Jews were to receive their share on the following day... No wonder, that at the death of Caesar [g 44 BC] the Jews of Rome gathered for many nights, waking strange feelings of awe in the city, as they chanted in mournful melodies their Psalms around the pyre on which the body of their benefactor had been burnt, and raised their pathetic dirges.”¹⁵⁹

Herod became ruler of Israel under the international protection of Rome. He had backed Pompey during Rome’s own rebellious incident, but had convinced the new Caesar of his loyalty. He consolidated his popularity with controlled benevolence and public works. His extensive building projects appeared at home as well as at Athens and Rhodes. He was ruthless, but Rome found this an admirable trait, as long as you were ruthless enough to stifle any rebellion without inciting more. Murder of opponents, including his own family, was a common practice. Anyone who was popular amongst the people could usually be converted with lucrative government contracts or bribery or they might just become the victim of scandalous reports or unsolved assassinations. This, of course, kept the price of bribery down.

Herod continued to defile the separation of the political power and the charitable ministry of the government. This was popular with the priesthood, which had become increasingly wealthy and, therefore, corrupt. Herod instituted new programs of social welfare to build a *great society*, a Kingdom of Heaven on earth. His programs mixed the power of government with the charity of the Levites’ public ministers. The voluntary contributions became an enforced political obligation. He was violating the Israelite constitution by returning the people to a system like that of Egypt.

“Thou mayest not set a stranger over thee, which is not thy brother. ... nor cause the people to return to Egypt.” De. 17:14-20

But ignorance and pride made this easy. Greed and wantonness made it inevitable. The Jews had developed a taste for the entitlements, *leeks and onions* of socialism, which God and Moses had forbid.

Herod was able to deceive the people because of their ignorance and the ignorance of their teachers, the Pharisees. Levites violated the rules of their ministry.

“...Levi, shall have no part nor inheritance with Israel...” De. 18:1-4.

It is clear that a violent coup had taken place, which caused the death of Zachariah, the father of John the Baptist.

“From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.” Lu 11:51

All Hellenism had broken loose.¹⁶⁰

Some believe the respectful Romans defiled the temple by entering it in order to remove the usurper, Aristobulus, but nothing would compare to the murder of the High Priest, Zachariah, who had been dispatched in a bloody assassination *between the temple and the altar*.

“That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.” Mt. 23:35

John was Jesus’ cousin, but was evidently raised away from Jerusalem, at least, in part, for his own protection. The annihilation of whole families was all too common in order to maintain power and wealth, a practice that has persisted throughout the ages.¹⁶¹

159 *Life and Times of Jesus the Messiah*, Chapt. V, by Alfred Edersheim. Published by Longmans, Green, 1883.

160 “Hellenism is the antithesis of Judaism” *The Secret of the Hanukkiyah*.

161 In the *Protevangelium Jacobi*, ch. xxii, Elizabeth fled from Herod’s assassins cried: “Mount of God, receive a mother with her child”, and suddenly the mountain was divided and received her).

Chapter 7 Factions at the Altar

The Pharisees and The Sadducees



Sadducees started in the second century BC as a political party and ceased around the first century AD. They claimed to be the followers of Tsadok, who was a high priest who anointed Solomon or Zadok in the 3rd century BC who rebelled against the teachings of Antigonus of Soko, a government official.

As the first notable of the Jews to have a Greek name his theology was epitomized by the saying, “Be not like slaves who serve their master for their daily rations; be like those who serve their master without regard to emoluments, and let the fear of God be with you.”¹⁶² In the original text the word for “Heaven” was substituted for “God.” He may have been

the first to do so. Zadok broke with his teachings because he believed that Antigonus denounced the idea of an afterlife. Although that assumption may have been incorrect it is clear that he did not advocate doing God’s will to obtain physical benefit, nor the specifically “Pharisaic” view which placed reward for virtue in an after life.

The wealthy Sadducees were unpopular with the masses and often sided with ruling power. They rejected the oral traditions and concluded that religion was the opiate of the people. They, in essence, denied the resurrection, the immortality of the soul, and the existence of angels, as they functioned in their politically-correct priestly role. They interpreted *eye for an eye* literally and dated all civil documents with the phrase “after the high priest of the Most High”, opposing the Pharisees in their divorce documents use of “According to the law of Moses and Israel”. Judea as a government and its public administrators were called priests, rabbi, and scribes.

The 71 members of the Sanhedrin met twice a week in the Temple at Jerusalem. They had begun to enact laws and regulated the people. It was presided over by the High Priest and had its own Temple police to maintain order and enforce its legislated statutes. Comparably today, there is Congress, a Supreme Court, and a police force, along with an alphabet soup of agencies. The Pharisees and Sadducees provided opposing parties to the Sanhedrin, dividing the people in political contention.

The Pharisees were zealous “Jews” calling themselves *Chasidim*, or “pious ones”, and, in history, referred to as *Jewish Puritans*. They were *patriotic* and became more and more the popular leaders of some of the people. Under oppression by Herod and the growing federal influence of Rome, the strict bias of the Sadducees was becoming less desired. Not that they did not enjoy some popularity under the growing wealth of commercialism, but under any great economic machinery there is always a group who live where the *rubber meets the road*. Both philosophies were vain, self serving, and judgmental.

The Pharisaical separatists found a fertile ground for their filtered love of ancient traditions in a Hellenistic constitution. They spoke of liberty and freedom under *their interpretation of the law*. There were those who thought they were leading the people astray with their demanding compliance to a ritualized doctrine and an often fundamentalist approach to a pompous religious piety.

Owing to their heroic history in their fight for independence, the Pharisees enjoyed a certain influence over the hearts of people. Instead of the priests, they became the sources of intellectual authority with some power and prestige. They also became arrogant and conceited and, eventually, betrayed their own conservative ideals in favor of pride, riches, and the benefits of Rome.

“Saying, The scribes and the Pharisees sit in Moses’ seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens

162 Ab. i. 3; see Grätz, “Gesch d. Juden,” ii. 6, 239.

and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Matthew 23:2-4

Jesus would remove them from the seat of Moses as he stated in Matthew 21:43. The Pharisees represented the democratic tendency with a spiritual twist. They were fond of preaching, educating, and working in the missions in order to convert the gentiles, or heathens, to their form of compelled Corban. They sought both converts and control over them.

Many in Judea were converts due to the zeal of the Pharisees. Like much of Modern Christianity, they "*developed a proud and arrogant orthodoxy and an exaggerated formalism, which insisted on ceremonial details at the expense of the more important precepts of the Law.*"¹⁶³

Many of these political groups were a strange mix of conservatism, liberalism, religion, and patriotism. The *Pax Romana*¹⁶⁴ was desired because of its economic security, but their controls and regulations were opposed when they pinched the people. These groups often did not mind the government exercising authority, as long as these political groups were the ones in control.

The Pharisees had suffered bitter defeats and bloody persecutions in the past, but their position had become more comfortable under Roman influence. They conscientiously objected to military service and enjoyed other exemptions and guaranteed protection. They became content to recite their prayers and practice their rituals within the walls of their lavish temples and their churches, called synagogues. They often excused government abuse and condemned those who did question excessive *exercise of authority*, claiming its practices as God's instituted government should be unquestioned.

The Zealots were extremists, Parasitical *men of action*. They ran out of patience with corruption, sin, and the Roman presence. Their idea of a good prophet was a good military strategist who would overthrow the constitutional heretics of Judea, rid the streets of harlots and homosexuals, and return to the constitutional order of Mosaic Law.

They all attached a great importance to their descent from Abraham, but never really came to understand his purpose or repulsion to the very seats of authority that they desired to create in the name of freedom. As is usual of those who aspire to a freedom based upon force and power, they undermined the very liberty they claimed to seek by the means of their pursuit.

The real harlotry in Judea was promoted and practiced by these meretricious politicians who daily abandoned God's ways and kingdom. The precepts upon which they functioned has been incorporated into more modern states and religions. Now, their jealous desire for exclusive nationalism and *patrimonial* control has been replaced by a cunning universalism. Such a progression is only natural, coming from the same spirit of rigidity, vanity, and control that guided them, their predecessors and their successors.

The patriotic nationalism and ritual religious orthodoxy were to be replaced by a single-minded mix of global union and ecumenicalism. This would soon be overturned with the coming of Jesus and the true ways of God's Kingdom of Heaven on earth.

The system preached by Moses and the prophets was not the system operating in most of Judea during the arrival of Jesus. The Sadducees and Pharisees, including the scribes, were just a few of the more dominating political and philosophical groups of Judea.

The Sadducees espoused the Hellenizing philosophy of the early Hasmonean princes, which had merged Church and State, allowing the Levites to own land and profit from collected taxes forced on the people by statutes and their own application for benefits.

The Pharisees or Separatists supposedly abhorred all forms of Greek or any foreign influence. They were religious fundamentalists whose righteousness was displayed in their own ceremonies and symbols, but nowhere else. Aristobulus and the Sadducees opposed Hyrcanus II who was supported by

163 Catholic Encyclopedia: Pharisees

164 Roman Peace. An internal peace in the Roman empire initiated by Caesar Augustus, who was hailed as the "peacemaker" and "savior" of Rome.

the Pharisees. Aristobulus invited Rome to Judea to settle this dispute, as to who should be the king of God's Kingdom. Hyrcanus did not appeal to the Romans for support and neither would Jesus, but the Pharisees did.

Hyrcanus was hoped by some to be the promised King and High priest.¹⁶⁵ But others disputed his legitimacy as heir. Many died for their lack of faith and allegiance.¹⁶⁶ At one point, there were so few priests that there was no one to even *say grace at the kings table*.¹⁶⁷

There was no formal appeal to Rome by Hyrcanus, which made their lawful presence questionable, if not merely commercial. The Romans could no longer rely on Aristobulus' invitation to justify their occupation since, by their own decree, he was illegitimate.

The Sadducees retained their traditional priestly functions, although it was altered by Pompey, who turned back some of the power unlawfully granted by the Hasmonean Kings years before. Many of the Pharisees also were a part of this corruption and were called "those who seek smooth things" by ministers who sought a purer interpretation of the ancient ways.

These original charitable ministers of the kingdom, working, according to what Moses set up, under what we might call a vow of poverty. Ordered by God, they were not allowed to own land as a personal estate to accumulate wealth. The Hasmonean Dynasty had changed the nature of Israel with the acquiescent blessing of the people. It was during this period that the ministers of God's government became more like the governments of the gentiles. The temple tax was enforced by statutes and the charitable altars of the government blended with the office of King and *public policy*. This new apostasy attracted a different kind of minister and steadily altered the nature and spirit of God's established kingdom.

"Cursed be the man who rebuilds this city! May he lay its foundation on his firstborn, and set its gate upon his youngest son. Behold, an accursed man, a man of the adversary, has risen to become a fowler's net to his people, and a cause of destruction to all his neighbours. And arose to exercise authority, also being instruments of violence. they have rebuilt a wall and towers, to make of it a stronghold of ungodliness ... They have committed an abomination in the land, and a great blasphemy among the children..."¹⁶⁸

This curse of Joshua seemed to fall upon the Hasmonean dynasty, specifically John Hyrcanus. The blasphemy was not so much the building of a particular city, but the turning away from God's ways of charity and liberty, and the return to the adversarial civil system of Belial, the "worthless or wicked", a return to Egypt.

There was soon little difference between the operation of the civil powers of the other kingdoms and God's with the implementation of forced sacrifice [taxation], corvee labor obligations (income tax) and compulsory taxes on trade [sales tax], on land [property tax] and possessions [personal property tax].¹⁶⁹

"Because you have plundered many nations, all the remnant of the peoples shall plunder you... the last priests of Jerusalem, who shall amass money and wealth by plundering the peoples. But in the last days, their riches and booty shall be delivered into the hands of the army of the Kittim¹⁷⁰, for it is they who shall be the 'remnant of the Peoples.'" ¹⁷¹

165 "...Judah ben Yedidyah, who said to King Hyrcanus, 'King !Hyrcanus Thou hast enough with the royal crown, leave the crown of priesthood to the seed of Aaron!'" Bab. Talmud, Kidd. 66a. see also Josephus, Ant. 13.288-298.

166 "... his own people revolted against him..., they pelted him with citrons... at the festival of Tabernacles... and they added insult to injury by saying that he was descended from captives and was unfit to hold office and to sacrifice; and being enraged at this, he killed some 6,000 of them, and also placed a wooden barrier about the altar and the Temple as far as the coping of the court which the priests alone were permitted to enter, and by this means blocked the people's way to him." Josephus, Ant. 13.372-4

167 "...he had put the rabbis to death, there was no-one to say grace for them..." Bab. Talmud, Berakoth 48a

168 A Dead Sea Scrolls text 4Q175 21-30

169 See *The Covenants of the gods* published by His Church.

170 The Kittim are believed to be the Romans at that time. One reason is that they have an almost religious devotion for their flag.

171 Dead Sea Scrolls: 1QpHabakkuk IX

Herod the Idumite, on his accession to power in 37 BC, attacked the Sadducees to thwart their influence. Even the Roman procurators of Judea found it necessary to remove the highpriests due to corruption and complaints by the people. The Romans wanted peace to ply their trade and commerce. Romans, as peace keepers, often rejected God's way.

"Howbeit in vain do they worship me, teaching [for] doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, [as] the washing of pots and cups: and many other such like things ye do. 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." Mark 7:7-9, also Matthew 15:9...

These words are rather strong. What commandments, laws, or traditions of men are held and which commandments of God are laid aside? "Commandments" in this verse is from the Greek *entalma*, which is from *entellomai*, meaning "to order, command to be done, enjoin" and imparts the idea of precepts. "Tradition" is from *paradosis*, which means "giving up, giving over.. the act of giving up .. the surrender of cities". Is Jesus upset because they wash their dishes? In what doctrines, traditions, and teachings are men indulging that is construed as a rejection of commandments and precepts of God?

He tells you that Moses told you to honor your Father and Mother so that your days be long upon the land. This was God's entitlement to a parent from their child:

"Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee." Exodus 20:12

Jesus includes the idea of *cursing* Father and Mother, but, in the original Hebrew text, we see the word *qalal* meaning to "be of little account, be light".

"And he that curseth his father, or his mother, shall surely be put to death." Exodus 21:17

Be of little account with what? With your Father and Mother? How are you slighting Father and Mother with the cry of Corban? Corban was a sacrifice in *charity* given to the temple in hopes that someone would be helped. It was to be a casting of your *daily bread upon the water*, in love and charity, so that it would, in *hope* and *faith*, come back to you. But that is not what it had become in that time or this. It had become an accounted regular tax contribution given to the temple so that when your parents or you were elderly or infirm, the temple would care for them. It was an entitlement program, permitting the government to impose a tax on its subject citizenry in exchange for social benefits.

It was an abandonment of responsibility with a reciprocating loss of rights. Men began to think that it was the responsibility of their government to take care of their family and these men believed that they were free of that responsibility. The Romans agreed, but Christ, the true King, did not.

Those who practiced this system of social security, called Corban, were defying the teachings of Moses and the system of God and obviously were turning from the Way presented by Jesus.

Any system that says, "We will care for your parents and you are free from that obligation" is *laying aside the commandment of God* and, in doing so, they should know "Full well they reject the commandment of God" by accepting that offer and making that unlawful contract.

In the ancient and modern City-State, it has been common to set up temples or treasuries that care for the aged and infirm, the poor and the needy. These altars or common treasuries accomplished this spiritual duty by contributions from the people. God allows such altars as long as they are based on charity and not power, force or covetousness.

There were also fees charged for the ownership or use of slaves and restrictions with penalties for those who released unneeded slaves and wards on the common welfare, just as there is unemployment insurance, welfare, and social security laws now.

Originally, Israel's civil power and responsibility was centered in the family and not in a central

government. The wealth of the nation was held by the families and managed by fathers and mothers, sons and daughters, and locally by the congregations of the families.

The homes of the families [also called tents or tabernacles] contained both kings and high priests. The King was the chief Elder of a family group and the princes were the Fathers of each household. The high priest was usually the eldest son or firstborn. But the firstborn of the nation was the Levites because they stepped forward in faith, answering the call of Moses to serve the Lord by serving the tents of the congregation.

The people took care of most of the needs of the community within the families in ancient Israel before kings and centralized government. The Levites ministered to the tabernacles or tents of the congregation. They received the sacrifices given freely by the people and those given as an offer of repentance. In turn, they gave away those offerings within the scope of the daily ministrations to the poor, needy orphans of society, those without sufficient family to care for themselves, or simply needing additional assistance.

This was their system of government, not merely a religion. It was to be God's Kingdom, but they had strayed from God's precepts and followed men who walked not in His ways. Jesus was about to take that kingdom away and give it to another.

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matthew 21:43

The Essenes, The Healers of a Nation



"And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Luke 10:9

If you were to divide the Jewish people, at the time of Jesus, into three different sects, you would see them parted along three political groups with very different religious perceptions of the *Kingdom*.

The first two we have mentioned were the Pharisees and the Sadducees, but the third are that which is least spoken or understood within the Biblical text and yet they may be the most important. They were sometimes called the Essenes.

Essene, or "assaya, which means doctor or healer... are not mentioned anywhere in the New Testament, although their numbers were at least as great as the Sadducees and Pharisees."¹⁷² The Essenes did not call themselves Essenes.

"The Dead Sea Scrolls community, who are probably Essenes, were led by a high priestly leadership, who are thought to be the descendants of the "legitimate" high priestly lineage, which the Hasmoneans ousted."¹⁷³ The Essenes were a humble service-oriented group. According to Philo, the label "Essene" was not their own. This may be why the word, "Essene", is not mentioned. "There are about sixty proposed etymologies, involving Greek, Hebrew, Aramaic and/or Syriac, Persian Avestan, Sanskrit, Akkadian, and others."¹⁷⁴ The "Essene" label was possibly derived originally from a word meaning "holy" or "separate", or words that mean "healer". Ahmed Osman suggests in his book, "Out of Egypt", that "Essene" is translated as *Essa*, or "follower of Jesus."

They desired to be of service in the "world", but chose not to live of its authoritarian bureaucracy, but desired to purify their life in voluntary service to humanity.

They were labeled as *healers and doctors*. They sought the natural herbs and the use of oils in service, as well as the content of natural minerals and diet used in healing. They were devoted to service of poor and rich, Jew and gentile alike, even refusing to own slaves. They were hailed for their honesty, temperance, reason, and justice, as well as their talent as healers and prophets.

172 The Jesus Conspiracy, The Turin Shroud & The Truth About the Resurrection Holger Kersten & Elmar Gruber, (1992)

173 <http://en.wikipedia.org/wiki/Saducees>

174 Stephen Goranson

“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,” Luke 4:18

Essene often lived in secluded places during training and preparation. Cities and towns did not have a monopoly on immorality, but they often had the lion’s share of it. They believed that service and fasting allowed one to confront the beast or evil in their own heart. With the aid of grace, one could seek and find the truth of God’s Way on earth through service and sacrifice.

“And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.” Mark 1:13

The followers of Christ and John the Baptist were familiar with much of what was called “Essene”. They washed their bodies, but also their hearts. They spoke of enlightenment, not entitlements. They sought the sincerity in their novitiates with adherence to precepts, overlooked by others. They *studied* and *meditated* on the issues of man and God. Their “*Schools of Prophets*” were famous. Josephus tells of Manahem the Essene who prophesied Herod’s kingship when he had no royal expectations. They believed divine revelation was essential.

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

They were almost a secret society, but were also in regular contact with the people. They did own land throughout Judea, but only as a group, holding that land in common, like the Levites. Individually, they owned no personal estate, but sought a godly Kingdom for all men.

In almost every city, their hospitality and the tender care as a healer was always to be found behind the *Door of the Essene* and was available to all for the price of asking.¹⁷⁵

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” Matthew 7:7

They dressed simply in white garments and shunned wealth and comfort. The use of oils was common in those days, but they avoided it for themselves as an extravagance.

“Why was not this ointment sold for three hundred pence, and given to the poor?” John 12:5

Philo wrote, “For they are unique among all the race of men, having become penniless and landless [no personal estate] by choice rather than lack of good luck. But they count themselves very wealthy, judging ready satisfaction and contentment with little (to be) abundance, as it is.”¹⁷⁶ Because of their simple, even austere, lifestyle, they were not ones to be infiltrated by lustful usurers and comfort seekers. They held all things in common, much like that required of the ancient Levites. This choice today would be called a “vow of poverty”. Many Essenes were Levites by birth, but were true to those ancient requirements of God and Moses.

“And all that believed were together, and had all things common;” Acts 2:44

Much of Philo’s writings on the Essene have been lost, but early church writers claim:

“No one possesses a house absolutely his own, one which does not at the same time belong to all; for in addition to living together in companies [“haburot”] their houses are open also to their adherents coming from other quarters.” “Whatever they receive for their wages after having worked the whole day they do not keep as their own, but bring into the common treasury for the use of all; nor do they neglect the sick who are unable to contribute their share, as they have in their treasury ample means to offer relief to those in need.”¹⁷⁷

175 Flavius Josephus, War of the Jews, Bk II, Ch VIII, Sn 4. Also There were “more than four thousand” Essaioi living in “Palestinian Syria” (Philo, Quod Omn. Prob. XII.75), and “in many cities of Judaea and in many villages and grouped in great societies of many members” (Hyp. 11.1).

176 Philo, Every Good Man is Free 12.77

177 “Præparatio Evangelica” by Eusebius (viii.), (ch. Xi.):

One Hasidean term for renouncing all claim property is “hefker”. It was a way of declaring a thing held by a company or order of men to be held in trust for another, in this case, for God.

“...And all who volunteer for his Truth shall bring all their knowledge and powers and possessions into the Unity of God: to purify their knowledge by the truth of God’s precepts, and --to measure their powers according to the perfection of his ways and all their possessions according to his righteous counsel.”¹⁷⁸

This idea of the ministers of God’s government was insisted upon by Abraham, Moses, and Jesus and no honest account could leave it out of the description of those in national ministry. The evidence is overwhelming that the instructions of Jesus and the acts of the early Church were in common:

“By selling all that they had and giving it to themselves collectively, by turning over to the Order all that they earned during many years of industry, and by living always in the strictest frugality, the members had made their community wealthy ... the Society could practically guarantee life-long security from the ills and buffetings of a cruel and uncertain life.”¹⁷⁹

“They reject personal wealth, and do not refrain from sharing what they have with those in need; in fact, none among them is richer than the other; for the law with them is that whosoever joins their order must sell his possessions and hand the proceeds over to the common stock; and the leader distributes it to all according to their need. The overseers who provide for the common wants are elected by them. They do not use oil, as they regard anointing as a defilement, and they always dress in white garments.”¹⁸⁰

The idea of the ministers of God’s kingdom not owning any property in their own name is not popular today, but both Moses and Christ concurred on this subject. Having no personal estate or *no inheritance*¹⁸¹ is an essential prerequisite before receiving any tithing from the people as the government of God. Jesus not only told this to the rich man who wanted to join His ministry, but made it a requirement for those to whom he would eventually appoint the kingdom.¹⁸²

“...whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” Luke 14:33

Here, the word hath is from *huparchonta*, meaning “wealth and property”. We find the same word again in Luke 12:33 when Christ instructed his disciples to sell their property:

“Sell that ye have (*huparchonta*), and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.” Luke 12:33

Jesus knew the importance of not centralizing power or wealth in His government. The temptation for corruption and tyranny proves too great for men who are not willing to make such a commitment.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” Mtt. 6:19-20

The Essenes appealed to the best part of the nature of man. They were not steeped in orthodoxy and legalism. They often fulfilled the tasks of the early Levites. Eusebius, an early Church writer of the fourth century, states in his History of the Church that those ancient Essenes, who he calls Therapeuts, “were Christians, and their ancient writings were our gospels.” They were practical in the practice of their faith and humble and efficient in the performance of its service. Philo wrote that the Essenes believed, “It is our first duty to seek the kingdom of God and his righteousness.”

“... he will exercise piety towards God, and then that he will observe justice towards men, and that he will do no harm to any one, either of his own accord, or by the command of others; that he will always hate the wicked, and be assistant to the righteous; that he will ever show fidelity to all men, and especially to those

178 Dead Sea Scrolls, Community Rule (1QS) 1.11-13

179 The Essene-Christian Faith : A Study in the Sources of Western Religion, Martin A. Larson, The Noontide Press, Costa Mesa, California, 1989, p. 40.

180 Hippolytus, the author of “Refutatio Omnium Hæresium” (ix. 18-28) but quoted in Josephus.

181 Numbers 18:23-24, Deuteronomy 14:27-29, Joshua 18:7.

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

in authority...¹⁸³

There may seem at first to be a Roman Catholic or even communistic approach in the Essene community when we read perceptions of their history like:

“We must note that when the Essenes gave their wealth to the poor, they were themselves those ‘poor,’ whose storehouses were amply stocked. What they surrendered as individuals, they regained as members of the group, which might possess unlimited wealth. Thus, their communism was a device by which to escape the sinfulness and contamination of private property without foregoing its blessings and benefits. It is interesting to note that one of the Dead Sea Scrolls proves that the Essene monastery possessed vast quantities of hidden gold and silver.”¹⁸⁴

There are distinctive elements to their common brotherhood that made them the antithesis of communism. They structured their community in cell groups called twelve ‘men of holiness’, which included a titular leader or *mebaqquerim*. Leaders served their constituency, which consisted of about ten families or family groups. They were accepted to their office by *unanimous agreement* of those they served, forming a national network of charity and thanksgiving or Eucharist.

“In the council of the community there shall be twelve men and three priests.”¹⁸⁵

Three ‘priests’ were often selected among the group to perform certain duties. In the Bible, we see Peter, James, and John taken aside by Jesus and given separate instructions.

“And after six days Jesus taketh [with him] Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.” Mark 9:2, Mark 14:33, Luke 8:51.

The *mebaqquer*, or “overseers”, also gathered in groups of twelve to minister to their immediate group of overseers and to tie larger groups into a network of communication and efficient service. This was an identical system repeated in the early days of the Levites with the twelve tribes and also seen throughout the first-century Church. Remnants of this pattern were still being used in Europe¹⁸⁶ at the turn of the first millennium after Christ’s death and resurrection.

The Essenes were notorious travelers. The image we have of them living solitary lives in communes gives a distorted perception. They had to get out to the people and used communes as places of learning and rest. There were some groups that were more monastic, and even celibate for the time of their training. Some community records have survived because of their isolated locations.

Epiphanius, an early Church writer, distinguishes between the Osseaens and the Nazarean Essenes. They both believed there were great errors in the reading and translation of scripture.

“The Nazarean - they were Jews by nationality - originally from Gileaditis, where the early followers of Yeshua fled after the martyrdom of James, the brother of Jesus, Bashanitis and the Transjordan. They acknowledged Moses and believed that he had received laws - not this law, however, but some other. And so, they were Jews who kept all the Jewish observances, but they would not offer sacrifice or eat meat. They considered it unlawful to eat meat or make sacrifices with it. They claim that these Books are fictions [as presented at the time], and that none of these customs were instituted by the fathers. This was the difference between the Nazarean and the others. . .” (Panarion 1:18)

Their priests were not really priests, as we might think today, but stewards or servants of the people. Service was the highest valued character or virtue. They all depended on hard work, self-reliance, and charity amongst the brethren, not upon taxes or accounted tithes. They were dispersed all over the country in every community throughout the world, living in it, but not of it.

“But he that is greatest among you shall be your servant.” Matthew 23:11

Their word was held so reputable that even Herod excused them from taking the *oath of allegiance*,

183 Flavius Josephus, War of the Jews, Bk II, Ch XIII, Sn 7

184 The Religion of the Occident : The Origin and Development of the Essene-Christian Faith, Martin A. Larson, Littlefield, Adams & Co., Paterson, New Jersey, 1961, p. 341.

185 Dead Sea Scrolls, Essene Community Rule (1QS) 8.1-4

186 Tithingmen, Hundredsmen and Eoldermen were the original titular leaders of tens, hundreds and thousands.

which was demanded due to his fear of the people and his own love of Hellenism.

“They master an even temper and control their anger. They advocate trust and assist peace. And all that is spoken by them has more force than an oath. But they avoid swearing, regarding it worse than perjury. For they say that he who cannot be believed unless God is against him is already condemned...”¹⁸⁷

Some refused to take oaths before men or serve any gods other than the Creator.

We see Christ saying the same, “But I say unto you, Swear not at all; ... But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.” Matthew 5:34-37

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

No trading or commerce was done except by barter or with commodity money, which is barter, not “business”. Their union of each cell or order was more that of family unit who shared a common brotherhood, not because of a common womb, but because they had one Father who was in Heaven.

“...for it is a law among them that those who come to them must let what they have be common to the whole order, insomuch that among them all there is no appearance of poverty, or excess of riches, but every one’s possessions are intermingled with every other’s possession, and so there is, as it were, one patrimony among all the brethren.... Nor do they either buy or sell anything to one another, but every one of them gives what he hath to him that wanteth it, and receives from him again in lieu of it what may be convenient for himself ; and although there be no requital made, they are fully allowed to take what they want of whomsoever they please.”¹⁸⁸

Their exchange between orders was based on charity and national brotherhood, not commerce, incurring no national debt. They paid all their debts and debt was to be avoided.

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

They did not enjoy paying Roman taxes and avoided it even if it meant avoiding Roman tolls by traveling the ancient paths or living in a more self-reliant and independent way. Seeing contributions as a form of worship or homage. They contributed regularly to the common welfare through their own system of charitable congregational networks.

They avoided almost anything done merely for pleasure or self-gratification. With a few exceptions, this included delaying marriage. They considered marriage a sacred relationship and duty; and, as a divine institution, for the procreation of children.¹⁸⁹ It was customary for Essenes, desiring to marry, to wait three years before the marriage took place, during which time they would take the vow of the Nazarite. In either case, they took their vows before God and kept them devoutly. Women were accepted, as a part of the brotherhood like sisters and they had an almost androgynous approach to the sexes when it came to rights and responsibilities.

“Our lawgiver, Moses, has trained thousands of disciples who, on account of their saintliness, I believe, are honored with the name of Essæi. They inhabit many cities and villages, and large and populous quarters of Judea. Their institution is not based upon family connections, which are not matters of free choice, but upon zeal for virtue and philanthropy... all are full-grown men, already declining toward old age, such as are no longer carried away by the vehemence of the flesh nor under the influence of their passions, but are in the enjoyment of genuine and true liberty.”¹⁹⁰

The Essene network formed communities to which were ministered by these leaders, who had proven themselves faithful throughout their lives upon the precept of voluntary service. The broader Essene community included people and their families that had been served by these ministers in times of need. In turn, the humble and pious ministers and their missions were supported by the people who

187 Josephus, Jewish War 2.135

188 Josephus, Wars of the Jews II viii 2 – 13.

189 Josephus, Jewish War 2.160

190 comp. Pliny, l.c

sought the charitable ways of the Kingdom of God in spirit and in truth. Communities grew in virtue as they were bound together by faith, hope, and charity.

Forgiving and asking forgiveness was as essential in their life as breathing in and out. Giving thanks for everything that came their way, both the good and the bad, the sunrise and the sunset, comfort or discomfort. All was a blessing from God and could be turned to good.

“Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.” Luke 23:34

They obtained such resolution of mind and body that Roman torture failed to produce fear or anger. It had been said that *they met death with a smile*.¹⁹¹

They were messengers of peace. They were allowed to carry a staff for defense, but generally for the protection of others. Even though some trained in military style for the coming of the Messiah, they were considered harmless by even the Romans, who, in fact, were generally suspicious of everyone.

The Essenes considered themselves as a people with a mission. They were not just the servants of God, but His sons and daughters. They were the depository of His secret knowledge and wisdom and workers for the Kingdom of Heaven on earth.

“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

The Kingdom of Heaven on earth was a present reality in the Essene teachings. It passed from generation to generation through the families of the people who lived in righteousness by faith and hope through charity. Those who went out of the presence of God and His righteous light and lived by the dark laws of Cain and Lemech, oppressing one another for their personal benefit and security, walked in error.

“...From the God of Knowledge is all that is and shall be; before they were, he made all their designs. And when they come to be they testify to his glory as planned, fulfilling their deeds and changing nothing. In his hand are all judgments, and he will support them in all their needs. And he created Man (Enosh) for dominion over the earth; and he appointed two spirits for him to walk in until the time of his visitation. These are the Spirits of Truth and of Error. Those born of Truth are in a spring of Light; and those born of Error are from a well of darkness. In the hand of the Prince of Light is dominion over all the sons of Righteousness who walk in all the ways of Light. But in the hand of the Angel of Darkness is dominion over all the sons of Error, who walk in the ways of darkness.”¹⁹²

The Essenes would regularly donate to the temple, giving both freewill offerings and sin offerings, but they absolutely would not participate in blood sacrifice, believing it to be a misinterpretation of the ancient text. This, too, was in accordance with the teachings of Jesus.

“The doctrine of the Essenes is this: That all things are best ascribed to God. They teach the immortality of souls, and esteem that the rewards of righteousness are to be earnestly striven for; and when they send what they have dedicated to God into the temple, they do not offer sacrifices because they have more pure lustrations of their own; on which account they are excluded from the common court of the temple, but offer their sacrifices themselves; yet is their course of life better than that of other men; and they entirely addict themselves to husbandry.”¹⁹³

There were Nazarene Essenes, Pharisee Essene, Mandaean Essenes, and Sadducee Essene, just to mention a few. The Essenes' influence, although not homogeneous, was more in line with Abraham, Moses, and Jesus Christ. They had a political philosophy that clearly manifested the precepts of God. The early Church was undoubtedly filled with Essenes.

“And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them.” Deuteronomy 27:5

191 The Jewish War By Flavius Josephus.

192 Dead Sea Scrolls, Community Rule (1QS) 3.15-21

193 Flavius Josephus, Antiquities of the Jews, Bk XVIII, Ch I, Sn 5

Many of the Essenes, as followers of Christ, were men of God, seeking His ways and performing the tasks of the ‘firstborn’ of a nation of God in faith, hope, and charity. There was no need for social insurance, either private or public.

“For the Essenes, the contribution of their erstwhile private property to the ‘union of God’ meant nothing less than its reacquisition as a gift from God. The profits that the Essenes reaped thanks to their type of community of goods were at any rate so great that they were the only Jewish organization of their time to be able to afford to include nonmembers in their charitable system.”¹⁹⁴

They were the living altars of white stones made of flesh and bone. The law was written on their hearts and minds in service to the people of God and His Heavenly Kingdom on earth.

“To whom coming, [as unto] a living stone, disallowed indeed of men, but chosen of God, [and] precious,”
1 Peter 2:4

“Moreover, if any of them should fall sick, he is medically treated out of the common resources. . . And so the old men if they happen to be childless, are wont to end their lives on a very happy and bright old age, inasmuch as they are blest with sons both many and good.”¹⁹⁵

Members of Modern Monastic orders are subject to the rule of the leaders of the orders, while the Essene’s, love of liberty was the bedrock of their union. “[T]heir mode of life is our evidence of their liberty; none ventures to acquire any private property at all, no house or slave, or farm cattle, or any of the other things which procure or minister to wealth; but they deposit them all in public together, and enjoy the benefit of all in common.”¹⁹⁶

The Essenes owned nothing himself, but was designated as the ba‘al, “possessor, holder,” and could “even engage in trade... even selling to pagans the products of their workshops. Their ownership... was basically inalienable.” The Overseer could accuse any member before the members of the Order. If there was any misappropriation of “community property” or through careless management they caused a loss for the community restitution might be required or exclusion from the community services, even though it was counted as the member’s “property” because the “legal proprietor” was the Order.¹⁹⁷

Among all the people of that time, you will not find any living closer to the nature of the true Church than some of those early Essenes. Understanding their function and unique status, their practices would be essential to functioning of the early Church and fits well into the old and new scripture. Modern Christians have a far different view of the early Church even though they must stretch the text as the Pharisees did to support it.

Judaism had undergone many changes during its years of captivity, under corrupt kings and priests, and on through the Hasmonean dynasty. Herod was no exception. With vast funds available, a temple was built, not only in Jerusalem, but many were constructed around the world. The constitutional provisions of Deuteronomy 17:15 had clearly stated that “...you may not put a foreigner over you, who is not your brother.” Yet, Herod rose as king.

“As an Idumean he (Herod) was disliked by Judeans; as the usurper of the Hasmoneans he was resented by the aristocracy. During his reign he succeeded in creating his own ‘aristocracy’ from those loyal to Rome and appointed by himself. But he apparently favored those traditional religious groups who did not oppose him, such as Pharisees and Essenes”¹⁹⁸

Herod’s grand scheme of a vast Kingdom of Heaven on earth involved sending out evangelists and missionaries all over the world. Herod enjoyed the support of some Essenes, although they would not

194 The Library of Qumran : On the Essenes, Qumran, John the Baptist, and Jesus, Hartmut Stegemann, Brill Academic Publishers, Leiden, the Netherlands, 1993 / 1998:

195 Apology for the Jews, in Eusebius, Preparation for the Gospel VIII, 8, Philo Judaeus

196 Philo Judaeus, Apology for the Jews, found in Eusebius, Preparation for the Gospel VIII, 8.

197 Quotes in this paragraph taken from The Library of Qumran: On the Essenes, Qumran, John the Baptist, and Jesus, by Hartmut Stegemann, Published by Brill, 1998. pp. 186 - 187

198 *The Old Testament World* John Roberson and Philip Davies. First Edition published in 1989.

hold an office requiring an oath. In part, this support was because of the prophecy concerning the Messiah coming during Herod's reign and for other reasons.

“Diaspora Essenes shared the divergent [solar] calendar and many traditions of Palestinian Essenes, but did not espouse their unworldliness and strict views on morality. For the Palestinians, the Diaspora kind were ‘*seekers after smooth things*’, taking the easy way.”¹⁹⁹

These were not the only evangelists and missionaries of the time. There were others baptizing people into a different kind of Kingdom of Heaven on earth. There was another King who was not Idumean, nor part of the world of Rome. He would establish his Kingdom, not by schemes of compelled Corban, offerings forced by statute, but by faith, hope, and charity.

“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.” John 18:36

His Kingdom is not of the ‘world’ of Roman constitutional order. His Kingdom is established under the perfect law of liberty. His *ekklesia*, “called out”, or Christ appointed ministers, were priests of practical service to the people without exercising authority over the free contributions. They were to manifest the character of Christ to receive, preserve, and propagate his doctrines and ordinances, teaching the people to love their neighbor, rather than covet their goods and property through benefactors who exercised authority one over the other.

Setting men free from the servitude of sin in this world is a constant theme of the Bible, sometimes called salvation; but, if God is to release us from spiritual servitude, it is also mandatory to release us from greed, avarice, and covetousness that leads us into physical servitude. Jesus made it clear that God is the God of the living, so His salvation and liberty must include this world, as well as the next. The Essenes saw men first as a spiritual creature living in a physical body. They knew that, as they became spiritually close to the character of God, the whole man would be set free, just as Christ was set free upon His resurrection.

“It is a fixed belief of theirs that the body is corruptible and its constituent matter impermanent, but that the soul is immortal and imperishable. Emanating from the finest ether, these souls become entangled, as it were, in the prison-house of the body, to which they are dragged down by a sort of natural spell; but when once they are released from the bonds of the flesh, then, as though liberated from a long servitude, they rejoice and are borne Aloft...”²⁰⁰

The Kingdom of Heaven is first a spiritual place that begins with the incorporeal change of the individual. That change is not wrought with our will, but by the grace of God within us. That divine spark of truth should and will lead us to both a spiritual kingdom and a physical corporeal kingdom at hand. *His kingdom comes as His will is done*. The same is true of all kingdoms; only the will of the kings changes.

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” 1 Corinthians 15:50

The Levites began to occupy a distinct position as the spiritual primogeniture of a nation. Since that terrible scene of sin established with the golden calf. They were conferred with the office of service to the tents of the congregation. They were selected for this purpose because, as a tribe, they were willing to come out first and serve Moses and the Lord.

As being wholly consecrated or separated to the service of the Lord, they had no territorial possessions. Jehovah was their inheritance²⁰¹ and, for their support, it was ordained that they should receive from the other tribes the tithes of the produce of the land and the people, but only *according to their service*. It was not automatic nor collected by force.

199 *Jesus and the Riddle of the Dead Sea Scrolls* by Barbara Thiering, Harper Collins: 1992

200 Flavius Josephus, *War of the Jews*, II, VIII, Sn 11

201 Num. 18:20; 26:62; Deut. 10:9; 18:1, 2

“Forty-eight civil jurisdictions were assigned to them, thirteen of which were called priest cities. Along with their dwellings they had ‘suburbs’, and ‘commons’, for their herds and flocks, and also fields and vineyards (Num. 35:2-5). Nine of these cities were in Judah, three in Naphtali, and four in each of the other tribes (Josh. 21). Six of the Levitical cities were set apart as ‘cities of refuge’ (q.v.). Thus the Levites were scattered among the tribes to keep alive among them the knowledge and service to God.”²⁰²

By the time of Christ, the remainder of the Levites had become steeped in apostasy. They were often rich and no longer served the tents of the congregation as much as the people were serving them. The men appointed to keep them free in the wisdom of God now kept them ignorant, superstitious, distracted, entertained, and in bondage.

The Essenes assumed the role of the Levites in Spirit and in Truth. Their teachings and actions paralleled those of Moses and the Levites from centuries before. Many of the Essenes and repentant Levites became the ministers of the Church. The Levites, like Joses, repenting, sold their land, set the money at the foot of the kingdom’s Ambassadors, and went into the service as the Kingdom’s first ministers, His Holy Church.

“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.” Acts 4:36-37

In order for Barnabas to become a minister of Christ’s Church, serving His Kingdom, he was required to sell all of his property as Jesus had commanded.²⁰³ Ananias failed to do obey Christ and was struck dead, as we see in the very next verses:

“But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price... fell down, and gave up the ghost...” Acts 5:1-5

The mission of the Levites was the same for the Essenes as it was for Christ’s Church. If not, the bureaucracy of government would soon become ineffective or oppressive like Cain, Lemech, Nimrod, Pharaoh, and Caesar. People then return to the bondage of Egypt; but, if they return to the way of God and seek His righteous Kingdom and do the will of the Father, then they shall again be a whole nation, under God with liberty and justice for all.

“That thy way may be known upon earth, thy saving health among all nations.” Psalms 67:2

If we are to understand our place in God’s Kingdom of Heaven, we must also learn from and understand that which was held in common by the Levites, the Essenes, and the first-century Church, established by Christ Jesus the King.

“In the midst of the street of it, and on either side of the river, [was there] the tree of life, which bare twelve [manner of] fruits, [and] yielded her fruit every month: and the leaves of the tree [were] for the healing of the nations.” Revelation 22:2

The origin of what was called Essene reaches back to Enoch who *walked with God*. They are the men who separate themselves from the ‘world’, living in it, but not of it. They live according to and under the authority of God’s government, which is foreign to other states.

“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,” Luke 4:18

They were the first servants of God and they were the first spiritually-born Children of God in repentance and in the acceptance of God’s true character, doing all things in His ‘Name’. They fed His sheep in service to His Kingdom of God at hand, guiding men in freedom to liberty under God.

“And he sent them to preach the kingdom of God, and to heal the sick.” Luke 9:2

202 Easton’s Bible Dictionary.

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

Chapter 8 A King is Born



“Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.” Matthew 2:2

Everyone knew that a king was to be born. Herod knew it, the Magi, angels, and shepherds knew it. At Jesus’ triumphant entry into Jerusalem, thousands of people hailed him as the *highest son of David*, the Messiah, the King, the Anointed. Jesus said that it was for this cause that he came into the world and even the Procurator of Rome admitted that this was the King, and officially proclaimed it so on the epigraph nailed to the cross.

“And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.” Luke 23:38

Jesus was the Messiah, the *Mashiyach*, the Anointed. King David was also a *Mashiyach*, e.g., *messiah*, and was called that in the Hebrew many times in the Bible. Being anointed meant that he was the king. In the New Testament, the Greek word *Christos* means “Anointed”. When we say “Jesus Christ”, we are simply saying “Jesus the anointed King of Judea, the remnant of Israel.”

Zachariah, as high priest, was murdered while he was in the temple. This was part of a political coup. His son would have likely inherited that position until a new high priest could be chosen through the *courts and villages* of the people. The high priest, had been the highest servant in the network of ministers, chosen according to the congregations of tens.

New high priests had been appointed from the top and put in place, but that was all contrary to the precepts of the Kingdom. John was the rightful high priest until a replacement could be chosen, according to the law of consensus, through the congregations of tens and hundreds. He had moved the laver from the blood-defiled stone temple of Herod to the Jordan River, near the altar stones of Joshua, and was baptizing, washing, the people into the Kingdom of liberty and charity.

God never wanted a stone temple built. In the ancient times, the temple was a frame with tenting stretched over it, like flesh over the skeleton of a man. It moved from place to place in the kingdom. At the feasts, people would come for miles to pay homage to the God of liberty by giving charity, instead of taxes, and to renew old ties and make new ones in brotherhood. This helped keep the kingdom as one nation under God, indivisible, with liberty and justice for all, according to the perfect law of liberty.

When the temple was made of stone, it became centralized, cold, controlling, arrogant, and oppressive. God had also opposed the calling for a central government, a king, and his appointed administrators. He allowed men to centralize the power of their office as patriarchs. The *Potestas* had belonged in each family, in the *Pater Familias*, where God intended it to be. God warned that such desires would bring their own punishment.

The governmental system of Judea had become like the systems of the gentiles, where the *voice of the people* chose the ruling elite to *make laws* for an enfranchised citizenry, a subject people. The Kingdom of God had become upside-down. The people again needed redemption from their sins.

The people betrayed the truth of God’s love and believed the lie. They made men ‘lawmakers’ and ‘judges’, rulers and gods, of their lives. They did not walk with God, but with men. They coveted each others goods and served the *institution* they created with their own hands. The temple now forced the tithes and oppressed the people under taxes. Even worse, the people became weak, self-serving and

disjointed.

Christ was the good shepherd that brought His flock together, ministering one to another and edifying God's kingdom on earth in their hearts and in the world.

“But speaking the truth in love, may grow up into him in all things, which is the head, [even] Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” Ephesians 4:15-16

Some had hoped that Hyrcanus would have been the awaited priest and king, but he became so unpopular that, at one of the feasts in Jerusalem, he was pelted by the people with palm leaves, an act of rebellion for which many were put to death. People had lost the understanding and knowledge of the Kingdom when they turned away from its ways. They continued to suffer under a strong delusion.

What is redemption?

“Redemption is deliverance from the power of an alien dominion and the enjoyment of the resulting freedom. It involves the idea of restoration to one who possesses a more fundamental right or interest. The best example of redemption in the Old Testament was the deliverance of the children of Israel from bondage, from the dominion of the alien power in Egypt.”²⁰⁴

Abraham parted with *many souls* from his Father's city-state of Haran. Moses was born a slave, but adopted at three months of age to be heir to the house of Pharaoh. Jesus was adopted by Joseph while in the womb of Joseph's betrothed and was born king of God's Kingdom. Like the Israelites in the bondage of Egypt, the people of Judea again needed redemption, but a more everlasting one. It was this cause that brought Jesus into the world of Rome.

“John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.” John 1:15

To many, John the Baptist was the high priest and prophet of God. Jesus was his holy cousin which John had designated to be his successor.²⁰⁵ Later, when John was in prison, he needed assurance that Jesus was also the One to be the King. As the anointed King and High Priest, he would have the power and authority of Moses and, with those two offices, He could take the Kingdom away and appoint it to another, as He said He was going to do.

“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.” John 18:37

The people's bondage was the result of looking to the Fathers of Rome and was based in their desire to decide for themselves what was good and what was evil, to make law and to covet. They had set up their own form of government, elected men to *exercise authority* over their neighbor and be their *benefactor*. Now trapped in bondage, they needed a king who would do what Rehoboam would not do. They needed a king who would forgive their sloth and greed. They needed a king who would set them free.

Judea remained the remnant of God's Kingdom and Jesus was its King. He was the King who came to serve and to set the captives free so that they could walk in God's ways. He was setting them free from the apostate kings and priests of God's once godly kingdom. As the righteous king and high priest of Judea and, therefore, of Israel, he took the Kingdom from usurpers and appointed it to His faithful disciples.

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

The people no longer lived in a godly republic, free from the treaties of their rulers. By covetous

204 Zondervan's Pictorial Encyclopedia of the Bible.

205 John 3:30 He must increase, but I [must] decrease.

participation, they had become enfranchised citizens. The government of Judea could now make treaties, covenants, and alliances for the people with the gentiles. This was legal because the people were now bond as human resources through their application and acceptance of the entitlements of the king's table. The people came under tribute.²⁰⁶ Both king and people had sinned against the words of Moses and God. It was time to repent.

Jesus was setting them free in spirit and truth. He would not appeal to the world of Rome nor apply for their protection. He had come to teach us about freedom under the precepts of His Kingdom of God and to set us free indeed.

“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.”²⁰⁷ John 8:32-36

Alliance to Christ made you free indeed, but you had to repent and change your ways. You had to live by faith in Him and the Father who sent Him. You had to apply to your Father in the Kingdom of Heaven and stop coveting your neighbor's goods and ruling over your neighbor in the democratic kingdoms of the gentiles. The people had to learn to come together in voluntary love and charity, seeking the ways of the kingdom of God.

“Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.” Colossians 2:18-19

Kingdom in Turmoil

John and Jesus were born in a whirlwind of political intrigues and conspiracies. Joseph and Mary, who were both of the House of king David, fled to Egypt, in order to keep Jesus safe, because Herod knew Jesus was the rightful King. After He began His mission to seize the Kingdom in Judea, Jesus became very popular with the people, but was still in danger. His own family warned him that it was dangerous to go to Jerusalem where his enemies would seize him at the first opportunity and kill him or whisk him away to the secret fortress at Hyrcania, never to return.

“Then said some of them of Jerusalem, Is not this he, whom they seek to kill?” John 7:25

Herod the Great had been ruthless, but not as ruthless as others before him. Whereas the Hasmoneans had tried to expel heathens, Herod realized that heathens were good for business, which, of course, made the Romans happy and wealthy or, in some cases, wealthier. In true politician style, Herod gave the appearance of a moral leader. Then, as now, his efforts could not fool anyone but the immoral.

He tried to give an aspect of religious fervor by rebuilding the spectacular temple which became the center of Judea's social welfare state. He built other buildings that some Jews would find offensive, but was careful in what areas they were constructed. He tried to avoid overt acts that might enrage the people. Even the money he issued was careful not to include an image that might cost him his own head.

Herod was Idumean and, therefore, also in violation of the constitution of Israel. Idumeans were a tribe living in the Negev desert, south of Judea. They were opportunistic converts to Judaism about 100 years earlier. They could be citizens, but not king.

The Jews' desire to be separate often led to mistrust and resentment. Beside the special treatment they received from Rome, in Alexandria, the Jews had obtained a privileged legal position. They had their own separate citizenship called, *politeuma*, with their own elders sitting at council, their own assemblies, and, most of all, their own courts and magistrates (elohiym). This special treatment was not

206 Tribute is an excise tax on the property and labor of the people. See Employ vs. Enslave in the “Covenants of the gods” for a more complete explanation

207 The Greek “*ontos*” 1) truly, in reality, in point of fact, .. 2) that which is truly etc., that which is indeed

without cost and the Jews were often victims of hate and violence, segregation and expulsion, due to envy and jealousy.

The Romans were also having problems with the dissipation of their own nation. A strong family had been the backbone of Roman society and success. But now, the state filled the role of Father, something forbidden by Jesus' doctrines in Matthew 23:9.

Like the Romans, the Hellenized Jews centralized power, compelled charity, equitably converted private property, franchised rights, enticed the slothful to apathy, and appealed to the avarice of every sort. Religious orders became abstract philosophies mixed with entertainment, superstition, and pride, rather than ministrative service within God's kingdom. The state took on the role of benefactor. Sanctioned religions became institutions to divert, distract, and appease the people, while the state usurped their rights, subdued their virtue, and picked their pockets through ambush.

"The various modes of worship, which prevailed in the Roman world, were all considered by the people, as equally true; by the philosopher, as equally false; and by the magistrate, as equally useful."²⁰⁸

Rome was a religious state itself. Believing in *religious freedom*, it did not require any particular form of worship. Rome knew that the superstitious worship of divinity should be left in the hands of the preaching priests or priestesses where, if anything went wrong, there was a pious scapegoat to blame. Pragmatic Sadducees seldom indulged in superstition.

What Rome did was incorporate the temples, first, the pragmatic commercial temples and, then, the pietistic ones. Both might care for the sick, the aged, the poor, and the needy through Corban and corvee' systems of finance. Rome stood as protectors of the trust and faith of the people and became moral judges of the people in consequence of their power to protect, exercising authority over the people when they failed to meet their *charitable responsibility*, at least as the legislators and magistrates saw it.

Tacitus' description of Christians was as "a class hated for their abominations" and were thought convicted, not for setting Nero's Rome on fire, but for "hatred against mankind."²⁰⁹ Why did Tacitus think that Christians hated mankind? Was it because Christians would not participate in the social schemes that Romans considered justified, but Jesus said they made the word of God to none effect?

The religious altars of Rome and the Pharisees were no longer institutions like those of Abraham and Moses. They were not designed to keep men free under God, but had become the opiate of the people. Government steadily moved from being public servants to being masters who were served by the public. Men were edaciously devoured in mind, body, and soul by the fornicating participation in these man-made institutions. While robed Pharisees sang their songs of self-righteousness, the people were steadily delivered into bondage under the guise of modernizing ancient systems of charitable welfare with the guaranteed entitlements of socialism.

God's governmental plan for man was designed to make him stronger as an individual within the family, community, and, of course, nationally. It was intended to function by the perfect law of liberty requiring virtues, not vice. These ideas of free bread and the guaranteed public dole weakened the people who became a seed ground for wantonness and sloth, which led to fear, allowing control, bringing suffering and dissipation, as power centralized in the hands of the elite.

People in Rome lived in the "greatest nation on earth"; However, *in abundance, they did not strengthen the poor*, but weakened them with benefits. They were the freest country in the world, but every man oppressed his neighbors with taxes, regulations, and democratic rule of the minority by the majority. They were the richest country in the world, but their wealth was dissipated in debt and usury. They had a system of law, science, and morality, but had become ignorant of the nature of God. They were educated and confident, with few in history that could match their accomplishments, but they were destined for destruction.

208 Gibbon's Decline and Fall of the Roman Empire Chapter 2

209 Tacitus, The Annals. Book 15: A.D. 62-65,

Both Rome and Israel, then called Judea, had strayed from the precepts of their origin. They had forgotten the mystery of their kingdoms' successes and the importance of maintaining a free society. They rationalized their departure, denied their decay, and indulged in their decadence. Once overcome by vanity, they were no longer a strong and viable nation, but rapidly became a scourge to liberty, a barricade against freedom.

Anyone coming along saying, "Repent, for there is a better way, a better system, a better government or Kingdom at hand designed by God," was in danger of receiving the brunt of their vain patriotism and wrathful pride. To tell these contemporary, progressive, and arrogant elitists that the ancient paths were better than the modern ones devised by men for themselves was as dangerous as entering a den of vipers.

It was then that John the Washer and Jesus the Anointed began preaching Repent the Kingdom of Heaven was at hand. Paraphrased from Matthew 3:2, 4:17

The New Deal

From the Dead Sea scrolls, we discover Herod's plan for the kingdom. He contrived to obtain at least six hundred thousand members to form a New Israel, *the Kingdom of Heaven* on earth. This political project required a massive evangelism lasting over forty years.

Herod the Great had a *grand scheme* of a vast worldwide membership. This involved sending evangelists out all over the world. The participants of this system of social security were ritually *baptized* after an application and payment to Herod's ministers of the prescribed fees. Annual contributions would be collected and recorded by the scribes.

They proved their membership by showing a white stone token with a new registered Hebrew name whenever entering homes for the weekly gatherings or at synagogues or temples and applying for social benefits. The temple tax collectors now collected an annual contribution that brought great wealth to the government, Herod, and his administrators.

"The missionaries... with their leather wallets full of white stones, would come back with the same wallets full of money, in foreign currency. Once put into Jewish currency by the money-changers [porters of the temple], it would be stored in vaults, ready to be used by Herod for his vast building projects, or any subsequent causes."

"Herod's scheme of initiation into a new form of Judaism was immensely successful. Jews everywhere were willing to join the worldwide society whose meetings were held in the evenings in private houses. Entry was for members only; they had to show at the door an admission token in the form of a white stone from the river Jordan which the missionaries gave them at baptism. On the stone was written their new Jewish name."²¹⁰

Herod had been sending out his Pharisee missionaries and teachers, who supported his idea of a vast kingdom of God on earth, for some time. It was a system of social security (Corban) and commercial affluence. Those ministers preached a prosperity gospel with a religious stamp of approval and statutory enforcement of the taxes required for its support.

"Jerusalem was a major city in a cosmopolitan culture. It contained not only the Temple, but also a large arena for chariot and horse races (a hippodrome), a stadium for athletic contests (a gymnasium), and massive Theaters."²¹¹

People needed to be entertained, lulled with security, excited and pleased into pacification and apathy.

"...In 20-19 BCE. Herod the Great set in motion plans to make the Jerusalem Temple the largest... in the world... stretched a quarter of a mile long by a fifth of a mile wide. ... Twenty thousand functionaries were employed in its servicing...."²¹²

210 *Jesus and the Riddle of the Dead Sea Scrolls* by Barbara Thiering, Harper Collins: 1992

211 *Jesus Within Judaism: ...Exciting Archaeological Discoveries* by James H. Charlesworth. Doubleday, 1988

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

Most people did fine under Herod's government, as most people do fine under existing governments of the world today. Business was good, money flowed, and success and prosperity was plentiful or just around the corner. The temple, as a government building, supplied a gate for vast funds for social welfare and public projects.

Herod subsidized games and festivals all over the world. Everywhere, there were civic projects providing employment. They were building roads, providing services, and delivering water by miles of aqueducts in cities and the countryside. With "improved irrigation, the kingdom became much more productive agriculturally. And when famine struck at home, Herod supplied grain from its own funds."²¹³

Herod had his enemies, but they were quickly dispatched, condemned as anti-government conspirators, or generally frightened into silence. Herod's kingdom was not yet conquered by Rome, but was merely a client kingdom of its *Pax Romana*.

"The year 2 BC marked the 25th anniversary of Caesar Augustus's rule and the 750th anniversary of the founding of Rome. Huge celebrations were planned. The whole empire was at peace. The doors of the temple of Janus were closed for only the third time in Roman history. To honor their emperor, the people were to rise as one and name him pater patriae, or Father of the Country. This enrollment, described in the Book of Luke, which brought Joseph and Mary to Bethlehem, has always been a mystery since no regular census occurred at this time. But the pater patriae enrollment fits perfectly."²¹⁴

All Jews did not despise the *Commander-in-Chief* of a mighty, multinational military force that kept the peace throughout the world, but many would learn to hate him. Rome had united the nations of the world. The benevolent benefactor, Augustus Caesar, was loved by the people of Judea. Things were good or getting better. Taxes were getting higher, but so were profits. The concept of inflation began to insidiously creep into their lives. Eventually, a series of devastating recessions would bring down the economy of Rome and those who were plugged into its flow of power and benevolence.

Herod's annual Temple-tribute was transported to Jerusalem and filtered through the porters, or *money-changers*, who had worked there since before David. Augustus had mandated that no civil magistrates would touch these sacred funds. Because Judaism was not just about faith and religion but also a jurisdictional kingdom, they were also exempt from the draft. They were sometimes excepted from appearing in courts of law on similar grounds or had their own courts, free from Roman control.

"His reign gave them a third of a century of peace and prosperity and the new harbor at Caesarea increased trade. But Herod's lavish building programs cost immense sums of money and taxes were necessarily high. By the standards of the time he was not a bad ruler. He was brutal but far less so than the Hasmonaeans. Herod's greatest asset was in fact the very thing for which Jews most criticized him -- his half-hearted attitude towards Judaism. Augustus had realized Herod's true value when he gave him Samaria and the coastal strip for although Herod was careful not to offend the Jews he did not oppress the Samaritans and non-Jews. A Hasmonaeon ruler would certainly have persecuted them and similarly a non-Jewish ruler would have had little sympathy with the Jews."

"Herod's greatest fault was his ungovernable passion both in love and hate. This coupled with his constant fear of losing this throne led to most of his 'crimes' especially those committed within his own family."²¹⁵

There were rebels, malcontents, and doomsdayers as always. There were tax protesters, religious zealots, and extreme fundamentalists who spoke of moral declines, collapsing economies, and other calamities to come.

"The Zealots were a splinter group of the Pharisees. The Pharisees were content to ignore the Romans. The Zealots were not. They wanted to drive them out. They planned to establish the Kingdom of Heaven on earth - a kingdom ruled by God and not by man. When Jesus said 'Render unto Caesar the things that are

213 *The Old Testament World* John Roberson and Philip Davies. First Edition published in 1989.

214 *The Star of Bethlehem* by Craig Chester. Monterey Institute for Research in Astronomy, Imprimis 1996 Hillsdale Col.

215 *Living in the Time of Jesus of Nazareth* by Peter Connolly. Published: Steimatzky 1983.

Caesar's and to God the things that are God's', the Zealots would have agreed with him. For all the produce of God's land belonged to God and this included the Roman tribute. The main Zealot center was Galilee. The revolt really started when Galilee was annexed to the Roman province in 44 C.E.²¹⁶

The Roman and Jewish system was prepared for these rabble. As long as the people were generally comfortable and divided, the local courts and guardians could handle the riffraff and rebels that resist the *progress* of society and its liberal morals.

These chosen Rulers were the protectors of the peace and the authoritarian benefactors of their common welfare. There was debt, corruption and abuse, as always, with a regular promise of amendment and reform, as always. The human return and slothful addiction to the same ancient systems that had corrupted Babylon and Sodom created a swamp of sinking bureaucracies that ate up the substance of the people as a dog eats up his own vomit. As mires will do, the more the people struggled with their avarice, without the humility of repentance, the deeper they sank.

“But it is happened unto them according to the true proverb, The dog [is] turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” 2 Peter 2:22

The Romans had developed clever ways to advance revenue for their enterprises and expeditions. They created something like stock companies. Those who invested were rewarded with great profits in mining and trade ventures. This is how they built those giant ships and funded mining expeditions to Spain. They also financed their wars by paying dividends and stock interest with the spoils. The English did this for centuries in both war and peace, which formed the underpinning of modern stock markets. The Romans relied on, what we call, temples to handle the complexities of such investments, premiums, and profits.

As things became less lucrative, with the increase of avarice, sloth, and corruption, new methods were devised. Charity was handled, at first, by the private sector or the philanthropy of these temples, which acted more like giant corporate brokerage houses rather than B-movie pagan temples. There was an equal amount of superstition, but mystical deities alone would not have held the attention of the practical Roman entrepreneur.

The Christians, who were considered Jews by Rome and derived their status from the *King of the Jews* who had been recognized by Rome through Pilate. How Christians engaged their faith was an indictment of the morals of Jew and pagan.

At first there was no practical distinction between Jew and Christian. “Since the Jews constantly made disturbances at the instigation of Chrestus, he expelled them from Rome.”²¹⁷ Faithful Christians could not apply for the immunities and granted benefits bestowed by the *Father of Rome* any more than Jesus could appeal to the world of Pilate for his protection or judgment. Jesus Kingdom was not of that world. Those protections and benefits were granted in exchange for their allegiance to the same, as in the days of Pharaoh. Christ clearly instructed us to the contrary, forbidding his followers to pray to any other father on earth nor call upon any man as Father upon the earth²¹⁸.

He instructed them to only apply to the Father in Heaven²¹⁹ and to love one another as He loved them. John had told men how the Kingdom worked. If we have two coats and a brother had none, then we are to share in charity and in hope. The Apostles were clearly taught that they should not apply to other fathers of earth, nor for the gifts sacrificed to these worldly idols, nor covet their neighbors goods, strike hands, make agreements, and, above all, to stop the taking of oaths.

These patrons of other nations set their tables with benefits and dainties, privileges, and entitlements and call all to eat with them of the sacrifices laid upon those civic altars, but the Bible tells us that these

216 *ibid.*

217 Suetonius, *De Vita Caesarum-Divus Claudius*, trans. J. C. Rolfe, *Internet Ancient History Sourcebook*, ed. Paul Halsall, 1999,

218 Matthew 23:9 And call no [man] your father upon the earth: for one is your Father, which is in heaven.

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

tables are a snare that legalize our bondage under those exercising authorities. The Kingdom of God is an alternative taught by Abraham, instituted by Moses, and ordained by Christ. Joseph's brothers, through envy and jealousy, found themselves with no alternative but to apply to the Pharaoh. Had they loved their brother, they would have remained free and blessed. The same choice remains with every man today. If we are to be Christians, with Christ as our Lord, then we must set aside envy, sloth, jealousy, and avarice and learn the ways of love and charity, hope, and faith. The laws and systems of men cannot license sin in God's eyes or judgment. We must learn to live by virtue and the perfect law of liberty.

Chapter 9 Temples and Churches

The Church



“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.”
Matthew 16:17-18

When Jesus gave Simon the keys to the Kingdom, He was giving them to all of us. Simon became *Peter*, the Rock, because he answered Christ by faith. Simon listened to the revealed word of God in his own heart and mind and acted upon that revelation. With that answer, Simon took his first step in his walk with God’s holy spirit in the kingdom of Heaven.

Because he responded to that revelation with the Spirit of Faith, he had begun to move, not by flesh and blood alone, not by his own knowledge of good and evil, but by the wisdom of God written in his own heart and mind. Faith is that rock.

“And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” Matthew 16:19

Jesus revealed to us that the keys to the kingdom are whatever you bind or loose on earth is bound and loosed in heaven. God had told us not to make covenants, leagues, or agreements with those who are not our brothers in Him. We are warned about striking hands, applying for benefits, and eating *the deceitful meats* of rulers. Christ did the same with His stand on prayer or application, the benefits of Corban, making a man on earth our father, and his bar against the taking of oaths of any kind repeated by James. Paul says that, if we can be free, choose it rather and that he would not be bound under the authority of any. To follow the path and precepts laid down by God, Christ, and the Apostles is key to seeking the Kingdom of Heaven.

Jesus preached a Kingdom to which He was Servant-King and told us to preach the same. He appointed²²⁰ His Apostles a Kingdom to serve as the Father had appointed unto Him. What is the Church appointed by Christ?

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*.

Some say the word means an “assembly”, but an *ekklesia*, literally translated “called out”, is more

220 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;

specific. The words *agora*,²²¹ *paneguris*,²²² *trugao*,²²³ *sustrepho*,²²⁴ *sullego*,²²⁵ *sunathroizo*,²²⁶ *ochlopoieo*,²²⁷ *sumbibazo*,²²⁸ *sunagoge*,²²⁹ *episunagoge*,²³⁰ *sunago*,²³¹ *episunago*,²³² *heorte*, *koinon*, and *thiasos* all mean or include the concept of an “assembly” with a slightly or drastically different meaning or inference.

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”²³³ *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.” The princes of Israel were originally composed of the elders of each family group. Their power or authority was not collective or democratic, but individual and consensual. If they decided something, it was done by accord and not by vote of the majority over the minority.

In Acts 7:38, there is reference to “the church in the wilderness”.²³⁴ The people were *called out* of bondage of Egyptian government and the Levites were *called out* of the walled camp to be ministers of Israel, God’s kingdom. The Apostles were *called out* to be bondservants of Christ the King, in service of His appointed Kingdom. Peter was to maintain an entrance²³⁵ to that Kingdom, ministering to it under the *perfect law of liberty*²³⁶. Jesus came *to set at liberty them that are bruised*. His ministers have no less a task.

All of this is no different than Abraham being called out of Ur and Haran or the distinction made between those who followed the ways of Cain and his city-state and those who walked with God as free souls upon the earth.

“Are men the property of the state? Or are they free souls under God?

This same battle continues throughout the world.”²³⁷

We were all called out of sin. What sins? Is it the sins of bowing down and serving other gods in the shape of men or their man made institutions? Is it the sins of coveting and even taking by force from our neighbor under the license of civil government? Is it the sin of ruling over our neighbor, even democratically? Is it the sins of oppression, injuring, and even killing the innocent strangers under the excuse of self-defense or the assumption of superiority or national self-righteousness?

The word “sin” is from the Greek *hamartia* and *hamartano*, which can be defined in the Greek as “to be without a share in”. It does have a relation with being off the path or mark, but it specifically means without a share in the inheritance of Kingdom of God.

“Grace” is from the Greek word *charis*, which means “a given benefit”. If you sin, you have no share in the benefit, for you have left the path. Grace is never owed or earned, but it is the granted gift. Sin is

221 58 any assembly, especially of the people

222 3831 a festal gathering of the whole people to celebrate public games

223 5166 to gather in ripe fruits

224 4962 to twist together, roll together to collect, ... to assemble

225 4816 *sullego* to gather up. to collect in order to carry off

226 4867 *sunathroizo* to gather together with others. to assemble. to be gathered...

227 3792 to collect a crowd, gather the people together

228 4822 *sumbibazo* to cause to coalesce, to join together, .. knit together: in affection.

229 4864 *sunagoge* a bringing together... (as of fruits)... assembling together of men,

230 1997 a gathering together in one place

231 4863 to gather together, to gather

232 1996 ... to bring together to others already assembled. to gather... in one place.

233 R.C. Trench, *Synonyms of the New Testament*, 7th ed., pp. 1-2

234 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:

235 2Pe 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

236 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.

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

related to usurping God. It is deciding, for yourself, what is good and evil, judging others, compelling charity, and failing to forgive so that we may be forgiven.

Jesus lived and died that we *might be saved*. He has done his part and has stood aside so that we may learn to do our part in salvation. We are not saved simply because He died, but also because we repent.

Where we haven't forgiven, we must now forgive.²³⁸ 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. If we do not do these things that Jesus says, then our faith in Him is a lie.²³⁹ Our relationship with men and their institutions is often a sign of where our hearts are and who is writing upon our hearts and minds.

Order alone is not the purpose of godly government, but a strengthening of the character of all, in bonds of love and charity. We must open our hearts and our hands to the ways of the Lord and not merely wave them in churches on Sundays. Sodom was destroyed because it *failed to strengthen the poor in the midst of its affluence*.

This is why God has called men out of the affluence of the world: in hopes that they will be strengthened and that they, in turn, will strengthen others in the ways of God. The Levites were called out to strengthen the people in a free nation and that nation was to be a priest to all nations. This is God's purpose for His kingdom and the Church that serves it.

Jesus called and appointed men to follow Him in service of His Kingdom. These were the men He called out and appointed to the 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 freedom and love.²⁴⁰ These servants belonged to Jesus, but were as brothers. The Levites before them also belonged to God and were servants of the congregations of the people.²⁴¹

When Jesus *called out* His disciples to teach them to serve the Kingdom,²⁴² He also applied restrictions upon them, limiting their office. This was done under remarkably similar conditions as Moses had done centuries before.

Investing in Diana

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".

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 in context where the Bible was speaking of a governmental assembly in Ephesus, not the religious body of Christ. 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 Diana when he was translating the word *hierosulos* [robbers of churches].

"For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess." Acts 19:37

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*,²⁴³ which is the Latin word that deals with "binding together," from which we get words

238 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matthew 18:35 See: Appendix 2 "forgiveness"

239 Appendix 2 The things He says.

240 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].

241 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;

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

243 *lex, legis*, See "Law vs Legal" or "The Covenants of the gods"

like “legal” and “legislate.” “Sacred” is defined as “dedicated to or set apart for the worship...” And worship²⁴⁴ has to do with “allegiance” and “homage”. Our understanding of such terms is different than their meaning at the time the Bible was written.

What was this “church” that claimed to have been robbed by these “Christians”? The *assembly* at Ephesus was fashioned according to the *doctrines of Diana*, e.g. Artemus in the Asiatic traditions. It’s center was a massive temple similar in design to the front of the US treasury. Each of its 127 columns had been contributed by a different king, as 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 bank more than a what we think of as a religious institution. It had a purpose. 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.

It was also a provider of social insurance through a system of Qorban or as an underwriter. 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 like the temple in Jerusalem but also on an international basis. It was like a World Bank.

This reference to a temple as a bank was not uncommon. The temples in Egypt acted much like a bank: issuing script, coining forms of usurious money, making loans, and collecting interest. These temples of ancient times also acted as investment houses for mining, trade, and even military ventures. Great returns could be had with such investments in temples like Janus and Diana. Governments, like any other business, had a need for banks.

Temples also acted as welfare systems for the poor in order to gain popularity among the common man. Contributions guaranteed social security in case of disability, or old age, relieving the family or congregations of families from that responsibility. 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 could seat over 24,000 investors, or their representatives, at one time, which included smaller member banks or *kirke*.

No one suspected these Christians of breaking into the vault of Diana’s treasury, but it was clear that they were considered a threat. This idea becomes less strange to our thinking when we realize that the *tables* that Jesus turned over in the Golden Temple of Herod were also “banks”²⁴⁵ and the moneychangers were part of the national bankers’ or *royal treasury*.²⁴⁶

Those ministers of Christ were not stealing money from Diana’s bank vault, but they stole the hearts and souls of the people in that centralized and usurious pagan system. This was affecting revenue, which required a steady increase of investors to thrive.

Judea had also adopted the Roman system of forced contributions called *qurban*, which we see in the Bible as *Corban*. These funds did not sit idle, but were 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, while invested funds were still at work. Great profits could be had, vast sums crossed the temple’s tables, administrative fees were collected. Public buildings, including temples, were built in other parts of the world with surplus. With guaranteed revenue, soon borrowing against the future was possible. If investment money dried up, an economic depression, or even a panic, was likely.

The need for a social systems of *welfare and security* have always been a part of society. It is the left

244 See Appendix 3 What is worship

245 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*.

246 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.” The word treasury is γαζοφυλακτιον gazophulakion 1) “a repository of treasure, especially of public treasure, a treasury”

hand of governance. The Levites were vested with this office and the *Porters or Gatekeepers* of the Old Testament managed the funds of that different kind of system. It was not based on centralized wealth or power, but a network of charity and service.

For centuries, this left hand of government had been established by the people in patterns of tens. Ten families chose one minister, ten ministers chose one minister, so on and so forth. The key is that the system taught by Moses and then John and Jesus was based on the liberty of love. Most charity was handled locally. The greatest servants of servants worked at more national needs, calling for grander contributions. This network of tens, hundreds, and thousands were not restricted to centralized temples and mountains for their daily worship and offerings. They could attend local needs or national problems quickly and efficiently. Investment was in the people themselves, which was the treasure of the nation.

Simply by withdrawing support, a minister could be terminated by his immediate constituency who maintained that right. There was no top-down authority or entrenched appointees. There was no going *up by steps* nor centralization of any national common purse.

The right hand of government was to protect all from lawbreakers, both domestic and foreign. In the days when there was *no king in Israel*, every man did according to his own God-given conscience.²⁴⁷ Israel was a nation of freemen; *God was their king*.²⁴⁸ Every household contained its own king and high priest, but the chosen ministers, brought the people together as a nation bound by love. Because they all loved their neighbor as themselves they were able to sustain their society without applying to the pagan system of welfare and aid that made them merchandise and human resources and subject to debt.

One Father

The right of the Father, or as the Romans called him, the *Pater Familias*, was absolute and beyond the government's jurisdiction. The Greeks had brought in different ideas, which were now filtering into Judea with the introduction of a 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*.²⁴⁹ It also called for the collection of all gold and silver so that *iron could be used as money*, and also preached a common system of welfare and food distribution, financed by compulsory taxes collected into a common government-controlled treasury. Land was to belong to the State²⁵⁰ 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 righteousness which we were to seek?

Youngsters were removed from the family at an early age and trained up to follow the directions and teachings of the State. *Pietas* was 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 acknowledgment. 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 the office of Father.²⁵¹ It is from this jurisdiction that the State derives much of its power and authority.

Persecution of Christians was more often the result of provincial regulations, called *mandata*, rather

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

248 1 Samuel 12:12 ... ye said ... a king shall reign over us: when the LORD your God [was] your king.

249 "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

250 "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)

251 "And call no [man] your father upon the earth" :Mt 23:9 published by His Church

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 ill-advised under Trajan²⁵² and Hadrian²⁵³.

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'* was still revered as a literary monument to a government of service and duty, has been praised for its "exquisite accent and its infinite tenderness" and "saintliness" being called the "gospel of his life", and 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 to whom was subjected to systematic persecution.

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 policy.

Their independence and success could make Emperors nervous, if not ashamed or jealous. When Christians appeared to question Marcus' desire to be the benevolent Father of the people, conflict was sure to follow. The record of persecution of Christians under this loving, tender, and dutiful public servant was greater than any other period of Roman history.

Christians were bound together in a system of unity, strength, and efficiency that often frightened those governing a central power bound by pride, pomp and pricey beneficence. Focus in the Christian community was not upon the benefits of the State. Independent responsibility, a duty to love their neighbor, and a trust in God took all their service.

When Christians had needs, they went to Christians and their living stone altars like Stephen, Philip, and Prochorus and the men who contributed to them.²⁵⁴ They did not pray at the altars of Rome or Herod. They knew the Lord hated the Nicolaitans²⁵⁵ and would not apply to the Father of Rome and Jerusalem nor their systems of Qurban and Corban.

"And call no [man] your father upon the earth: for one is your Father, which is in heaven." Matthew 23:9

It has always been an option for the people to apply to a State for an enfranchised citizenship. Fathers registered their children in a threefold process of abdication and manumission through Novation, Tutor, and Korban²⁵⁶, releasing their custodial rights, but gaining the State, first, as a Patron,

252 In letter to Pliny Trajan states, "These people [christians] must not be hunted out."

253 "Quintus Licinius Silvanus Gracianus, Pro-consul of Asia, ... showed how unjust it was to condemn Christians on the strength of vague rumours, which were the fruit of popular imagination, without being able to convict them of any distinct crime, except that of their Christian profession." History of the Origins of Christianity. Book VI. The Reigns of Hadrian and Antoninus Pius. (A.D. 117-161), CHAPT III. The Relative tolerance of Hadrian – The First Apologist..

– "I received a letter from your illustrious predecessor Serenus Gratianus, and I do not wish to leave his inquiry unanswered, so that innocent men are not troubled and false accusers seize occasion for robbery. If the provincials are clearly willing to appear in person to substantiate suits against Christians, if, that is, they come themselves before your judgment seat to prefer their accusations, I do not forbid them to prosecute. But I do not permit them to make mere entreaties, and protestations. Justice demands that if any one wishes to bring an accusation, you should make due legal enquiry into the charge.

– If such an accusation is brought and it be proved that the accused men have done anything illegal, you will punish them as their misdeeds deserve. But, in Heaven's name, take the very greatest care that if a man prosecute any one of these men by way of false accusation you visit the accuser, as his wickedness deserves, with severer penalties." – Hadrian, Rescript To Minicius Fundanus, Governor of Asia (124 AD).

254 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:"

255 See Appendix 4

256 Bringing closer to the originator or father, a substitute father honored.

and, eventually, the Benefactor of the citizen, invested with his Toga.²⁵⁷ This had always been a voluntary process, but eventually some form of membership in the Roman Family became required.

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 and it needed more collateral and contributing investors to the corporation of the State. *Human resources* were in demand.

Christians could not apply to the Father of the Roman state without denying Christ's command. The gratuities and benefits of that gentile government were the result of the people's sacrifice to the god of the Roman State, the *Apo Theos*. You had to accept Caesar as your Father to pray for and receive his beneficence.

In Gibbon's *Decline and Fall of the Roman Empire*, Chapter XV, 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."²⁵⁸ The early Christian community was a republic that was recognized by Rome through the proclamation nailed to the cross by order of the Proconsul of Rome, Pontius Pilate.

Fear, duty, and respect for the State became more important than love of family. The 'ruling elite' worked their influence unknown to the distracted general public. This philosophy required entertainment, distraction, and a system of education, social welfare, and old-age pensions, which was ministered by the corporate temples of the state.

Augustus Caesar had incorporated many such temples as a part of government services and Judea was no different establishing its own system of Corban. All this was diametrically opposed to what Moses had taught and Jesus did not fail to point it out.²⁵⁹

"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."²⁶⁰

Arts of the Temples

In the Gospels, we see the mother of Zebedee's children²⁶¹ 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 Priest²⁶² and King.

Jesus knew He had come to be the King who *returned every man to his family and every man to his possessions*.²⁶³ The right hand of government was to return to the people, according to God's plan. This would make the people stronger. Taking their God-given responsibility back would return their God-given rights, making men whole again.

"But when thou doest alms, let not thy left hand know what thy right hand doeth:" Matthew 6:3

257 Tog[ae]. L., akin to tegere to cover. Toga virilis ... assumed by Roman boys at fourteen.

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

259 "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

260 Plato's Republic 344a-c. Lee translation, Penguin Books, 1955, p.73.

261 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."

262 John 3:30 He must increase, but I [must] decrease.

263 Le 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."

The right hand of government was called the *imperium* by the Romans. It was divided into the *merum*, which dealt with foreign aggression and the *mixtum*, which dealt with the “wicked” within the jurisdiction of the civil state. These powers were granted by the people to the province of the *Patronus* (Our Father) of Rome. Under his *patronage* and *tutorship*, as the people registered their children, the power of the state grew.

The temples were a part of the left hand of government and originally depended upon the freewill and sin offerings of the people. The ancient *altars of clay* were formed of, by, and for the people to the benefit of their neighbor in charity and love. The wealth of the system was stored in brotherhood, and love through charity.

“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 beyond the family into the community and nation 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 same need. Both elements of society gain God’s grace and are virtuously strengthened by such brotherhood.

“But when thou doest alms, let not thy left hand know what thy right hand doeth.” Matthew 6:3

Jesus also knew the king was not to appoint these offices from the top down. God would determine who would hold those offices and He would reveal it through the people in the pattern of tens and hundreds, choosing servants of servants, unto the highest servant.

“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.

If God was in the hearts of the people, they would make the right choices. Even the highest servant was not allowed to rule over the people, nor return them to Egypt, nor make treaties. Each man would choose who would be their *leading minister*. There could be no voter fraud, no special interest takeover. Each leader was known intimately by ten men who was already chosen by ten men because of the trust and virtue and service found in them. Any corruption found at any level was directly accessible. Any coveting or taking from your neighbor was fundamentally forbidden. Protection and love of neighbor was as important as protection and love of self. There was no tax but charity only.

There was no central treasury to rob, no high office of power to make deals or be corrupted. Each individual had to accept responsibility for themselves, their family, and their neighbors. This was Christianity. As people sought righteousness and did the will of the Father in Heaven, the kingdom was edified in them and about them. Men of virtue flock to such a system and men of sloth and avarice, greedy for power and control, have no place in it.

This ancient of systems, preached anew by Christ and his disciples, divided the sheep from the goats and turned the world right-side up.

During times of grave trials and great tribulation, it is not distant dictators, hypothetical philosophies, or detached doctrines that cultivate loyalty, courage, and sacrifice in men, but it is the personal sacrifice of brotherhood that nurtures man’s virtuous nature. It is the shared bread in hunger, the donated cover against cold, and the sweat, blood, and life given freely 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 charity is not exercised, virtue grows weak. When faith does not accrue, allegiance is abated. Use it or lose it.

Those who studied the histories of Israel understood the bloody sacrifice and burnt offerings of the Pharisees were nothing more than a travesty, if not heresy. 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 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.

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, but faith and love, like a rock, endures.

These ancient systems were designed to keep the nation strong and free in the face of what was often great adversity. The feasts were ceremonial rituals. Their purpose was to keep the nation together as one people in practical ways. They were designed to strengthen community by bringing families and congregations of families together into a national community of marriage and brotherhood of charity and choice.

The people knew that 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 family was an extended family and the community intertwined under the perfect law of liberty. Each successive generation knew that they had to care for their own parents as well as the needy. Those who were without family support were cared for as a matter of custom and a common assurance of hope. In a system of godly charity, there is no entitlement, but only grace and the hope of it.

Moses established an assembly of Levites to minister to the congregations of the people. In the wilderness, the Levites had been *called out* by Him when the people tried to set up a central bank, likened to the temples in Egypt.

Again, this seems a foreign idea to most modern Christians. It is historical naivety to imagine that this calf of gold 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 out.

This practice was used in city-states in order to protect them against trade deficits and to 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 human resources than the treasure of his city. They had a system of accounting for the contributions and deposits of the enfranchised citizenry, and some form of exchange amongst the *persons* of the city was provided, but regulated in value.

Aaron, knowing the “arts of the temple”, accommodated the people in this 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 and called the people to turn from their sinful ways of entrusting their family wealth in this unrighteous mammon. The Levites, as a people, answered the call to maintain

an entrance and exit to the camp.²⁶⁴ The people were free again and the Golden Calf was dismantled and consumed.

Still, some system was needed to teach and aid the people in the ways of the Lord. The Levites were the firstborn of the Kingdom, as were the Apostles, the 120 families, and men like Stephen. Moses and Jesus knew where corruption would come from. *Lovers of soft things* and power were not the ones to put in charge. The Levites had proved their faith and courage, but Moses still forbid them to own land in their own name. Jesus had done the same for his called out and required that his ministers were to sell all their *property* and give to the poor, so that they had *no inheritance*.²⁶⁵

Some will tell you that Jesus only told the rich man to sell his things, but we see clearly in Luke 12:33, He states, “Sell that ye have, and give alms” He states this to his called disciples in relation to, Luke 12:32, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” He had already insisted they do this same thing in Luke 14:33 with, “So likewise, whosoever he be of you that forsaketh not all that he *hath*, he cannot be my disciple.” Again, the word “hath” is from *huparchonta* meaning “property”.

The Apostles required new *appointees* to do the same as we have seen with the two ministers Josés, a Levite, and Ananias. These ministers of Christ’s Kingdom were dependent upon the contributions of the people, who only shared a portion of their wealth according to the service given by the ministers. These ministers did many thing to make their constituents successful. They aided with education, business, agriculture, marriage counseling. Every aspect of their life was important to the minister of God’s kingdom.

Such arrangements and requirements by Moses and Jesus did much to keep the ministers of that kingdom honest and dedicated. Men desiring power and riches did not seek such offices of service. This guaranteed responsive ministers in God’s government.

This was not the case in centralized, top-down governments, whether they were indirect democracies or a ruling king. Those who had power were tempted to seduce more from the people by offering them guaranteed benefits, entitlements.

“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

Christians did not apply for government benefits, social security, and welfare in Rome. Such benefits were readily available, but they operated much different than the plan of Christ, Moses, and Abraham. The first century Church bypassed the Roman and Hellenistic system of Herod and developed their own system according to the teachings of Christ and the prophets. We see in Acts 6:1²⁶⁶ that the *daily ministration to the widows and orphans* was being neglected.

The Church established by Jesus Christ did not say go down to the Roman welfare office. It did not say join the system of Corban offered by, what John later calls, the *synagogue of Satan*.²⁶⁷ It told the people to “look out amongst itself and find men they trusted and bring them to us and we will appoint them over this business.” This common welfare was the business of the Church because the Church was the left hand of the Kingdom of God.

The Apostles did not appoint these ministers from the top down, but were simply overseers of what the people decided for themselves. Like Jesus, if they saw these men acting in a corrupt way, they

264 Ex 32:27 “And he said unto them, Thus saith the LORD God of Israel, 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.”

265 Numbers 18:23-24, Numbers 26:62, Deuteronomy 14:27-29, Joshua 18:7.

266 Ac 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.”

267 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.”

would fire them as He did in the temple. The people could go back and re-elect them if they chose, rejecting Jesus, or choose new men to serve.

Jesus did not mix the left hand of government with the right hand and, therefore, all contributions were voluntary. There were no taxes, only freewill offerings. This had not been the case with the ministers in Judea. Passover messengers, once called *singers*,²⁶⁸ were sent from Jerusalem with an “issued proclamation” demanding the temple tribute, which could only be paid with the temple coin, the half-shekel. The money-exchanging porters, bankers, a.k.a. money-changers, would have their ‘tables’ set up across the country to make exchanges for those coins, which, for a short time, would be in high demand and exchanged at a premium.

“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.’”²⁶⁹

The offerings of the people in support of the government was always voluntary in the Kingdom of God. God meant men to be free. This is why He called them out of Haran and took them out of Egypt and told them never to return nor should their leaders do anything to return them to that condition. Such 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 common sense and hard-learned lessons that, if they did not take responsibility to secure their neighbors rights, then they would soon suffer the consequences. Virtue rewarded righteousness, while sloth and avarice were their own companions. The people learned to give generously and discretely in freedom or faltered into folly and failure.

The Temple of Satan

The Hasmonians had already mixed the left and right hands of government a century before. They had the power to do so because the *voice of the people* had already chosen a central government that had grown powerful and arbitrary, while the people became more subject and impotent. Some were discovering the ancient paths and some remained rooted in their Jewish religious fables, national pride, and decadent affluence.

About 78 BC, the Pharisees, which were a political party, thought they had a better idea. They decided to create a socialist state that could exercise authority over the people. They managed to enact a law upon the people to enforce the collection of temple tribute.²⁷⁰ The right hand of government used its power on the left side of God’s Kingdom, thereby increasing both sides, while, at the same time, reducing the position of the people. Not only were the people drained of funds, but they also lost the maturing benefit of exercising the responsibility and right to choose.

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

At first, wealth was plentiful and the money flowed in the fluid halls of commerce, but, again, with the taxation, corruption, and the moral dissipation of the people, new sources of revenue for government were introduced. The practice in Rome of selling tax-collection contracts to companies and their joint stock holders was common, but, in the last years of the millennium, Augustus put the tax collectors on the public payroll, which evolved into something very similar to modern tax agencies and continued during the rest of the New Testament period and beyond. These lucrative positions often

268 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, ...

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

270 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*.

went to the person who could extract the most funds, not content with their wages, and often taking by force.

Administrating these complex programs in Judea was done by many officers of government. There was now a need for professional lawyers to interpret the law. These became officers of the Jewish court, giving their opinion as law, regulating the accounting and payment of taxes. More power meant more laws. The more people became dependent on the lawyers, the less they understood the law.

“The more corrupt the state, the more laws.” Tacitus

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.²⁷¹ 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, having to unload all one’s pack animals, when every bale and package was opened, and the contents tumbled about, private letters opened, and the Mokhes ruled supreme in his insolence and rapacity.”²⁷²

The Royal Treasury

These taxes and tax collectors did not exist in Moses’ Israel, yet that nation had thrived. That kingdom’s godly government, with no king, operated in a much different fashion and the people were allowed to live by the perfect law of liberty. The people could not force their neighbor to pay for the assumed needs of the community or nation, nor could they elect men to extract such blood and sweat from the people. Needs were often true enough and needed attention in some manner. One could have and exercise all their God-given rights, but they also needed to fulfill the responsibility of that righteousness in faith, hope, and charity.

“The real destroyers of the liberties of the people is he who spreads among them bounties, donations and benefits.” ²⁷³

The Singers had gone from being the messengers of the people to being the Heralds of the *ruling elite*. They were able to do this because the people became slothful and, as a result, centralized the right hand of government. That strong right arm of an aberrant kingdom became the enforcing arm of the uncharitable left, to the oppression and corruption of all.

“And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise.” John 2:16

271 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.”

272 Edersheim, Life and Times of Jesus.

273 Plutarch, 2000 years ago.

The reference to “sold doves” gives an impression that these were just merchandisers of small offerings. Nothing could be farther from the truth. The word “dove” is *peristera* and some have suggested that it was to read “*ep aristera*”, which would mean “on the left hand side”. Was Jesus talking about selling doves or selling the lucrative seats on the left side? Those who sat in those seats made a considerable amount in commissions upon receiving the compelled offering of the people.

The moneychangers were not involved in nickel and dime purchases where you could tip over a table and send change rolling on the floor. The Greek word for “moneychangers” was *kollubistes*²⁷⁴, 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.

These commissioned moneychangers took a portion of the collected contributions of the people in the form of a commission. This commission had grown to become what we would call a large share or *porterhouse cut*.

The tribute could exceed 7,600,000 denarii in that one month. The money-changers were allowed to charge a silver *meah*, or about one-fourth of a denar. Their cut on this one 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.”²⁷⁵

Understanding who the money-changers were as government officials and what it meant to be fired from their lucrative commissioned position in the national treasury brings the motivation of crucifying Jesus into a new and revealing light.

“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 Chronicles 9:22

The king had appointed these offices from the elected choices of the people. They were not elected as we often think of it today, but were *reckoned by their genealogy*, which dealt with their family units, or “generations”, not their lineage. The word “villages” is normally translated “court” and is based on their positions as servants of the tens and hundreds. Even though David and Samuel *ordained them to their set offices*, they had no authority to *elect* them. The king and high priest, as overseers, could reject those holding their specific positions, but they could not appoint their own cohorts, crowd, and cronies.

Without perfect people, it could not be a perfect system; but it was a godly balance. There was separation of Church and State, meaning that the giving of charity and the enforcement of law did not mix. There was a balance of power in the hands of 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 was the king and had been observing the practices in the *public treasury*²⁷⁶ for some time. The words “over against” were from *katenanti*, which was a metaphor meaning “before one, i.e. he being judge”. He had already begun to instruct men within the royal treasury in John 8. There are a number of misconceptions concerning what is taking place and where it all took place within that text.

“Jesus ... came again into the temple, and all the people came unto him; and he sat down, and taught” them. 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.”²⁷⁷

274 “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.

275 New Unger’s Bible Dictionary

276 Gazophylakion a repository of treasure, especially of public treasure.

277 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

Jesus was already on the throne and King of His Kingdom. Thousands of people had already called him “King”. He was the most popular king in centuries. During the time when he was sitting at the public Treasury and instructing men, some of the Pharisees brought *a woman* to be judged. Jesus did not judge her but released her. Jesus then speaks to the gathering of Pharisees, telling them that they *judge after the flesh* because they do not know the Father.

“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 storytellers is that Jesus was seated somewhere in the *commons*, teaching the people when He spoke to the Pharisees. This all took place in the *gazophylakion*. The word “treasury” is from two words meaning “the royal treasury” and “guarded vault or chamber”.

Jesus was in the *repository of the public treasury* which was *the Royal vault*. Very few people were allowed in there. It contained millions of dollars in silver, deposited in large chests which held the *collected* contributions of the citizenry for the running of government and the support of the poor. There were also some luxurious apartments in this high security area, one being used by the priest who held the office of trust, partly as payment in guarding managing and overseeing these great sums of money.

Jesus fired many of these tax collectors of the national bank by laying a string whip across their shoulder, according to tradition of His office. As King, He was able to *turn over* their lucrative appointments to more worthy officers, who were elected by the people and now supported Him by the thousands. The people had been taught the ancient ways for years and John had been setting them straight on the path of the Lord.

The Hasmonian Kings had gotten to the point where they could arbitrarily put men into these positions. If the people were to function as free souls under God, then they had to choose their own ministers according to God’s leading in their hearts and minds.

Jesus had thousands of followers that understood this system and it would only be a matter of time before the old guard was forgotten and the new was in place to handle the business of the temple. Except people do not always choose God the Father. Some hated this King who was setting the people free. The professional judges, soldiers, tax accountants, and lawyers would soon be out of a job and their profit would dissipate. They wanted their benefits and *filthy lucre*. They were desperate. Jesus had to go.

When Jesus *appointed* His disciples to serve the Kingdom, He warned them not to be like this governmental system, typically found in nations opposing the gospel. “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.”²⁷⁸

Herod’s idea of the kingdom was much different. He entertained and cultivated his relationship to Essene prophets, like Menahem, who had predicted Herod’s rise to power when Herod was only a boy. There are reports that Herod had even agreed to divide his dominion with the Messiah, whose arrival was also expected and prophesied. Herod’s popularity, though great, was not universal and, as economies stumbled, the people looked for scapegoats, real or imagined. This magical system of prosperity and social welfare was sweet in the mouth, but sour in the belly. All things that are too good to be true eventually come to an end and Herod’s Great Society and Social Experiment was no exception to the rule or history.

“Herod was forced to tax the Palestinians beyond their abilities to pay, eventually in many cases seizing others’ wealth for himself and reducing many Jewish landlords to tenant farmers (Ant 17.304-9). Property (chrema and ousia are the Greek words employed) was seized; in addition to the taxes. ‘tribute’ was imposed ‘on everyone each year,’ and these entailed ‘lavish extra contributions’ (Ant 16.308).”²⁷⁹

278 Luke 22:25-26

279 *Jesus and the Dead Sea Scrolls* (1992), p. 170 James H. Charlesworth

The substance (ousia) of a once free nation became the breath and blood (chrema) of a new civil society, with the ruling elite and rich and powerful skimming the cream.

“[It shall be] a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.” Leviticus 3:17

Raising taxes, increasing fines, and forfeiture laws became prominent in the scheme of government, but it would not be enough. Before the end of the century, a series of devastating recessions had spread across the Roman Empire. Popularity diminished as the power of Rome and its subject and client states would relinquish their comforts and privilege, only after the people were expended, exhausted, and oppressed.

Plutarch’s idea of taking all the funds of the nation into a common treasury and issuing iron coins was clearly not Biblical.²⁸⁰ Such schemes have historically been disastrous, besides contributing to the bondage of Egypt. The rule has been the same from ancient time till today. Jesus did not come to let us return to an unjust system of weights and measures.

“Thou shalt not have in thy bag divers weights, a great and a small.” Deuteronomy 25:13

Anthony and Cleopatra had lowered the purity of their coins. Nero reduced the weight of the denarius from 3.5 grams to 3.36 and reduced the fineness from 98% to 93.5% silver, setting a precedent for future changes. Before the middle of the third century AD, coins had become only 40% silver and by, its end, was just .02% silver.²⁸¹ The prices of a modius of wheat went from 8 drachmas to 120,000.²⁸²

In the first year of the fourth century, Diocletian attempted to enforce price controls, but, even under the threat of capital punishment, they were an utter failure. Inflation continued from 600% to over 40,000%. Society was crushed under a series of economic depressions for centuries. 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. They had strayed from the path that God provided.

The Temple was a national bank for the Kingdom. The coin in Judea was minted in the temple. The temple was the center of the legal, monetary, and welfare system of the government. Coinage should be in the hands of the people, but it is part of the job of the Church to preach a system of honest weights and measure and, through its system of singers or heralds, the Church should notify the people when unlawful money is put into circulation.

The Church is not like the banks of the world or the treasuries of the gentiles. They do not demand deposits, store wealth, nor charge usury. They are to assist in the circulation and distribution of the love and freewill charity of the people. As the ministers of the Kingdom, they provide a system where by the people may aid one another so that they do not have to turn to centralized systems of usury and subjection. They are not a central depository but a network. They must warn the people when dangerous practices creep into society.

The governments of the gentiles continued to oppress the people and the people continued to turn to

280 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?”

281 In 1965 the silver content of coins was reduced from 90% to 40% and eliminated altogether in 1971.

282 “By the reign of Claudius II Gothicus (268-270 A.D.) the silver content of the denarius was down to (Michell 1947: 2). As a consequence, prices skyrocketed. A measure of Egyptian wheat, for example, which sold for seven to eight drachmas in the second century now cost 120,000 drachmas. This suggests an inflation of 15,000 percent during the third century.” Bartlett, citing Rostovtzeff 1957: 471

those benefactors who plunged them into hopeless depressions. But some trusted in the Gospel of Jesus and understood His Kingdom and sought it.

“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 Church had been trained and prepared for the inevitable decay and collapse of the Roman world system. The unrighteous mammon would fail.

“Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.” Acts 11:29-30

With millions of dollars in money, land, and benefits at stake and thousands lining up to the fruitful *tables* of the Christians, is there any wonder that Stephen was the first recorded martyr of the Church? The Church’s system was causing a shifting of trust, faith, and wealth.

Those ministers of the Kingdom could not exercise authority over the people. People could choose men from amongst themselves to settle civil matters and disputes. We see examples of this voluntary process in Ruth 4:2 when Boaz called the ‘elders’ of the families to judge his case.²⁸³ These men were comparable to a 12-man juries in American jurisprudence who once decided “fact and law”.

Many today, who claim to be the Church established by Jesus, do not attend to the daily ministration that was so much a part of the first-century Church, as well as the *Church in the wilderness*. When widows and orphans are in need and cry for help, these churches send them to the governments of the world. Those governments collect the tribute from the people, contrary to the ways of the Kingdom, and compel the people, under the force of law, to pay “contributions”. The governments of the world have this power because the people have sought those kingdoms and not sought the Kingdom of God and its righteousness.

The Kingdom of God is a government based on faith, hope, and charity not like the Hellenized, Romanized,²⁸⁴ and Babylonian governments of the world. In the “world,” the charity system had become entitlement programs, giving the governments an entitlement to the patrimonial right of tribute. These systems had their own lawmakers and appointed gods²⁸⁵ who judged the people and, by force, compelled their compliance to the will of the ruling elite.

Those Churches who fail to preach the Kingdom disregard Christ. Those who take the tithe and send the children of God to the Qurban of Roman systems to be bound under tribute, as they once were in Egypt, betray their holy office. They are bound in these systems because the ministers of, what is often called the Church, have failed to preach the simple Gospel of the Kingdom and serve the people and tend to the *daily ministration*.

***“From that time Jesus began to preach, and to say,
Repent: for the Kingdom of Heaven is at hand. “Mt 4:17***

283 Ru 4:2 “And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.”

284 See Rome vs US

285 See *There are gods many*, or Appendix 5

Chapter 10 Two Paths

God's dominion from the Beginning



“So, God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” Genesis 1:27-28

When man was granted *dominion*, the kingdom of Heaven on earth was established. It was not what we think of as a kingdom today, with men ruling over other men and exercising authority. It was never meant to be that way in the kingdom of God. Cain created a kingdom in opposition to God and in his own personal image, not in the image of God.

“In the house of the righteous [is] much treasure: but in the revenues of the wicked is trouble.” Proverbs 15:6

The kingdom of God or Heaven was not a place where men decided for other men what was good and what was evil, nor was it a place where men made laws as if they were gods of men. It was a place where men under God's Law were to dress and keep the earth and love one another as God loves man.

God gave man and all mankind an undivided interest in the earth and an absolute interest in himself. Each man lived on land for which he cared and his rights to that land, and the improvements attached to it were *proper*. These rights are called *property rights*. His neighbor protected his rights as much as he protected his own and, if usurpers came, they stood together as brothers, sons of God. If there was famine, they called on more distant brothers to aid in their calamity, through charity, serviced by volunteers, individually called to assist. This was self- governance by God acting through man's heart, according to God's love.

In a perfect world, men on earth are the living clay altars of God as they walk with God, do His will, and live according to His ways. As man is not perfect, he stumbles, but, if he is humble and loves God, he will return to the Father and continue in faith and obedience.

But some men do not love God. Though they were made in His image, they denounce the character of the Father and decide for themselves what is good and what is evil. Their image is not that of the Father and they part from His ways and follow the ways of sin, the ways of the wicked. They are made in a new image.

The revenue of the wicked

What are the revenues of the wicked? They are those who covet, buy or sell their brothers and their brothers' sweat, household, and goods. They deliver men into bondage. They exercise authority over men for their own gain and benefit at the expense of their neighbor. They bring tractable men into *one purse* as human resources.

Peter warned us:

“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. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 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.” 2Pe 2:18.

Many governments promise people liberty, but, through those offer of benefits, they are able to deliver them into the bondage of Egypt. Is their kingdom sanctioned and blessed by God or merely allowed? Are we seeking the Kingdom of God which Jesus said was at hand or have we developed an *appetite* for the *deceitful dainties* of Nicolaitan altars²⁸⁶ which God *hates*? We have been warned from early times to not seek the common purse of Cain, Babylon, and Egypt. Wisdom itself cries out, but our hearts hear not the words of the wise.

“... My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, 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. 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. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof...” Proverbs 1

Could we be so tempted by the promises of man-made systems? Are we deceived by false religions that creep into our thinking while we are unaware? How easily are we enslaved and still cling to the belief that we are free? Are we free simply because we use the same names that once were associated with liberty? Should we covet our neighbors' house and goods through the agency of governments we create?

“A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.” Luke 6:45

Herod the Great had promised Menahem, that, when the Messiah came, he would relinquish a portion of his kingdom containing Jerusalem to the true Anointed king. Herod was tempted by the power of that Hasmonian office and the apathy and avarice of the people. He attempted to kill the Messiah at his birth but failed. That kingdom of Israel, called Judea at that time, had been divided into three parts since Herod's death. No one king ruled the whole nation and the seat that was to govern Jerusalem remained vacant.

Herod Antipas had been born in Bethlehem. His mother had gone there so that her son would fulfill the prophecy of the Messiah's birth, but he never sat on the throne at Jerusalem. He was a man like his father, torn and confused by his own passion. He knew John, the son of Zachariah, and respected his dedication and devotion to the kingdom. He did not want him executed. Pulled between the idea of

286 See Appendix 4

sparing John or giving up half of his kingdom, the temptation of power bid his heart to forsake justice, and forfeit his soul.

Beams in our eyes

It has been said that men are often *cunningly coerced into waiving their rights*.²⁸⁷ It is easy to point our fingers at tyrants and despots, but isn't it our own weakness that tempted men to become tyrants? If men want their rights, they must accept their corresponding responsibility. It is the lazy larceny in our own hearts that tempts us. Lack of love for our neighbors justifies coveting their substance to feed our own abundant appetites.

The promoters and evangelists of Herod's *kingdom of Heaven* at-hand offered security by compelling all to pay to the needs of the whole. They followed the traditions of Israel in the *washing* of new members. They depended upon the consent and submission of the people through application and participation. As this citizenry incorporated their rights in hope of gain, they were enfranchised under the kingly authority of Herod, the *Patronus* of Judea. They did not listen to Samuel's chastisement of Saul when he foolishly forced the sacrifice or contribution of the people and returned the people to Egyptian bondage.

"... 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. But now thy kingdom shall not continue:" 1 Samuel 13:13

Those citizens prayed at Herod's dead stone altar of authority for their justice and mercy. His government taxed each man and his neighbor to supply the common welfare and the wages of its administrators. The multitude of offices, funded by the sweat of the common people, assured the salvation and grace²⁸⁸ of that authoritarian kingdom, but ate out their substance. Because men took God's name in vain, defining right and wrong by their own appetite, they extracted the sacrifice of their neighbor and were delivered into bondage.

God did not create the city of Cain, but Cain used God's law of contract to bind the people into that *civil state*. Under the gods of Cain, men applied and accepted his offer and social contract. The rulers and judges of Cain's city became gods, ruling judges, of men instead or in place of God, the Father of creation. Men were fooled by the sophistry of the devils of the world because of the devilish spirit in their own hearts.

"And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the LORD..." Deuteronomy 10:12²⁸⁹

The law was about where your heart was and not about the ritual and form. Even from the beginning, circumcision was not about mutilation, but about the hearts of men.

Circumcise therefore the foreskin of your heart, and be no more stiffnecked. Deut. 10:16

Removing the Beam

Christ's Kingdom also baptized the people with its own ministers.²⁹⁰ They too must consent to and accept the authority of a king. They were franchised²⁹¹ citizens of a different kingdom. They remained free men under God the Father, Who revealed His will to them in their hearts and minds by faith. All of this was under the leadership of the king called Anointed, Messiah, Christ, one Yeshua, a.k.a. Jesus.

287 "Because of what appears to be a lawful command on the surface, many Citizens, because of respect for the law, are cunningly coerced into waiving their rights due to ignorance." U.S v.Minker, 350 U.S. 179, 187

288 Grace is from *charis* meaning benefit, bounty, services, recompense, reward.

289 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. [Mk 12:30, Mt 22:37]

290 John 4:1 "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John," John 4:2 (Though Jesus himself baptized not, but his disciples,)

291 "Legal immunity from servitude, certain burdens, or other restrictions." "To make free..."

This king was also tempted by power. The adversary of God's freedom tempted Him with hunger,²⁹² by the desire to manipulate,²⁹³ and by the desire to rule over all the kingdoms of the world. But He would put no one between allegiance and service to God the Father and Himself.²⁹⁴ He passed the test of temptations that all of the other kings and men had failed.

Both kingdoms had authority; both kingdoms had ministers who were supposed to work as public servants, fulfilling the daily ministrations and attending to the families of the congregation of the people. Both had a system of governance, but were different.

In one, the voice of the people chose rulers who issued edicts and commands, made statutes, imposed taxes, had standing professional armies, and appointed courts, offered guaranteed benefits, signed treaties, and returned its members to the bondage of Egypt.

In the other kingdom, the people chose a king who redeemed them from edicts, commands, and laws imposed by Herod and his regulating legislature. They chose Yeshua. Christ allowed the people to return to the ways of charity and freewill offerings. He offered the benefit of God's wisdom in a nation based on charity and love, rather than covetous control and oppression of neighbor. His ministers were true servants. He would make no agreement with or application to any other government or its appointed gods.

Pontius Pilate was the Proconsul of Rome. His decision was accepted as if Caesar had made it. Jesus would not appeal to Caesar because the Kingdom of Heaven was not a member of that *world order* and constitutional government.

“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.” John 18:36

God's Kingdom had always been on this planet where two or more men walked in the ways of God. But God's Kingdom was not a part of the Roman government. It had not lawfully gone under its authority, nor would Jesus apply to Caesar for his protection.

There are numerous words translated into “world” in the New Testament *aeon*,²⁹⁵ *ikoumen*,²⁹⁶ *ge*²⁹⁷ and *erets*.²⁹⁸ The word “world” in John 18:36 is from the word *kosmos*, which means “an apt and harmonious arrangement or constitution, order, government.”²⁹⁹ From the word *kosmos* the Greeks produced other forms, such as the Homeric *kosmeo*, used in reference to the act of “marshaling troops.”³⁰⁰ In the Greek and Roman view, “It [*kosmos*] meant originally the discipline of an army, and next the ordered constitution of a state.”³⁰¹

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 Cain, Nimrod, Pharaoh, and Caesar did.

292 Matthew 4:4 “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

293 Matthew 4:7 “Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.”

294 Matthew 4:10 “Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

295 ‘Aion’ means an unbroken age and is far more often translated into variations of the word age.

296 ‘oikoumene’ which originally meant “the portion of the earth inhabited by the Greeks, in distinction from the lands of the barbarians” it commonly has to do with inhabited.

297 The word ‘ge’ is also translated world once but is translated earth about 188 times, land 42, ground 18, country 2. This is close to meaning planet earth

298 ‘erets’ from an unused root probably meaning to be firm; It is translated land 1543, earth 712, country 140, ground 98, world 4, way 3, common 1, field 1, nations 1, for a total of 2504. It means 1) land, earth, soil but not planet.

299 2889 kosmos (base komizo meaning “to care for, take care of, provide for; to take up or carry away in order to care for and preserve; to carry away, bear off”) n m AV-world 186, adorning 1; 187 1) an apt and harmonious arrangement or constitution, order, government...” Online Bible Greek Lexicon □

300 Online Etymology Dictionary, © 2001 Douglas Harper

301 John Burnet's Early Greek Philosophy: Section A: Introduction

Jesus would not appeal to the Father of Rome, but only to the Father of the Kingdom of God. He also told us to appeal to Our Father in Heaven only. While He never said that His Kingdom was not on the earth, he did tell us to call no man Father upon the earth.³⁰² Governments base much of their authority upon the right of *Parens Patria*. The Emperors of Rome assumed their authority as *Father of the nation*. The kingdom of Rome was made in God the Father's image, but did not take on the character of His Name.

Jesus knew that the King of God's Kingdom at-hand could not appeal or make leagues, treaties, and covenants with Rome or any other nation. Jesus trusted in the LORD and would not apply to nor pray to the gods of the Roman courts.

These two Kingdoms

There are two kingdoms upon this planet. They have been here since Cain and Seth walked upon the land of God's creation. The ruling power of one is vested in a single ruling power or the collective and corporate *voice of the people*, who vow³⁰³ to their ruling elite. The other Kingdom cries out in hope and faith, for men to seek the truth, love their neighbor as a brother, obey God, and follow His ways in liberty and charity.

In the first form of government, the people come together to give rulers the power God gave each man. They give or sell the responsibilities they were given by God for the benefits of men. Those rulers, tempted by power, seduce all with alluring schemes and promises of liberty, but end in appointments of agents to oppress every man his neighbor.

The spirit of its motivation is the judgment of good and evil, imposing its collective or individual will on others and exercising authority and judgment upon its weak or impotent members. As the people are remade in the image of their man-made gods, they move with a hedonistic spirit to satisfy their own hunger for prosperity at the expense of their neighbor and the peril of their own souls.

The other kingdom operates according to a fundamentally different paradigm. The people hold the responsibility that God has given them as precious. They see rights as duties, not privileges. They seek no ruler but God the Father, no justice or mercy but His. They seek no vengeance, but grant forgiveness. They are a people of peace, not oppression. The people come together because they love their neighbor as themselves and would not seek any benefit that is subsidized by taking from others. They do not desire to rule over their neighbor by vote or by any agency. They seek the will of the Father. They choose their ministers by consensus, not by majority rule. These people have begun a journey toward a kingdom of faith, hope, charity, and love. They are the Kingdom of Heaven at-hand.

“To him who conquers, I will give a white stone, with a new name written on the stone which no one knows except him who receives it.” Revelations 2:17

Returning to the Kingdom of God is like the prodigal son who did not come back to enjoy the pleasures of his Father's house, but came back a sinner willing to be a servant, beckoning his father's will and pleasure and not his own, because his heart had turned away from the wickedness that had tempted him before. He came back, not for the indulgence in comfort and pleasure, but in self-sacrifice and service to the father of justice, pleading the merciful righteousness of His dominion and government.

This was the call of John the Baptist. This was the washing of the pig from the mire. Do the Churches of today call men to Herod's kingdom, to Rome, its affluence, its precepts and its decadence or to Jesus' Kingdom of Heaven at-hand and its righteousness?

“At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of

302 Matthew 23:9 “And call no [man] your father upon the earth: for one is your Father, which is in heaven.”

303 Vote (n.) An ardent wish or desire; a vow; a prayer. Webster's Dictionary 1913

heaven.” Matthew 18

When John and Jesus *preach the kingdom of heaven is at hand* and their appointed minister baptized the people, there were men of government who questioned their authority to do so, not the act itself. Jesus spoke of the Kingdom of Heaven in the present tense. He also used this phrase, “Kingdom of God”, interchangeably, speaking of it as if it was here now, at-hand, within our reach, and had been here for some time. He proclaimed He was going to take it away from those sitting in the seat of Moses and give it to others.

“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” Mt 21:43

The orthodox had sought the ways of Roman and Greek philosophers and they still do. The entrenched, confused, and ignorant Church has often delivered the people into bondage. John preached a kingdom of love and charity *under the perfect law of liberty* without force. A system of sharing and fellowship, not coercion and compelled compliance.

Liberty had been a major topic in the teachings of the early Church, as it was from the beginnings of the Bible. Liberty was a biblical issue in Babylon, Ur, and Egypt, to say nothing of the kings of Israel, Judea, and Rome. Jesus bought God’s liberty for us.

Faith is actions

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

To believe in Christ, His ways, His words, and His teachings, you had to repent, turn around, clean up your life, make straight the way of the LORD. An individual had to seek the kingdom of God in his every day life and his needs would be met without taxing the blood, sweat, and patience of his neighbor.³⁰⁴

You were told to call no man on earth “Father” in word or deed. You were told to apply only to Our Father in heaven. You had to do the will of the Father for His kingdom to come to you.³⁰⁵ But the kingdom was first within you. It was within your reach in spirit, but also in truth, as you did the will of the Father.

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

Jesus died that you *might be saved*. Just because someone says that they believe in Jesus does not mean that they are saved. He made it clear over and over that we are to do the will of the Father, not that we could ever earn salvation, for nothing we can do will make God owe us. Salvation was a gift that resulted from our faith in action.

Faith is not just mentally agreeing or believing. Faith is from the Greek word *pistis* as a noun,³⁰⁶ which means “fidelity, faithfulness or loyalty.” As fidelity, this word, of which we think as just belief, includes “Faithfulness to obligations, duties, or observances.”³⁰⁷

The obligation, of course, is doing the will of the Father, keeping the commandments and observing the things that Jesus says. It is clear that faith without works is dead and dead faith is not faith at all, but only words.

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

305 Matthew 7:21 “... doeth the will of my Father.., Matthew 12:50... “whosoever shall do the will of my Father,” Matthew 21:31 “... did the will of his father?”, Mark 3:35 “whosoever shall do the will of God”, John 6:38 “...not to do mine own will”

306 *pistos* as an adjective. In the Gospel of John, the author does not use the noun form *pistis* at all. He use only the verb form *pisteuo* nearly 100 times which indicates that faith is about action not simply verbalization or mental agreement.

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

The Pharisees professed they “believed in God”, but they did not know God. They had created an image of God in their own minds, but their Father was not God the Father, but the Father of Rome because they had no king but Caesar. Many did not believe in Jesus as King because they did not believe in God’s ways, though they professed a belief in Him.

They believed in compelled tithes and temple taxes and social security systems, like Corban, that make the Law of God of no effect. They believed in the kingdom of Rome with its benefits, financed through income and property tax and coveted their neighbor’s goods.

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

When Christ called us to believe, He said that we must repent first. Repenting is not just being sorry, but turning around and changing what we think and do. Those who said that they believed, but would not turn away from the way they were going, would not receive the grace of God’s forgiveness. Faith without repentance is a lie.

“I tell you, Nay: but, except ye repent, ye shall all likewise perish.” Luke 13:3 & 5

It is clear that we need to believe, but we also must repent. Our belief will also show a change in our actions and deeds if our faith is not dead. We will begin to do the will of the Father because the Father will be in us. We will edify the kingdom as it grows in us. If we believe as a child and are born again in Him, then we will begin to change. We will seek to do the will of the Father. Our lives will begin to reflect His ways.

“And why call ye me, Lord, Lord, and do not the things which I say?” Luke 6:46

People flocked to Jesus as thousands also followed John. Most wanted the kingdom offered by Herod, but many desired the liberty the faith³⁰⁸ offered by John and Jesus.

Like the days of Rehoboam, some wanted to keep that power and comfort offered by contrary civil systems and denounced Christ the King. Some gave their allegiance, obedience, and service to Caesar and his world order, but some gave their fidelity and obedience to Christ and His appointed Kingdom of liberty. Men and women may still make that choice today.

“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.” James 1:27

In Jesus’ Kingdom, the widows, orphans and needs of society were accomplished through freewill offerings. It was His righteous religion to feed His sheep, according to the perfect law of liberty, by faith, hope, and charity. It is the religion of the pagan nations to force the contributions of the people through benefactors, who exercise authority one over the other. This is the way of the worlds of Cain, Nimrod, Pharaoh, Caesar, and the government. Their followers oppose the religion of Christ and take His Name in vain and are defiled.

The kingdom appointed

Jesus took the kingdom away from those who did not bear good fruit. Their faith was dead. Without true faith in God the Father, they were the enemy of liberty. They plotted and killed Jesus, but He was still the King of that Kingdom. Jesus appointed that kingdom of God to those who had remained with Him in faith and learned to obey His Commandments.

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

On Pentecost, thousands turned to those appointed ministers who now worked daily in the temple. They, in turn, anointed new ministers, rightly divided the bread of the contributions, appointed ministers to tend to the funds of the daily ministrations, and spread the Gospel stating that the Kingdom of Heaven is at hand. Men repented and changed across the nations and around the world. They

308 Synonyms: fidelity, allegiance, fealty, loyalty.

repented and believed. Instead of the hundreds and even thousands of statutes in governments of the other nations, now there were only two. Love God and His ways and love your neighbor as yourself.

“On these two commandments hang all the law and the prophets.” Matthew 22:40

There was still those who said that they were the kingdom of the Jews, just as there is today, but they were not *Israel*. Israel is where God prevails. The Christians who were faithful and did and do the will of God, they are Israel. It is in their hearts, minds, and souls that the kingdom begins. We have *been called unto liberty*. Do not misuse that liberty, *but by love, serve one another*. No one has to wait for that Kingdom of God to come into their lives.

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

Liberty

There was freedom of religion in Rome, but all freedoms and liberties were not tolerated by all the rulers of the *Pax Romana* where vanity and jealousy reign.

“For, brethren, ye have been called unto liberty; only [use] not liberty for an occasion to the flesh, but by love serve one another.” Galatians 5:13

Jesus also warned that we should not swear oaths because such activity *cometh of evil*.³⁰⁹ Jesus knew this was one way in which the other nations expand their authority, turning what should be God’s, into the jurisdiction of men. It was a way of binding a man’s fidelity and faith to another god. In James 5:12, we are warned again, “*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.*”

Paul, as a lawyer, comprehended the dangers and binding legal significance of oaths and contracts, covenants, and compacts. In 1 Corinthians 6:12, the Bible clearly states that Paul does not recommend that you go under these authorities with oath or application.³¹⁰ He repeats this idea of freedom in 1 Corinthians 7:21 with the statement, “*Art thou called [being] a servant? care not for it: but if thou mayest be made free, use [it] rather.*”

People knew that Jesus was bringing the Kingdom in spirit and in truth and that He proclaimed such to all the world. They saw the Kingdom come, they saw the Messiah, the Anointed, the Christ, the King in the flesh, and learned to work together as a kingdom, as a government under liberty. This required that they voluntarily do what was right.

“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

Those early teachers were steeped in the knowledge of systems established by Abraham and practiced by groups like the Essenes. They knew that men were often lazy or self-indulgent and that they had a tendency to neglect the needs of others.

The Good Samaritan philosophy was essential to the survival of a Theocratic republic, where men were free to contribute to the needs of the community or not. Independence is an essential ingredient to a strong community, but charitable participation is just as important.

“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.” Hebrews 10:25

When one is at liberty and is free not to contribute, they may be tempted by apathy and avarice to do nothing for their neighbors. To be a true nation, they must be as one body.

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

There has always been those who were envious and jealous of those who make liberty work.

309 But I say unto you, Swear not at all... these cometh of evil. Mt 5:34-37.

310 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. (1 Cor. 6:12)

Through clever schemes, the despots prey on the industrious people who neglect their charitable duty. Rights are responsibilities. Neglect the obligations directed by God's law and you will lose the birthrights and patrimony of His kingdom.

“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:” Gal. 2:4

From the earliest time, Seth, Enos, Abram, and Moses walked with God. It was the *righteous liberty* that they sought which drew them near the God Who made us. It was their faith in action that awoke them to the true nature of God the Father and His government.

“Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.” Jeremiah 34:17

For those who will not follow the ways of God, but establish their own kingdoms and governments with force and control, regulations and rules, the end result is clear and inevitable by the rule of His law and the nature of mankind. Power corrupts.

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

Jesus came to bring the kingdom of God's liberty into every aspect of our lives. God's precepts and character should govern us and the nations of the world. Liberty is conducive of growth and maturity. Virtue is the avenue of God's grace. Faith is a gift that brings us into a fuller knowledge of God. A relinquishment of those rights and responsibilities, bestowed on us by the Creator, makes us poor and weak.

“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, To preach the acceptable year of the Lord.” Luke 4:18

There is no more common theme in the Bible than liberty under God with charity and love for God and for our neighbor. Voluntary governments have been the rule in man's history and not the central or even democratic authorities so common world-wide in modern administrations. It is commonly unknown that, “our modern reliance on government to make law and establish order is not the historical norm.”³¹¹

We are taught and have come to believe that the history of men and government is the history of centralized authoritarian government, while the truth is that most governance has been men working together in voluntary *groups*, united by customs, mutual respect, and reasoned justice. Although, *top-down* authoritarian forms amongst the states created by men have been here since Cain killed Able, it is, in itself, an aberration, not the creation of God.

The ruling elite, acting as the *fountainhead of justice*, is presently so pervasive throughout the world, that many still believe that the definition of, “The state is essentially an apparatus of compulsion and coercion. The characteristic feature of its activities is to compel people through the application or the threat of force to behave otherwise than they would like to behave.”³¹² It assumes that there can be no order without men compelling it. In truth, the power of God, written in some men's hearts and minds, can bring order around the world.

“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.” Matthew 11:12

Some will argue that democracies are governments of the people, by the people, and for the people. While this could be true, if the people were without guile and greed, men can still say, “the State is in

311 The Enterprise of Law: Justice without the State. Bruce L. Benson Publisher: Pacific Research Institute for Public Policy (San Francisco), 1991

312 Ludwig von Mises, Austrian political economist.

essence the result of the successes achieved by a band of brigands who superimpose themselves on small, distinct societies.”³¹³ This has always been true in democracies where “Fifty-one percent of the people takeaway the rights of the forty-nine.”³¹⁴

Even men like George Washington believed that, “Government is not reason, it is not eloquence — it is force. Like fire it is a dangerous servant and a fearful master.”

Any Government that is given a power to *exercise authority* will soon attract to it men hungry for such power. They will grant benefits by taking from a portion of the people to satisfy the covetous nature of their supporters. Apathy and avarice will bring in the idleness and dereliction of the people. An appetite for comfort and self-indulgence will replace the daily sacrifice of brothers and neighbors for each other. Rights will be dissipated as individual responsibility is forsaken. It is only a matter of time until the ruling elite have the people, “in utter ignorance and steal their liberty by ambuscade.”³¹⁵

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate.” Daniel 11:31

This is why Christ forbid His appointed ministers³¹⁶ to form such a government and Samuel gave God’s warning on this ancient subject and controversy. It is the nature of God’s dominion on earth to be a government quite different from what we have come to believe is normal or proper, or even desired, by God the Father and Creator of us all.

313 On Power by Bertrand de Jouvenel, Viking Press, New York 1949.

314 Thoams Jefferson 2nd Inaugural address.

315 Patrick Henry in opposition to the Constitution and warning of the spuriousness of the same.

316 Matthew 20:25-27, Mark 10:42, Luke 22:25

Chapter 11 Where is the kingdom

About the Kingdom



The Kingdom of Heaven is about humility, love, and obedience to God and service to others. It is about being a brother to the faithful and a witness to the world. Are we willing to give up our wealth, our time, our energy and our life for service to the will of God and His Kingdom of Heaven? Are we willing to be like Christ?

“Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.” Mt. 19:23

One must not love the things of this world more than the Name of God, more than His Character, His precepts, His Ways. There are many choices and sacrifices that follow those who suffer to seek the will of God and do it.

“And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life.” Matthew 19:29

There are those who understand the contractual nature of the system of men, “The Covenants of the gods”. There are men who are in love with the power, praise and position of authority more than the love their brothers. These are the officers and ministers and prophets in the city of Cain, Nimrod, Pharaoh, Caesar, Presidents, and the Secretary Generals of the organized world of men, a system that does contrary to the kingdom of God.

“Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.” Luke 11:43

The Bible told us how we can be trapped by the words of our mouth, oaths and swearing, and the striking of your hands with those who do not believe in God’s precepts. We are warned against the deceitful dainties or benefits of the governments³¹⁷ We are told that men will make escape difficult for those who seek to obey the Father in Heaven and be free again, as Israel was at the Exodus.

“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.” Luke 11:52

The leaders of the nation and the churches established by that chain of power and exercising authority deny the Kingdom and liberty of Jesus Christ, while they deliver all into greater bonds of servitude under authority or jurisdictions ruled by the elite of this world system. They have taken away the key of knowledge concerning the true nature of the Gospel and the government of God.

“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.” Mt. 23:13

There is almost no place for freemen in the world as they were defined in early Israel. All are made subjects in the land of their natural birth. Some long for the freedom that was once a part of being an American. Those who, in their hearts and souls take on the burden of faith and walk in the ways of the Lord, are besieged by the ignorant, boastful, or greedy who will have all or nothing. Seeking independence and a free dominion, they can find no wilderness to which to flee, no new unspoiled land that does not bear the mark of Cain’s city-state.

³¹⁷ “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 23:1-3

“Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte [proselutos, a stranger, alien], and when he is made, ye make him twofold more the child of hell than yourselves.” Matthew 23:15

Some covet their neighbor’s goods and compel the taking of taxes to finance the benefits and fulfill the prayers they have offered up to the gods of their own making. They take the Name of the LORD in vain, saying that they trust in God, while, in truth, they are reaching out to benefactors who operate, not upon charity, but upon force and control, exercising authority and oppression. They bow down and serve the gods of men instead of seeking the kingdom of God and His righteousness.

“Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers’ with thee.” Proverbs 5:15, 17

There are many who see the wickedness of the system of men over men, the system of the rulers of the gentiles who exercise authority over the beneficiaries of the common purse of a social democracy and the Corban schemes of corvee bondage. Do they curse the burden of the system while harboring a love for its power? Do men wish to judge it, but, democratically or otherwise, desire its power? Are they one in spirit with that which they claim to despise and hate?

“And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?” Romans 2:3

Many, through ignorance and good intentions, have been cunningly coerced into becoming a part of such systems. They have lacked knowledge and the Church has failed to teach them of the fallacies of these systems’ ways. They are often model citizens who willingly pay their share, but, deep in their hearts, they seek justice and mercy for all. They are charitable, patient, loving, and kind. Many have followed their pernicious ways because the way of truth of which was spoken as evil.³¹⁸ They have not been shown the ways of God and they have been taught an easy gospel, filled with half-truths.

“Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.” Ecclesiastes 10:20

The problem is not what the rich and powerful have done, but what those who love the LORD have failed to do. The way of righteousness is the way to freedom. If men will seek the ways of the Kingdom of God, *all things shall be added unto them.*

The kingdom comes

It is not enough to hate tyrants but one must despise tyranny even in ourselves.

“Bless them which persecute you: bless, and curse not.” Romans 12:14

We need more than mere water to wash us, to clean our souls. We need true repentance, a true turning around, and turning away from the beast in our own hearts and spirit, and, in our hearts, we must seek the true path of spiritual and temporal repentance.

“Who can say, I have made my heart clean, I am pure from my sin?... Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.... Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee... It is a snare to the man who devoureth that which is holy [qodesh, set-apart, separate], and after vows to make enquiry.” Proverbs 20

We may be beginning to wake up to the evil schemes of men, but are we willing to let the whole light of truth into our souls? Will we see our own love of the darkness that has been a comfort to our slumber? As we awake to the true light of the Lord God, the direction of our walk must change. Shall we make manifest the work of the Lord in us, edifying His kingdom in word and deed? Shall we walk with God or follow the ways of Cain?

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light,

318 “And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.” 2 Peter 2:2

lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” John 3:19, 21

Yes, we may be vexed with the whips and scorpions of the taskmasters of the world, created by our own wantonness or ignorance. Yet, the sting they inflict has awakened men to their own slavery. Do we hate slavery or just hate being a slave? Is it only our flesh that is vexed, or in hope, is it our love of the righteous spirit which wishes to dwell in us and free all men to do the will of the Father? Do we love our neighbors freedom as much as our own?

The rulers of the world are as much a slave to their own lust of tyranny as we are victims of our own sloth and avarice. They have been corrupted by our weakness. Shall we seek to free the oppressor as much as we wish to free the oppressed? Christ came that all might be saved. If they repent and believe they might come to that salvation and it to them.

If we are not purged by the light of all darkness, greed, envy, avarice, lust for power, and pride, then what part of the curse of God should we not inherit? Have we loved our neighbor or coveted his goods? Have we lived by liberty or exercised authority? Who shall deliver us if we will not repent and turn around from the path of Balaam?

“And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The **Lord knoweth how to deliver the godly out of temptations**, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the **lust of uncleanness, and despise government**³¹⁹ [dominion]. Presumptuous [are they], selfwilled, they are not afraid to speak evil of dignities [from doxa opinion, judgment]. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, **as natural brute beasts**, made to be taken and destroyed, speak evil of the things that they understand not; and **shall utterly perish in their own corruption**; And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, **sporting themselves with their own deceivings while they feast with you**; 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 forbad 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.” 2 Peter 2:

Who can understand the ways of the LORD? Many shall claim to come in the ways of our Father in Heaven, but they know Him not. Being out of the system of men does not bring you out of the darkness of men, nor does it bring light into the world.

Men have *forsaken the right way, feasting* on the benefits of Nicolaitans and seeking the rebellion of Core. By applying and *loving the wages* of these *covetous practices* of Balaam, men mock Christ, saying that He was not King and did not come in the flesh as King of that Kingdom and that His Kingdom was not at hand.

Many believe that social and indirect democracies are the best form of government and maybe it is, for those who will not follow the ways of righteousness. The beast in their hearts cannot resist ruling over others and compelling their neighbor to comply with what they see as right. Those who love the spirit of God must seek another way.

“But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the

319 kuriotes meaning *dominion, power, lordship. one who possesses dominion*, normally translated dominion but only here translated government

roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever... These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." Jude 1

Eating in the kingdom

There has always been a kingdom of God on earth. Its standards and stories of the men who follow those righteous precepts, and those who don't, is what the Bible is all about. Those who deny that the kingdom is at hand have gone the way of Cain, while they idly claim to wait for the Lord. They say there is no kingdom of God at hand and that it was not restored but postponed.

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." Acts 1:6

We are told to believe that the power³²⁰ of the kingdom has not yet come. Is that what the Bible and history tells us? The Apostles knew the kingdom had always been there. They knew Christ had taken the kingdom of Judea from the Pharisees and moneychangers and appointed it to them. They knew that thousands now believed. They were asking if he would, "restore again the kingdom to Israel," which had separated many years before.

Jesus told them that they would receive the power of that kingdom first.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8

People have learned to think that governments are locked into single locations by boundaries and borders. The kingdom of which Jesus spoke was not a territory, but the *right to rule*.³²¹ Although there is often land set aside to mark some place, the seat of government, the jurisdiction, and authority of the government travels with its people wherever they go. Jesus was the king of Judea, but they queried when He would restore all of Israel, not just in that single geographical place.

As it was in the day when Moses pulled down the walls of the camp of the Golden Calf and gave the people a tabernacle that moved about, Jesus had made it clear that He was not limiting His Kingdom to one centralized place.³²² This was also true in Abraham's day when God promised the lands of the *merchants of men* as possession to the seed of Abraham's faith.³²³

"For the promise, that he should be the heir of the world, [was] not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4:13

It is the whole world that is to be the footstool of God's heavenly Kingdom. The Apostles had already been told what to do by the Anointed King in Acts 1:4.

"And, being assembled together with [them], commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, [saith he], ye have heard of me." Acts 1:4

After they were assured power would come, they returned unto Jerusalem and waited as they were told. They did not have to wait long.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly

320 exousia 1) power of choice, liberty of doing as one pleases ... the power of rule or government ... a thing subject to authority or rule; jurisdiction.

321 The American Heritage Dictionary defines 'kingdom' as, "A political or territorial unit ruled by a sovereign". 'Kingdom' translated from 'basileia' means 'the right to rule' rather than 'territory'.

322 John 4:21 "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father."

323 Genesis 17:8 "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost..." Acts 2:1

The power was received by those *called out* by Jesus the King and they went out preaching that the Kingdom of Heaven was at hand. In this moment the *ekklesia*, called today "His Church", began preaching and teaching the Kingdom in earnest.

The Kingdom, like life, may come to us individually in stages of development and growth, but it was always here. Jesus took it from the Pharisees, Scribes, and moneychangers who were unfruitful as they sat in the seat of Moses. He also said it was His pleasure³²⁴ to appoint that Kingdom to His disciples and He did. He told them at the last supper that He would not eat with them again until the Kingdom of God was fulfilled.

"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.

After Jesus explains that the apostles are not to *exercise authority* like the benefactors³²⁵ of other governments, He appoints a Kingdom unto them.

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

This is a very direct statement, which was part of the fulfillment of Christ's purpose and salvation. It was an essential part of Christ's gospel. It is so ignored by modern religion and churches, who are entangled and unequally yoked with governments that do exercise authority. These modern churches send the people to governments that exercise authority to obtain the daily ministrations. The first-century Church did not do that, but fulfilled those needs of the people, though, in those days, government programs were available to the people.

How do these modern Churches excuse such neglectful behavior? They claim that the Kingdom is only spiritual. Yet, they still call for a physical tithe while neglecting, or abandoning altogether, those services once provided by Christ's appointed Kingdom.

Jesus tells the apostles that they will eat and drink with Him at His table in the Kingdom.³²⁶ After the resurrection, the Bible makes it very clear that Jesus' promise of not eating again until He ate with them in the Kingdom was to be fulfilled.

"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

This physical act of eating and drinking in a real kingdom is important to understand and is reaffirmed in the Gospel of John and in Acts.

"Jesus then cometh, and taketh bread, and giveth them, and fish likewise." John 21:13

"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." Acts 10:41

It was at that time that Jesus began to open their understanding even more as to the nature and reality of the Kingdom of God, telling them that they would have to wait in Jerusalem for a little while before the power would be restored to them.

"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." Luke 24:45-49

Each of us must have our understanding opened to comprehend the nature of His Kingdom. This is

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

325 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]

326 Luke 22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

what we are to seek in communion with His precepts: doing as He says and allowing the doctrine of His gospel to 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

Washing in the Kingdom

“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and [with] fire.” Matthew 3:11

This Baptism of fire at Pentecost was the fulfillment of their appointment in Jerusalem, as promised and granted by Jesus when He sent them back to *wait*.

His *called out*, called the Church today, like the Levites before them were *called out*, to *maintain an entrance* to the everlasting Kingdom of our Lord and Saviour Jesus Christ³²⁷. His Kingdom comes as His will is done on earth as it is done in Heaven. What should we do? How shall that kingdom look and act and be?

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.” Amen. Jude 1

Do we pray and apply to the Holy Spirit or to strange gods? Which activity builds faith? Are we looking for mercy or the judgment? Do we obey God’s commandments or make new laws for men? Do we have compassion while making a difference or are we like the gentiles who covet their neighbor’s goods? Have we kept ourselves from falling into the snares of rulers? Do we only dwell on the sin of the wicked, shouting of their injustice while hiding the covetous self-indulgence of our own dark hearts? In which dominion do we live?

“But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;” Romans 2:5

We know that to follow the LORD is to be hated by the gods of this world and those who serve and support those gods. We have, by faith, God’s law and promise to ensure justice and mercy by His Holy Hand. In vanity and pride, the sea of mankind shall roar against those who seek the true ways of His Holy Kingdom of Heaven on earth.

“Then said he unto the disciples, It is impossible but that offenses will come: but woe [unto him], through whom they come!” Luke 17:1

We should seek the Kingdom of God on earth. We should let God change our hearts and minds in humility and truth. This will change us and make us a new creature in Christ. The Ministers of God do not exercise authority over those who seek the Kingdom of God, but are the servants, ministers, and clerks of that blessed Kingdom for those who would live under the perfect law of liberty, abiding in the ways of the Father and the Son, who is King.

“John answered, saying unto [them] all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.” Luke 3:16

From the beginning, the prophecy of that baptism of fire was preached by John and by Jesus. Upon receiving their appointment by the King and their baptism of fire sent by the Father, the covenant was

327 2 Peter 1:11 For so an entrance shall be ministered ...

fulfilled and the responsibility of ministering to the Kingdom was passed to His Apostles and to the congregation of the people.

“I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.” Mark 1:8

The Apostles went out preaching the Gospel, the good news of “The Kingdom of Heaven is at hand.”

It was and is an everlasting Kingdom, but it is not like the kingdom of the other nations. From that day to this, there have been many who have received the continuation of that appointment by Christ, but few have received the baptism of fire. Many have been anointed by men to serve the Kingdom, but few have been anointed by God.

The Church is established by Jesus. It is not established by application to other fathers, potentates, and powers as benefactors of the people.

Israel is the *place where God prevails*. The Church should be no different. Its citizens of the Kingdom are all of those on earth who come together in His ways and His will, whether bond or free. It is created, not by cleaning the outside, but by the submersion of ourselves in His Spirit of service and sacrifice, seeking to obey His commandments.

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

The ministers of His Holy Church must give their lives and freedom for the Kingdom, as the Apostles and the Early Church once did and as the ancient Levites did before them. They are bondservants of the King. According to the Character of Christ, they come to serve.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Matthew 7:16

Christian fables have replaced those of the Jews who did not know or do the will of God. It is not enough to say that you are saved, born again, anointed of God, but you must learn to manifest the Kingdom of God on earth in thought, word, and deed.

“Not giving heed to Jewish fables,³²⁸ and commandments³²⁹ of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny [him], being abominable, and disobedient, and unto every good work reprobate.” Titus 1:14-16

There is much work to be done, for we have been instructed by the King to preach His Kingdom to all nations and make the people whole again, to feed His sheep. “For the great day of his wrath is come; and who shall be able to stand?”³³⁰ For in that Day, “The wicked are overthrown, and [are] not: but the house of the righteous shall stand.”³³¹

Where is the Church?

“And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do [them]:” Deuteronomy 28:13

The commandments of God, when properly applied to our life, bring about different conditions. If we do not adhere to those commandments, then a different set of events take place. The ultimate responsibility lies with us. This is why Christ told us to be concerned with the beam in our own eye.

“For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.” Jeremiah 10:21

The Church in the wilderness changed as they centralized their influence around a stone temple and central government. They began to use the ruling powers that had been created by the peoples apathy

328 *muthos* (from *mueo* to initiate) meaning a fiction

329 *entole* an order, command, charge, precept, injunction

330 Revelation 6:17

331 Proverbs 12:7

and lack of love and sacrifice. They began to brutishly exercise authority. The Hasmonians, Sadducees, and Pharisees were not the first nor the last.

“Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.” Jeremiah 23:1

When the people do not exercise faith and patience, failing to bind themselves in charity and love, then, as they are scattered, others will bind them, judge them, and rule over them. If they call on those rulers to use their power as agents of the people to covet and take their neighbors rights and goods, then they will become subjects of tyrants and despots.

“Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.” Jeremiah 23:2

Jesus told his *called out* ministers, His Church, to feed His sheep, to minister to the congregation of the people. If those who are ministers leave that responsibility to others or cause the people to divide and become weak, then those ministers will become victims of their own division and decadence.

“But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house [divided] against a house falleth.” Luke 11:17

There is no division in His Church nor in His Kingdom. They are all one house with different duties, founded upon the same precepts. There is one God, one Will.

“But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.” John 10:12

The people have hired their own administrators to serve them. To serve in Christ’s Church requires dedication and commitment, faith and hope. Those ordained ministers of God must sell all their *property* and inheritance and become as servants. This was the way of Abraham, Moses, and Jesus. This is the way of the Ministers of God’s Kingdom and is one of the hardest precepts to accept for the modern church.³³²

“But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.” Matthew 9:36

Christ was the good shepherd, but His Church must manifest the character and will of Christ, and not divide the people, but bring them together as one nation, one Kingdom under God, with liberty and justice for all.

“And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.” John 11:52

Christ came for the kingdom of Judea, for the lost sheep of Israel scattered abroad, and for the whole world, who will live by faith, rather than the might and power of men bound together for their own cause and purpose.

“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.” James 1:1

The “Church” is not created or established by any record that we may produce. It is an invisible body, chosen by God, that acts in accordance with His Will. What we can do is give visibility to the Church in ways that matter, not to the spirit alone, but also to the world. All of the vestments and the ornaments of Moses, down to their linen underwear³³³, made by the people for the priests, were outward symbols of the office or position of the priesthood in submission to God and in service to the people.

For centuries, the Kingdom prospered under the service of His Church, His *ekklesia*. Even though Christianity never amounted to more than five percent of the Roman Empire, it had a profound effect due to its union, discipline, and success. Each group of ten families met in homes with one ministering

332 See The Clergy and the Laity published by His Church.

333 “And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach.” Exodus 28:42

family to see to the needs of that congregation within the Kingdom, the rule of Christ. Each minister gathered with ten other ministers, choosing some good man to minister to them. This became known as a bishop. He had no authority over any of the hundreds of people whom he directly and indirectly served. He was an overseer of service. In our modern language, we call this position, “bishop”, in the Greek *episkopos*, but his office and duties were decidedly different from what modern Christians have established for themselves.

He gathered together in congregation with nine other bishops like himself and from amongst the thousand of bishops and ministers in that early Church they chose a bishop to serve them. This sometimes might be called a *protos episkopos* and became known as an archbishop. The word *protos* can mean “first in rank or chief”, but, again, this office held no exercising authority, but, like all bishops, was merely an overseer in the service of and for the people. In fact, every man in the Kingdom had a responsibility to watch out for each other, whether you were an *episkopos*, *leitourgos*³³⁴, *huperetes*³³⁵, *diakonos*³³⁶, *poimen*³³⁷ or any member of the congregation, sometimes called the laity, meaning the people³³⁸ as a nation.

We are all kings

The term “elder” was not an office in the Church. Every man in the congregation of the people who was the eldest leader of a family group was called an elder. It was from these men of experience that the ministers were elected and appointed. This is why you read that elders were appointed or that a man might be addressed as an elder.

In fact, terms like “bishop” and “minister” are not really names, but descriptions of offices or positions, just like the words “mom” or “dad”. Language allows us to capitalize those terms or titles when speaking of a particular Mom or Dad, Bishop or Minister.

All these elders were family men which, as a result, brought their sons, daughters, and wives into the ministry, as well. Almost every minister in the early church was married, with few exceptions. When there was that exception, there was still some family relationship associated with his ministry, such as Paul with the couple, Aquila and his wife, Priscilla. The importance of good character and family amongst these men and women, who ministered to the Kingdom of God by serving the congregations of the people and other ministers, is made clear throughout the Bible.

“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. Likewise must the deacons be grave, not doubletongued, 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

334 3011 leitourgos from a derivative of 2992 and 2041; n m AV-minister 4, he that ministers 1;5 1) a public minister, a servant of the state 2) a minister, servant 2a) so of military labourers 2b) of the temple 2c) of the servants of a king

335 5257 huperetes from 5259 and a derivative of eresso (to row); AV-officer 11, minister 5, servant 4; 20 1) .. 1b1) in the NT of the officers and attendants of magistrates as-- of the officer who executes penalties 1b2) of the attendants of a king, servants, retinue, the soldiers of a king, of the attendant of a synagogue

336 1249 diakonos probably from an obsolete diako (to run on errands, cf 1377); n m/f AV-minister 20, servant 8, deacon 3; 31 1) one who executes the commands of another, esp. of a master, a servant, attendant, minister 1a) the servant of a king

337 4166 poimen of uncertain affinity; n m AV-shepherd 15, Shepherd 2, pastor 1; 18 1) a herdsman, esp. a shepherd 2) metaph. 2a) the presiding officer, manager

338 laos, a people as a group or nation; ochlos, people gathered without order; Also demos and ethnos.

office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.” Timothy 3

We are told of these qualifications because each individual, in the Kingdom as a prince in his own house, must choose who he shall accept as minister to his family. He must come into agreement with the other men in his immediate congregation. This idea turns the world upside down. Instead of the *voice of the people* electing kings, senators, *conscripti patri* or presidents, and legislatures to make law, extract contributions, and regulate the “altars of civic deities”, in the Kingdom of God, each man comes into agreement as to who will be his personal, public- ministering servant.

This is why, “Jesus answered them, ‘Is it not written in your law, I said, Ye are *gods?*’”³³⁹ You have been given by God the right to choose, but only to choose for yourself and to rule over yourself. You may not rule over your neighbor nor rule over your ministers, but instead you must come into one accord. Systems of humility and service based on liberty give us many opportunities to forgive so that we may be forgiven.

God’s Kingdom was a system of checks and balances where each man must weigh the truth and deeds against the Spirit of God. Without God living in the hearts of each man, this system of God will not work. Such systems are not attractive to men who are void of virtue.

Any system will work in a godly way if those in that system are all virtuous men and women, but not just any system will appeal to men of virtue. Why would a humble, forgiving, and loving man seek power over his neighbor and his neighbors goods and household?

Each minister was chosen because of his virtue, and the evidence of it, in his life. He was not ruled by the people just as those living stones of the ancient altars of Abraham and Moses were not hewn by men. Men chose the living stones, accepting or rejecting them as suitable, for the altars of their own congregation. This draws a certain kind of man to service. The people chose by consensus and support who shall be their individual public servant.

Each minister also needed to be ordained by the existing Church ministers with whom they would work, on behalf of the whole Kingdom of God. The existing ministers of the Church accepted by extending their hands in agreement. This may take some ritual form, such as anointing with oils or laying on of hands, but what is truly an ordination is the daily coming-into-one-accord, or unification. We should not imagine this ordination as men in long robes proceeding through luxurious stained-glassed cathedrals or golden temples.

This was a system where men did not forsake the coming together, but lived under the perfect law of liberty. This was a Kingdom where men and women of love and virtue were bound together daily by charity and hope and voluntary sacrifice. This was the kingdom of God. This is where every man was prince and priest in his own family.

Each family and group of families were *altars of clay* upon which personal and daily charity was freely given. These families congregated together in faith and hope, love, and charity, choosing living white stones as ministers to the altar of their community. As these men, chosen by the people, gathered together, they formed the altars of God until the men, chosen to represent the nation, stood in the midst of the people, not as rulers, but as true public servants of servants of servants under the constitutional restrictions of God.

“And whosoever of you will be the chiefest, shall be servant of all”. Mark 10:44

“And whosoever will be chief among you, let him be your servant:” Matthew 20:27

“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. We 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 22:26-29

These men were not princes and ruling kings in the traditional sense and thought of modern

339 John 10:34

government. They were ambassadors or leaders of the people through their service. They were appointed by the servant King, Christ, to serve His sheep and all who would seek his Kingdom of liberty under God the Father, rather than men who would be rulers over their brothers and neighbors.

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

In Ac 1:15, we see twelve apostles and those 120 names. There should be little doubt, from a study of the prior Biblical text and history which followed, that each apostles represented ten names or families in the Kingdom of Heaven appointed by Christ. This pattern is found throughout the ages in countless free republics where men gather in common fellowships of freedom to survive calamity and catastrophe, dictators and despots.

Chapter 12 Apostasy

The Ship of State



The Roman Empire was in an almost constant state of decline, with one economic recession after another, to say nothing of the crime, political corruption, moral breakdown, and even rebellious uprisings. The succession of Emperors beginning with Augustus, had been a travesty from the beginning, but now the wolves, vying for power, were threatening to tear the remainder of the Roman order apart. The *Pax Romana*, “the Roman Peace”, had been held together with an iron fist of control.

Originally, Rome’s prosperity was born out of a patriarchal society that had driven out the last of the Etruscan kings in 506 BC. The Etruscans had established “Rome as a city-state” and the natives had found the kings’ benevolence intolerable.

In its stead, they established a republic, much like early Israel, with a council of Tribal elders as the leaders of the “Senate”. The word “Senate” was from the Latin word *senex*, meaning “an old man” or “elder”. Because of their ‘aversion to the idea of being ruled by a king,’ this Roman Republic lasted about as long as the original Hebrew Republic of Israel.

“That public virtue, which among the ancients, was denominated patriotism” was a voluntary loyalty born from mutual sacrifice. The unbridled sacrifice of those fellow comrades suffering near- by or those who are loved and tending the homefires is the root of all courage and not the distant leaders whose names are only remembered in their own record of history. “Such a sentiment, which had rendered the legions of the republic almost invincible, could make but a very feeble impression on the mercenary servants of a despotic prince; and it became necessary to supply that defect by other motives, of a different, but not less forcible nature; honor and religion.”³⁴⁰

Rome was in a desperate state. It was sinking in the mire of its own creation. Its own population had become dissolute and idle, amoral and without the virtue of a people bound by love and the choice of daily sacrifice. Their families no longer produced the sons and daughters of home and hearth from which their invincible armies were assembled. They were forced to rely on mercenaries, soldiers who fought for national patriotism, pay, and profit.

Rome had long realized its need to command loyalty by mixing the activities of charity with those of power and control. Benefaction had been the realm of the philanthropic temples. Rome, the State, had concerned itself with the order and protection of law, both foreign and domestic. Originally, the “imperium”³⁴¹ of the State remained in the individual families. The offerings of the families fostered the charity of the temples through voluntary contributions. As the individual imperium became more centralized, contributions were often compelled, first, from the militarily defeated and, then, from the socially enfranchised.

The state grew in importance and, of course, in self-importance. The more power the chosen rulers obtained, the more corrupt they became, and the more they needed codified statutes to exercise that rising power with exclusive control. Tacitus summed up the Roman government with this: “When the state is most corrupt, then the laws are most multiplied.”

Tacitus lived during the first century of the Church and the decline of Rome. He stated that,

340 The History of the Decline and Fall of The Roman Empire - Vol 1, by Edward Gibbon ,Chapter 1

341 The imperium was the responsibility and right of defending individual sovereignty from both foreign and domestic attacks. It originally was invested by Natural Law in the hands of the individual freeman before the decay of the Republic and the rise of centralized power in the hands of the legal State.

“Prosperity is the measure or touchstone of virtue, for it is less difficult to bear misfortune than to remain uncorrupted by pleasure.” Tacitus realized that the people often fail to realize that, “Many who seem to be struggling with adversity are happy; many, amid great affluence, are utterly miserable.” Christians were taught this as a common theme of their faith.

The great social experiment of the Roman welfare state, with its “free bread and circuses”, brought in a wave of corruption that has not been surpassed until modern times. Tacitus also knew that the power vested in the emperor corrupted every man who held that office.³⁴² He knew “The Romans brought devastation, but they called it peace.” The state became lawless under a mass of ever-changing statutes and regulations. Something needed to be done to distract, if not deceive, the people in order to keep them faithful, because, “A desire to resist oppression is implanted in the nature of man.”

In the late 1700’s, Edward Gibbon explains that Rome knew that, to mix the left hand of government with the right, it would require the use of mysteries and superstition, sometimes found in religious practices. Edward, failing to realize the character and restrictions of God’s kingdom preached in the Gospel, wrote, “The influence of the clergy, in an age of superstition, might be usefully employed to assert the rights of mankind; but so intimate is the connection between the throne and the altar, that the banner of the church has very seldom been seen on the side of the people. A martial nobility and stubborn commons, possessed of arms, tenacious of property, and collected into constitutional assemblies, form the only balance capable of preserving a free constitution against enterprises of an aspiring prince.”³⁴³

Of what Church is Gibbon speaking ? True Christians would have nothing to do with the Roman altars of civic “charity”. Although the charity, discipline, independence, and liberty of the early Church were often admired, their refusal to ‘pay nominal cult services to civic deities such as the emperor, or to the old gods’ often brought them into conflict with the authoritarian aspect of Roman religious taxation.

Christians knew that the contributions of charity, given by the people in the form of freewill offerings, were extracted by the ruling judges in other nations, called gods.

“And the LORD said unto Samuel, Hearken unto the voice of the people... they have forsaken me, and served other gods, so do they also unto thee.” 1Sa 8:7-8

The Romans had been no different. As power centralized, the needs of the government soon outweighed the rights of the people. First, the people were seduced into accepting schemes that compelled the contributions of the rich. As always, the rich quickly turned this infringement against the middle class. As public power grew in the hands of the state, before long, rich and poor all fell under the demands of despots, which their own greed and avarice had created. Christ returned the free choice of contribution, and its power, to the people.

Celsus, a Platonist, writing during the term of Marcus Aurelius, “opposed the ‘sectarian’ tendencies at work in the Christian movement because he saw in Christianity a ‘privitizing’ of religion, the transferal of religious values from the public sphere to a private association.”³⁴⁴ He did not believe that freedom is only enjoyed if it is privately maintained.

Vigellius Saturninus, proconsul of Africa in 180 CE, addressed the seeming antisocial behavior of the Scillitan martyrs with the statement, “We too are religious, and our religion is simple, and we swear by the Genius of our lord the emperor, and we apply for his benefits, as you also ought to do.” The true Christians like Speratus could and would not apply to that Emperor for he claimed Christ as “my Lord, the King of kings and Emperor of all nations”. As a Christian, he relied upon the Genius of God the Father through the individual leading of the Holy Spirit and the freewill offerings of his Christian brothers in congregation.

In the Kingdom of God, there is a separation of Church and State. Since, the Kingdom of God is a

342 “No one would have doubted his ability to reign had he never been emperor.”

343 The History of the Decline and Fall of The Roman Empire - Vol 1, by Edward Gibbon , Chapter 3

344 Christians As The Romans Saw Them, by Robert Wilken page 125

government of the people, by the people, and for the people, then the people are the State. Each husband and wife share the royal throne within their own household. The intimate connection between the kings and the altars of charity or the Church is found in the hearts of the people, who are the princes of God's Kingdom. The people are the State and the Church is the ministers of those people in service to God by serving the people as Christ served his disciples, as the Levites were to serve the tents, or homes, of the congregations.

It was commonly understood that excise taxes were a patrimonial right demanded by the father of his children. The original chain of the patriarchal society of Rome had been replaced by a centralized power, converged around the Emperor and his bureaucracy. Rome had followed in the erroneous footsteps of the apostasy of Israel and had suffered the resulting civil wars, out of which had come a centralized ruling power backed by force and violence, often under the color of law. Charity was wounded to the heart.

The role of the Church was abated by a government which tended to a daily ministration with an exercising authority of imposed taxes. Rome, like many modern governments, blurred the divine separation of church and state, charity and power. By redefining the character of the Church, they supplanted it with their own apostasy.

Jesus had made it clear that we were to call no man earth father, yet the city-state and its altars, in collusion with each other, often assumed the role of father. Written historical accounts tell us that the Patristic Age of the Church was the formulation of the nature of the Church by its "forefathers". But there are no forefathers of the Church, for One is your Father. Shouldn't the Church simply manifest the character of Christ Jesus, Yeshua the anointed, King of the Kingdom of God on earth?

The Allurement of Wolves

Flavius Salerus Constantinus has been touted in some historical accounts as the first Roman Emperor who was converted to Christianity. Was Flavius the King and Emperor really a man propagating the Gospel of Jesus? He alleged that an apparition of Christ told him to put XP (khi, hro)³⁴⁵ on his shield, on the eve of the battle against Maxentius, his empirical rival in Italy. Did Jesus alter his position on exercising authority?

"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." Luke 22:25, 27. [Mt 20:25. Mr 10:42.]

Did Constantine obey this command of Christ?

Constantine was truly a man of visions. He had also claimed a vision of the sun god in 310 while in a grove of Apollo in Gaul. In 313 AD, Constantine and Licinius as co-emperors had joined together in "issuing the Edict of Milan, which granted toleration" for his version of Christianity under their binding authority. "As guardian of Constantine's favored religion", certain churches and bishops were "given legal rights and large financial donations."³⁴⁶

These "financial donations", funded by the spoils of war and compelled taxation, subjected the Churches who accepted them to the *benefactors who exercise authority*. Christians had been guaranteed their lawful rights by emperors before. Constantine did not free the church, but seduced a small portion of it into a "legal status" with the offering of "deceitful meats" and the dainties of his royal table.

A struggle for power soon began between the two commanders, from which Constantine emerged victorious. Constantine betrayed Licinius and had him and all his family put to death. He had thousands of people put to death in mass exterminations of any who opposed him.

345 XP are the first two Greek letters in the word, christos which means "anointed", the same as the word messiah. Christos is also the name of a Greek God. Christos

346 Funk & Wagnalls New Encyclopedia Vol. 7 p.149

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?” Matthew 7:15, 16

The more I study the detailed thorns of Constantine’s life and those ministers he and his successors appointed over men, the less I am convinced of any fruits of the Holy Spirit in their questionable conversion. There were thousands upon thousands that suffered and toiled under their “exercising authority”, with tens of thousands who died at their murderous, bloody hands. The testimony of their lives bears witness to the purity or impurity of their souls.

“Constantine intervened in ecclesiastical affairs to achieve unity; he presided over the first ecumenical council of the church at Nicaea in 325.”³⁴⁷ He claimed the office of *Pontifex Maximus* or High Priest, till he died. As the ruling High Priest, he had demanded that the bishops of the Church come to his council. There were over 1800 known bishops at that time and barely 300 came. He sat on a golden throne, claiming to be the “Bishop of Bishops”, not a servant of servants, but as a *dictator*.

Of those who came, the historical record showed that, they were financially rewarded with the spoils of his imperial rule. Extravagant gifts of gold, silver, property, and privilege were bestowed on these collaborating bishops who accepted his rule from the top down. Those bishops who sanctioned his benevolence and title of “bishop of bishops” are difficult to justify. His gifts had been taken from fields of corpses and an overtaxed populations. If ever there was a sin of the Nicolaitan branded on the head of men, it was here at this council of hypocrisy. How could men justify this fundamental departure from the teachings of Christ by becoming the state Church of Constantine?

Fortunately, these men were a small minority. True Christian faith continued to thrive in those who remained in the liberty of Christ. Those who did not answer his call or questioned his assumed authority were sent packing or, in the years to follow, were labeled heretics and cast out of the graces of these despotic ‘bishops’, or simply murdered as heretics.

In 381 A.D., the Council of Constantinople was convened by Theodosius I. Only 150 bishops attended condemning various religious groups that did not heed the call of the emperor. Theodosius was as much a tyrant and more a murder of thousands.

Several emperors had earlier guaranteed the protection of the Church. The idea that the Church was “legalized” may not be far from the truth, but what exactly does that mean? There was now an official Church of Rome established by men who found favor with the rulers of Rome, but were they true Christians? Or were they taking the name of the Lord in vain?

The legalizing of the Christian church was more a legalizing of certain collaborative sects of churches who claimed to be Christian and were willing to turn a blind eye, or at least give a grateful wink, to the autocratic oppression by these manipulating chiefs of state in exchange for exemption, if not wealth and protection.

Christ would not appeal to Rome to save his life, but these men petitioned Constantine and his senate, not to save their own life, but to take the lives of others. Abraham would not take a buckle, but these men took lavish gifts of gold and silver. They seemed to be “the lovers of soft things” like Essenes spoken of in the courts of Herod.

These sects and governments have been able to control the writing of history throughout the ages. But, probably even more importantly, they promoted the compilation of the books we know today as the Bible. “The 27 books of the New Testament are only a fraction of the literary production of the Christian communities in the first three centuries.”³⁴⁸ There is no clear record of how some writings were excluded and how others were chosen to be placed into what some referred as the *canon*.

There is one thing clear from the historical record. Large numbers of Christian sects fled the judgment and persecution of the *legalized church* and their allies of force, fear, and violence. This union of church and state was not one sanctioned by God, nor did it bear much resemblance to the ways

347 Microsoft Encarta 97

348 Funk & Wagnalls New Encyclopedia Vol. 4 p.47

preached, demonstrated, and taught by Jesus.

Their fornicating relationship was self-serving, proud, violent, and oppressive. From Augustus to Constantine, the emperors still held the title, if not the office of *Apo Theos*, Originator of gods.

There is little doubt that the men, who exclude so much from the compilation of the New and the Old Testaments, did so with less than noble purposes, if not evil intent. This is not to say that those writings are not now authentic or valid, but their relationship with the Roman state can only lead one to believe that there may have been self-serving exclusions. These were not the Apostles who made the final decision concerning Bible content, but someone quite different. We can only assume that, what some men meant unto evil, the God of Heaven shall turn for good.

It was centuries before these apostates were able to crown rulers who began an aggressive policy of bloody “reform”. With these new institutions, the beast rose again and brought about the inquisition, annihilation, and extinction of millions of people who were seeking God’s Kingdom in spirit and in truth. The persecution of the early Christians by some emperors was nothing compared to the persecution of Christians and others by this unholy alliance of Church and State.

The Church

The Church was not a homogeneous group marching with goose-step uniformity. They did not trim the corners of their beards to identify themselves from other groups, nor were they steeped in identifiable traditions of robes and rituals. They looked like Greeks, Samaritans, Jews, and gentiles. They looked like everyone because they were everyone and anyone but they turned toward the ways of God’s kingdom, instead of the ways of the gentile governments.

They were heterogeneous and diversified. Yet, through their system of ministers and the teachings of Christ, they formed a self-disciplined network across the empire and beyond. That union of spirit and brotherhood was absolutely essential for their survival during the social, political, economic, and even geological catastrophes that plagued mankind during the decline and fall of the Roman Empire. The godly character and virtue of that system will prove invaluable as the modern empires of the “world” continue to decay and decline into a similar frightful fate.

Identifying the Church from those who took that Name in vain is a matter of understanding what the Church truly was to be and do. What was the Church meant to be and accomplish for the people who daily sought His Kingdom and desired to obey His commandments?

There were men in those early days who were called the Patristic writers of the Church. Men like Ambrose, Jerome, Augustine, and Gregory the Great. They are presented by some as the “patriarchs of the Church”. But are these patrons of Jesus Christ or did they take to a different path? Their philosophies often seem to contradict the teachings of Jesus as well as the traditions of the ancient Hebrews and the Bible itself.

Jerome, around 400 AD, believed that women were bad news for men and that they were uncontrollable, excessively *passioned*, and *unreasonable*. Although, the writings and opinions of Jerome and others were enormously influential in defining what has been historically touted as the Church in the medieval world, their conclusions seem to fly in the face of God’s creative instincts.

“And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.” Genesis 2:22

Jerome inferred that women were inferior “they degraded men.”³⁴⁹

“And Adam said, This [is] now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” Genesis 2:23, 24

Women do not degrade men. A good woman is a blessing or a curse, depending on the heart and soul of the man. It is only weak, selfish, and proud men who blame their sin on God’s gift. The nature

349 World Civilizations Richard Hooker <http://www.wsu.edu:8080/~dee/CHRIST/EUROPE.HTM>

of women is not responsible for man's sin and choice.

Another early author of this church sect was Ambrose. By the voice of the people, Ambrose was elected as bishop of Milan. But these were "*instant Christians*",³⁵⁰ formed at the emperor's command, not by repentance but by order to be baptized, *just add water*.

Ambrose, was the son of the governor of Gaul and a former high Roman official. He had asked the emperor if he could become Bishop of Milan and was granted that right by this self-appointed *Bishop of Bishops*. Before Ambrose could accept this position, he had to take time to research what Christianity was, for he had no idea. He returned sometime later with his own doctrines.

Ambrose considered a bishop as an "aristocratic figure" and formulated the Church according to the "ways of Rome issuing decrees, edicts, and commands", rather than serving as a subject, minister, and servant of the people. He also displayed a fierce hatred of women that was carried into the middle ages. He was intolerant of other religions and actually argued in the Roman Senate that all other religions should be stamped out. This seems in direct opposition to the teachings of Jesus. The idea that other religions should be persecuted by Roman force and policy seems to fly in the face of the injustice of the Crucifixion itself.

"Touch not; taste not; handle not; Which all are to perish with the using; after the commandments and doctrines of men?" Colossians 2:21-22

These people, by a majority vote, chose a single, top-down ruling bishop for thousands and, at the command of a tyrant and his Edict of Milan, were not Christians of repentance, although, they may have been baptized with water and fanfare. The Milan Church, its hierarchy of authority, was established by the spirit and character of Constantine, not by Christ. Much of what we see as the Church has come down through this tainted religion and apostasy. To understand the Church and its position in the Kingdom of God, we must go back to its origin, which is Christ, not Constantine.

"Ye are bought with a price; be not ye the servants of men." 1 Corinthians 7:23

The Separate Church

The Church and the congregation of the people continued in free association, working out their own salvation with fear and trembling. They imposed, by their presence, a powerful force of freedom and liberty for almost a thousand years. By their brotherhood, they were able to keep kings retreating to their castles so that freeman could walk down God's paths, living at liberty in spirit and in truth.

"Those captured by pirates and robbers remain free."³⁵¹

Many believe that America was once a free country and has lost much of those freedoms. This land is as free as it ever was. When my ancestors came here in the 1600's, it was a free land. There were impenetrable forests, bears, lions, and wild uncivilized aborigines. There were dangers, perils, and hardships at every turn, but freedom is found, like the Kingdom of God, first, in your heart and your minds. Freedom is not comfort nor convenience. Man is bound by his words, appetite, or fear, by his allegiance, given or bought, by his own covetousness and his lack of faith, not by the circumstances in the world around him. It is your vise that binds you and your virtue through Christ that sets you free.

"Things captured by pirates and robbers do not change ownership."³⁵²

The solitary retreat and fasting, like Christ in the wilderness, plays an important part in the development of the soul. But true fasting is about abstaining from self indulgence not punishing the body through deprivation and neglect. Even the Levites, who had their homes amongst the people for service, had their suburbs and lands in common for their retreat.

Monasticism played an important role in the development of the Church, but monasticism was not

350 Instant Christians. Just add water. Then Peter said unto them, **Repent**, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38

351 A pirates et latronibus capti libera permanent. Dig. 49. 15. 19. 2.

352 A piratis et latronibus capta dominium non mutant. 1 Kent, Comm. 108, 184; 2 Wooddesen, Lect. 258, 259.

really defined generally as we know it until the late middle ages. Until then, there were a variety of practices and traditions. In most studies of broad and diverse subjects, it is often convenient to the teacher to group peoples and customs into categories and classes, sometimes at the expense of the truth.

Yes, there were *eremitic* monks who were hermetic individuals who lived solitary lives of prayer and study as holy men, rejecting all the pleasures of the world in abject poverty. But they were not the rule. They were remembered because of the dedicated nature of their life and, as the Essenes, because their communal buildings survived the test of time. The truth of their purpose and practice may have been lost in the partisan reporting of it.

There seems to be enough pain in a life of service that one needs not seek out more pain and discomfort for suffering's sake alone. Although, solitude for periods of time may be beneficial, we should not imagine that God put us here on earth simply to reject and deny every aspect of our existence and life just because it might afford some pleasure or comfort. And can we really live as servants of mankind, feeding His sheep, if we never come in contact with any of them? These early centers of monastic life were places of training and study, not hermitage of isolation and deprivation.

There were other more communal monks that were of several types, such as the Basil and Benedictine. These forms of Monastic life styles eventually formed what we see as monasticism in Europe, but, again, that was in the Middle Ages. To look at the Middle Ages and assume that the Church in that time period was even similar to the early Church will lead to a super-erroneous picture of what Christ intended the Church to be.

The History of the Church was, by no means, presenting one doctrine of religious zealots spanning the globe. The idea of Petrine Succession from Peter as the head of the Church was a minority concept of little more than general respect. There were no geographical jurisdictions for *Bishops*, for the kingdom, not being here nor there, is not geographical. The ministers of the kingdom were more like the public servants of the mobile nation of Israel than medieval or modern Churcharity.

The true Church operated relatively well in the first thousand years after the destruction of Jerusalem. It had little to do with central authority until it ran afoul of persecution coming from disparate and despotic religious sects, which often enjoyed the generous graces of political despots.

The faithful Church's function and achievements in ministering to the Kingdom of Heaven on earth did not fit well into modern history books, which were fostered, written, and censored by the promoters of central *Benefactors* who *exercised authority, one over the other*. The true precepts of Christianity were so successful that no king rose to prominent power over the Kingdom of Heaven on earth for almost a thousand years, beating a previous record of four hundred years from Moses to Saul.

There are many stories that tell us of the princes of the Kingdom, as in the account of Saxons marching up a European river toward the castle of a would-be king who had done, at least, some sort of injustice to men. His Ambassador returned after, what that kingly usurper believed to be, lengthy negotiations, only to report that he could find no one to bargain with, for "They say they are all kings."

The Church had brought to these lost sheep the good news of the Kingdom, where there was no king and every man did according to his God-given conscience. It was not a kingdom that was new, but was the ancient kingdom of Israel, *where God prevails* in the hearts and minds of men bound by love. It did not have the rituals and robes of the Pharisees. It was not like the nations where men crowned men to guarantee the safety of each other at the expense of liberty. There was liberty as long as they accepted the responsibility of protecting their neighbors' rights as if they were their own.

Men sought the kingdom. Some were pure and pious and some mixed their search with anger, impatience, and hostilities. Yet, their search and contemplation upon the message of Christ altered the course of nations and history and their own hearts and minds. But when men turned from God's law, they soon felt the whips of corrupted rulers and suffered under the bondage of despots.

"If we will not be governed by God, then we will be ruled by tyrants." William Penn.

Jesus was the rightful heir of that promised Kingdom and the people flocked to His message of

liberty, to His Free Dominion under one God, the Father in Heaven, not the would be Fathers on earth.

“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.” James 1:25

The people of Europe and their rugged individualism was a fertile ground for such blessed messages brought by the early refugees from the persecution of the civil powers of Rome. The decaying cities of the Roman Empire often displayed their own brand of corruption. God’s kingdom is practical and wise. It does not guarantee perfection, but shows us the imperfection of our own hearts and minds. It demands spiritual and moral growth, or demonstrates the evidence of its absence in our lives and society. The Kingdom must be written on our hearts and minds and we must feel the pain of it if it is not. Governments of men are often created to remove the sting of our own foolish neglect of God.

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Matthew 6:33

Others systems, which run contrary to God’s plan and Jesus’ gospel, lead to deception, though they can often conjure up measures of success and order for a period of time. Their affluence is often a lie built on debt and established by spending the future of the next generation for the comfort, indulgence, and apathy of the present. In almost all cases, they feed avarice and sloth with repose and slumber. The strong are made weak and the weak are debilitated. Faith, hope, and charity atrophy as covetousness and avidity amplify.

There were many who said that they were the Church. There were many who said that they were seeking the Kingdom of God. God is judge. Right knowledge and good fruits help us see the truth of God’s kingdom and the Gospel of Jesus Christ, which tells us that His Kingdom is at hand. Though understanding the Kingdom is, in part, the product of preaching the truth of the Kingdom in word and deed, it is really the divine revelation of God in our own hearts and minds that grants us the faith and grace to know and do the will of our Father.

“But rather seek ye the kingdom of God; and all these things shall be added unto you.” Luke 12:31

The precepts of God’s kingdom have remained the same because God has remained the same. What people see as new is often just a return to the precepts and principles long forgotten or twisted out of any recognizable form. Seeking the kingdom always requires a measure of repentance. It is humility that allows us to turn from what we have been taught as true to what, in the depths, of our being we know is true.

Explanations of history, examination of words and phrases, may bear witness to the precepts of the Kingdom of God, but flesh and blood cannot reveal it. One may recognize the kingdom as they see the truth of what has already been revealed to them in their hearts by God’s grace. The pattern of the Kingdom is as redundant in history as fingers and toes on a man.

Where two to ten families, who love the ways of God, can come together in congregation, loving one another as they love God and themselves, you have the beginnings of the Kingdom. If they practice their faith in Christ and His way, then their love, and charity will bind them and seal them from harm. Like the planks of Noah’s Ark, sealed inside and out, they will weather the storms of the millennium riding the waves of tribulation, and the beast shall die upon the earth as it does in their hearts.

The time to begin your journey toward the Kingdom begins by the turning of your heart toward God and your hands and feet toward His service. By serving one another in faith, hope, and charity, according to His will, we shall find our way into His everlasting Kingdom within our reach.

“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.”³⁵³

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

Chapter 13 The Kingdom of Heaven

The State of the Nation



Jesus preached a Kingdom and the Apostles worked daily in the temple, serving the people, so that they might be freemen under God.

Rome was a republic that changed over the years. There are many republics today and they have also changed. We imagine that modern systems are *governments of the people, by the people, and for the people*. At best, they are governments *for and by* the majority of the people who exercises authority over their neighbor.

Often, security is equated with freedom, license with liberty, and comfort with affluence. Vanity and avarice dims our understanding of the positive influence created by the exercise of the personal responsibility required to maintain freedom, not only for ourselves, but for others. Fear and pride darkens our minds to the light of liberty and the free exercise of virtue. People are angered, if not enraged, at the suggestion that their freedom is a lie, their affluence is a fraud, and their religious virtue is an apostasy.

Where do we find the plans for a government of liberty and freedom that is vested in the people? For centuries, people ruled themselves and brought peace and prosperity to their community and their nation, according to the virtue and courage sealed within their own hearts. With the aid of their chosen Tithingmen and Hundredsmen, they received and distributed charity, thwarted invasions, and kept order. There were no statutes, lawyers, or regulations, but every man knew the law common among freemen. Twelve freemen, *their peers*, decided *fact and law* for those who stood in open court, to prove “damage and harm”.

Almost a thousand years after the destruction of Jerusalem, William the Conqueror seized a portion of England by defeating his cousin and declared himself the “Fountainhead of Justice”. He had persecuted the people who rebelled against his oppressive rule in Normandy and began the same in England. He was crowned by the ministers of the authoritarian church and began demanding an Oath of Fealty and required the land from those he vanquished in battle be registered. Steadily, all land titles were registered in his “Doomsday Book”, under his Patrimonial power to tax. He established his own courts and police. Like the kings which Samuel warned men against, William, and others, rose up to make the ancient prophecies reality.

A once free people now only held land by a mere “legal title” with “no beneficial interest”. A tax or tribute on the land was now compelled by government. Eventually, there were no Freemen left in the land, and statutes supplanted the common law. There were only subjects of sovereigns. The battle was fierce. The cost in human life was high. The beast had risen from his pit to rule the world again and was crowned by his mistress.

The mistress of these national kings blessed their “exercising authority” in opposition to Christ’s command and, as foretold in 1 Samuel 8, the *voice of the people* rejected God.

“And when the thousand years are expired, Satan shall be loosed out of his prison,” Rev. 20:7

Three hundred years later men were still looking for an answer to this revived tyranny. Then, John Wycliffe introduced his translation of the Bible in 1382, with the words, “This Bible is for the Government of the People, by the People, and for the People.” An old idea arose in young minds. The recollections of freedom glimmered again in men’s hearts.

The prophets of the adversary could not let the captives go free. Wycliffe was promptly imprisoned by the government where he suddenly died under their care. His body was later dug up by the orthodox church and burned at the stake.

“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.” Matthew 23:13

Another who brought this manual for good government to light, even at the request of the king, was Tyndale. He was eventually hunted down and burned at the stake. His books were bought up by the orthodox church and also burned. But too much had been revealed and, with printing presses and paper becoming more available, it was essential to do something to maintain order and control. It became necessary to teach the people a *form of godliness*, but *deny the power thereof*.³⁵⁴ Through deceptive teachings, covetous applications, and constructive contracts, the power of the Kingdom fell from the hands of the people into the grasp of men who exercised authority. Instead of returning every man unto his possessions and family, they returned them to the bondage of Egypt.

The prophets of the adversary began to preach and teach out of the Bible, but they gave an untrue rendering of what people were to read. These false teachers trained the people early in falsehoods so that they would not find their way. They taught the people an easy Gospel that was sweet in the mouth, but would sour in the belly; they taught that the kingdom would come through observation³⁵⁵ and all anyone had to do was *believe*, winking at the requirement of repentance, and called it “penance”. The false teachers never told the people what it meant to believe. The people were not instructed that only those who do the will of the Father are His brethren.³⁵⁶ They were told that men are forgiven their sins, but were not reminded that they must also forgive to be forgiven.³⁵⁷ Religion was organized in their minds from the top down.

Christ preached a Kingdom and “All government without the consent of the governed is the very definition of slavery!”³⁵⁸ It is men, not God, who make slaves of men. Rome preached a kingdom under the Fathers of Rome. Christ preached a kingdom where you are princes of your own house under the Father in Heaven. Roman law believes that *consent makes the law* and that *agreements must be kept*. God and Christ do not disagree.

We are bought with a price and what belongs to God cannot be taken away without our consent. The false prophets teach that you must consent to the gentiles who exercise authority while Christ and God tell us to consent not, swear not, agree not.

The modern Church tells you to tithe to their altars, but obtain your daily ministrations from worldly altars of power. Prayer is no longer *application* at Nicolaitan altars of civil governments, but only words with bowed heads mumbled in ornate or costly cathedrals and churches. Worship is no longer homage, but has become singing. Lifting your hands to the Lord is not working for your needy neighbor, but waiving your hands in Church. Coveting your neighbor’s goods is now okay, as long as it is done through the agency of government taxation; and being unequally yoked is okay, as long as it is by license and registration.

God did not take the Israelites out of Egypt only to have the Church deliver them back into bondage. If the Church was doing its job, the people would have no need to apply to authoritarian schemes of Corban and social security.

In obtaining the application or consent, the Benefactors of Rome establish a contractual relationship

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

355 Luke 17:20 “And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation.”

356 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.”

357 Mark 11:25 “And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.”

– Matthew 6:14 “For if ye forgive men their trespasses, your heavenly Father will also forgive you:”

– Matthew 18:35 “So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

– Luke 11:4 “And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.”

358 Jonathon Swift

with the people, which imposes certain duties and obligation both upon the people and the government. God and Christ told us not to apply nor consent. Such relationships are created by constructions of law through application and acceptance.

“A contract is law between the parties having received their consent.”³⁵⁹

For thousands of years, governments have obtained authority and power by the consent and applications of the people. The rights, given us by God, cannot be taken away except by consent in word or in deed.³⁶⁰ These basic maxims of law were well understood when virtuous men and women crossed the sea in leaking ships to escape the taxing kings and ruling judges of Europe. They braved the wilderness in hopes that they might be free.

Remember, “The ordinary citizen, living on his farm, owned in fee simple, untroubled by any relics of feudalism, untaxed save by himself, saying his say to all the world in townmeetings.” For he, “had a new self-reliance. Wrestling with his soul and plough on week days, and the innumerable points of the minister’s sermon on Sundays and meeting days, he was coming to be a tough nut for any imperial system to crack.”³⁶¹ Ethan Allen and others fought so that all men could have such *tenure title* as freemen upon their own land under the authority of God. They had won their freedom in this new land, even before the revolution, and only declared their independence from that despotic kingly authority of “unwarranted usurpation” and his “imposing taxes on us without our Consent.”³⁶²

The Pilgrims were called Separatists. They had studied with, what was called, the Ancient Church. They came to America to own the milk and the honey of the land with an allodial title that could not be taxed and taken by the would-be rulers of men.

Since those valiant days of rugged individualism, when early Americans took the time to study what freedom really meant, men have steadily moved again into bondage. Men and women, through ignorance, avarice, and arrogance, have applied to the authoritarian benefactor of the state to supply them with benefits. They did all of this, knowing that those gifts were supplied by compelled sacrifices taken from their neighbor. Now, their bondage is greater than that of Egypt and Rome, and their day of reckoning is not far hence.

Israel, while in Egypt, was united in slavery, but not in freedom. Until the people began to learn to live and move as one nation, in one accord, they were not ready for freedom. During the plagues and the oppression of the pharaoh, the people were strengthened by the counsel of Moses and the charity and virtue of which those hard times demanded.

Without the Pharaoh’s consent, Israel could not go free. Once it was obtained, they left that very day. Like the day of Pentecost, it was only one day, but there were many days of preparation and repentance before and after their journey toward God’s Kingdom.

Seeking the kingdom

How do we seek the kingdom? What can we do in a world so deluded in its own *vain religion*?³⁶³ What hope is there for a society where *men construct the city-state of Cain, despise free dominion* of the individual, and *speak evil of dignities*. They *rebel against God as their king, as Core [Korah] did in the wilderness. Men feast on false charity which will hang upon them like a millstone hung in the stormy seas of the people*?³⁶⁴

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

360 “What is mine cannot be taken away without consent.” Quod meum est sine me auferri non potest. Jenk. Cent. Cas. 251.

361 History of the US by John Truslow Adams page 44.

362 The Declaration of Independence

363 “If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain. 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.” James 1:26-27

364 “Likewise also these [filthy] dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses... Woe unto them! for they have gone in the way of Cain, and ran **greedily after the error of Balaam** for reward, and perished in the gainsaying of Core.

To read and think about the Kingdom is not enough. God is a God of action and we are made in His image. The kingdom of God is not a do-nothing kingdom. It is fruitful and active. Those who seek the kingdom *strive*. They are industrious and diligent.

If you love God, when you congregate, ask not what your God can do for you, but ask rather what you can do for His sheep. Make no agreement with the unrighteousness. Covet not your neighbors' goods nor the benefits supplied by their compelled sacrifices. Be as concerned about your brother and his rights as you are about your own God-given rights.

Do not forsake the gathering together and seek His righteousness.

“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.” Hebrews 10:25

The Law of God

God gave us the commandments to aid in our growth and maturity and Jesus told us to obey them. Moses and the Messiah expounded upon those commandments so that we might understand them and better implement them fruitfully in our lives.

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.” Matthew 5:19

We are to love God and have no other gods before him. We know Paul says that there are *gods many* and Jesus says that *ye also are gods*. We also know that a *god* is someone who may make laws and exercise authority over others. When the Bible was written, the word for “god” was the title for a judge in courts of law and administrative courts.

We know that God told us not to *bow down nor serve those gods*³⁶⁵ that *men make* for themselves. We are told not to make *covenants with the people under those gods nor with their gods*, judges.³⁶⁶ Appealing to *those gods, it will become a snare to you*.³⁶⁷ He told us not to say that we put our trust in His Name and, then, actually give our trust to someone else.³⁶⁸ He told us because he took us out of a *governmental system called Egypt*, wherein we did not own our labor or our land. He also told us to never go back there again.³⁶⁹ If we desire to partake of the benefits offered by those governments, we should put a *knife to our throat*.³⁷⁰

When the Israelites were in Egypt and Moses came to free them, he did not say, “Disobey Pharaoh.” When Jesus came to set the captives free from the Pharisees and foreign despots, he did not say, “Don’t

These are **spots in your feasts of charity**, when they feast with you, **feeding themselves without fear**: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.” Jude 1:8-13

365 Ex 20:5 6 “Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Ex 23:24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.”

366 Ex 20:2.. “I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.”

367 Ex 23:33 “They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.”

368 Ex 20: 7 “Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.”

369 Deuteronomy 17:16 “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.”

370 Pr 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.”

pay Caesar the tax you owe him.” He said that they were to give to Caesar what is Caesar’s and He also said that they were to give to God what is God’s.

Are you pledging the service, that you should giving to God, to Caesar? Do you owe Caesar your service and, if so, how did this come about? Did you swear or apply to Caesar to obtain his benefits or protection? Did you make him the Father of your estate, your status?

The Israelites were in bondage in Egypt because they jealously threw their brother into a pit of slavery. The world is under tribute, an excise called income and property tax, because the people desired to force their neighbors, rich or poor, to pay for their desired public dainties. They coveted the gifts and benefits promised by systems they created and did not mind that the spotted charity of those “civic altars” was extracted by force. Through their own covetousness, they have been made human resources.³⁷¹

In Egypt, they sacrificed to the gods of Egypt, who were the ruling judges of Egypt. Those gods appointed officers and taskmasters over the people and compelled the people to pay into the civic altars of the Pharaoh. In God’s kingdom, the people chose to sacrifice to God upon His living altars according to the service of its chosen ministers. What the people need to do is to learn what it means to sacrifice to the Lord. They needed to learn what it means to feed and care for His sheep and what it means to love their neighbor, without coveting his goods or his right to choose. There is no salvation in simply baptizing the outside of your bodies. You must repent and be baptized on the inside of your hearts and minds.

If the Church and the people had attended to the business of Christ, the people would never had needed to apply to Caesar. They would owe him nothing and would have remained free. The Kingdom is still at hand and repentance is the first step to salvation.

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

The other commandments give us clues on what this all means. These basic laws have many applications in our lives for like the laws of God’s creation they are repeated at many levels in similar and repetitive ways.

We were to be industrious and work six days and rest on the seventh, nor are we to deprive anyone else of that rest. Some put great emphasis on the seventh day, but often forget the six days of fruitful labor that sets that day of rest apart.

We are to honor our Father and Mother as we honor our Father in Heaven. Income tax is a “patrimonial right” of the Fathers. Each Son and Daughter is to give their offerings upon their domestic altars. Then, according to the individual discretion of the head of the family, a freewill contribution is granted to the servant altars of His kingdom.

Thou shalt not kill or be the cause of death or injury by intent or neglect, but each man is responsible for the life of each other man on earth. You shall not take a man’s flesh nor his blood nor his sweat without his permission and you will not damage anyone in a scheme or plan to take the blood or sweat of your neighbor or the strangers amongst you through the agencies of others, including the governments you may devise for yourself.

Thou shalt not commit adultery. Obviously sexual adultery is a betrayal of your spouse, but also a betrayal of God. Marital vows are before God, not just each other. But God has also given us our bodies to care for as the living temples of our souls.

You shall not adulterate your own body or the body of your family or any other family. You shall not consume any adulterant, pollutant, contagion, contaminant, or any poisonous substance, nor contribute to the violation of any other individual with any form of adulterant. This could include something as obvious as drug abuse and smoking or something seemingly benign, like eating too much or eating a

371 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.”

poor diet or drinking to excess.

Jeremiah speaks of a whole nation committing adultery in Chapter 3. He says that they defiled the land and committed adultery with stones and stocks. In Chapter 7, he associates this national adultery with national stealing, murder, and swearing falsely or sacrificing to Baal³⁷², along with the following of other gods or judges.³⁷³

Thou shalt not steal. You shall not take from any one what they do not wish to give. You shall not have agents and accomplices to take from others. You shall not allow anyone to take from your neighbor without their permission and agreement, either directly or through deception or through any agency or administration. This could include imposing taxes, but it would also include applying for benefits financed by such compelled taxes. The modern tax system is Nicolaitan and includes an element of fear and force.

Thou shalt not bear false witness against thy neighbour. You shall not lie to people, mislead people, keep the truth back from people. You will not be a part of any fraud or deception or unjust weights and measures that eat away at the wealth or goods of the people.

Caveat Emptor, *Let the buyer beware*, should not be heard in the kingdom of Heaven. You should not take advantage of the ignorance of others, either directly or through the agencies of others. Knowing the truth, you shall not keep it secret, but promote the knowledge of truth. You shall expose all lies to those who have ears to hear and eyes to see.

Thou shalt not covet thy neighbour's house. You will not take from a man's household or any portion of his home. You shall not take from your neighbor's house by threatening to take it by force if he will not pay you or your rulers usury, no matter what benefit it may bring you. This would include free schools for your children, police or fire protection or any service where your neighbor is forced to pay and deprived of the choice to give. Nor shall you desire or hope to take any part of benefits that are financed by such coveting systems.

Thou shalt not covet thy neighbour's wife, nor any portion of the labor of his servants, nor any part of his assets, nor any thing that is thy neighbour's. All that is your neighbor's is his and you or your servants, either public or private, will not take anything that is your neighbor's without his desire to give it to you freely. You shall not draft his sons or force his daughters to labor for you or for your elected agents, nor shall you desire or hope to take any part that is your neighbor's.

This is what happened when men chose a centralized ruler, or king, in the days of Samuel. God and Samuel warned us that this is what will transpire if we reject God and choose to have men rule over us and be our lawmakers. Men keep returning to the same error and the solution never changes either. Christ showed us, but so did prophets like Nehemiah.

“And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;” Nehemiah 10:28 29

Nehemiah and the people returned to the precepts of God and separated themselves, being different from the nations of the earth, as Jesus also said. With understanding and right knowledge, they gathered with their brethren and contributed willingly to the altars of God, as we see the first century Church doing. They forsook tribute and did not impose a tax but said that they alone would charge themselves to contribute.³⁷⁴ This is the Kingdom of God and the subject of what the Church should preach to all

372 Baal means lord or the supreme citizen or ruler of a government that has authority.

373 Jeremiah 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;”

374 Nehemiah 10:32 “Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;... shewbread, ... meat, ... burnt ... and for the sin offerings ...”

those who say that they believe the Christ.

If we seek to set all men free, then we shall become freemen under God.

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

Over and over, Christ said, “If you love me, keep my commandments.” If we kept the commandments, the lives and rights of our neighbor would be as important to us as our own. Could we send our children to public schools when those schools are financed by force and fear? Could we vote to increase any levy for schools and teachers at the expense of our neighbor? Could we tax our neighbor in order to support civic projects, like beautifying the town, or our cemeteries, funding fire departments, helping the deaf, aged, poor, or needy?

There is no clause where God says you can take from your neighbor if it is a worthy cause. Might does not make right in the Kingdom of God. The end does not justify the means. Under God’s liberty, your neighbor may give or not give. There is freedom in the Kingdom.

In a democracy, every man is king, but not of himself alone, but also of his neighbor. He rules his neighbor with the power of his vote. A democracy as a common purse of rights and *runs towards death*. The laws for the king apply to the mob as king, called democracy.

All such policies of desiring to benefit from the taking from your neighbors’ house or any violation of the Ten commandments should not be a temptation to us if we have truly accepted Christ into our hearts. How can we say that He is Lord and continue a policy that does not do the things He has said to do? How can we claim to have accepted Him if we do not know and do according to His sayings?

In *The Covenants of the gods*, we detail how the obligations imposed by systems of world of men and power are the result of numerous violations of the Ten Commandments by us. What these commandments are saying is that you may not desire the benefits that come from these compelled assessments because that would be coveting your neighbor’s goods. It is not saying that you do not owe them. We may owe them because we have failed to follow God’s Word and the teachings of Christ. The ways of God do not fail, nor do they deliver men into bondage. It is us who have failed to adhere to the righteousness of God’s Kingdom.

Some people propagate the lie that the Ten Commandments were done away at the cross. If that were even remotely true, Jesus would not keep saying, “Obey the commandments.”

“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.” Matthew 19:17

If some did not lie or deceive or mislead the people about the gospel, many people would be out of business. Whole systems would shut down. Nothing has robbed the people more than usurious money systems that deplete the value of personal wealth day by day.

Taking the silver out of coins was dishonest. Thinking that silver has the same value as iron is deception. Yet, many people were gobbling up silver quarters and giving out iron coins as if they had the same value. The government economists knew they were not the same, but they encouraged the people to think they were. The reason they removed the silver is because it was worth more than the iron coins that they gave out in their place. They knowingly robbed the people and, anyone not revealing that truth, is a part of that lie and deception, but this is only one small example of the vast scope of modern delusions.

“Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.” Luke 18:20

How an administration could have enslaved an entire population and still calls itself “Christian” is hard to conceive. People say that we need taxes to support government. Yes, we need funds to support government, but do we need to force those funds from people in order to get them to contribute? Is that the Kingdom of Heaven or Babylon? Is that of God and Christ, Abraham and Moses, or is that of Cain and Nimrod, Pharaoh, and Caesar?

“Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.” Mark 10:19

If Jesus were going to do away with the Ten Commandments or create an easy salvation, whereby you say a few words, get choked up, and make an doleful altar call, then what is Christ saying when he states, “*if you love me, keep my commandments?*” John 14:15

“And Jesus answered him, The first of all the commandments [is], Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.” Mark 12:29-31

You cannot love your neighbor and take away his rights. Thomas Jefferson said it best when he stated, “*Democracy is mob rule where fifty-one percent of the people take away the rights of the other forty-nine.*”

This is telling us that, at least, 51 percent of the voters do not love Christ as a matter of policy. This is not to say that the other forty-nine are not sinners, too. They just did not get the largest block of sinners during the vote. Though a thing is legal, it may still be a sin against God. Of course, not everyone votes to take things away from their neighbor. Some people consistently vote to stop their neighbor from robbing.

So, what is the solution? We cannot flee to the new world; there is no new world to go to. The answer is that we must flee to a new way. Jesus has been talking about it from the beginning. It is not without burden, but it is light compared to other options.

“But seek ye first the kingdom of God, and his righteousness;
and all these things shall be added unto you.” Matthew 6:33

What does the Kingdom look like?

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

Mammon is not money, although money may represent a form of mammon. Mammon is *entrusted wealth*.³⁷⁵ We have seen that the corporate state and its enfranchised citizenry are parts of the *corpus* of the state. Like the camp of the golden calf, all wealth is bound under the authority of the civil state. Jesus compares *God and mammon* as two masters, both requiring service.

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

If you are bound to the mammon, or *corpus* of the modern civil state, you are given a similar alternative today. Jesus tells us to be friends with the unrighteous mammon for, when it fails, we will be received into everlasting *tabernacles*, or tents. In other words, if you are a selfish, disobedient cheat under the system of the unrighteous mammon, you will probably do the same with God.

There is another clue to “mammon” in this statement. He speaks of it “failing” as a sure thing that will happen. For this reason, as much as any other, we should seek the Kingdom and its righteousness. Rather than seeking the Truth of God’s Kingdom on earth, men heed not his prophetic warnings and follow after their own pernicious ways. If they knew that these systems of Mammon have plagued the history of man since before the Corban and Qurban of Herod and Caesar or *the flesh pots* of Egypt, they might have pursued another path.

Paul tells us what to do if we find ourselves a servant to mammon or anything or anyone else.

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

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

Assembling a congregation

Clearly, freedom is preferred, but it may take some time and work to get there, depending on where we are when we start to seek this freedom and how much of the beam we are willing to remove from our own eye in the process.

We must remember that the Kingdom is about His righteousness, not our own. We may never be righteous, but we may and must seek a righteousness that exceeds that of the Pharisees, as a matter of policy. If we love Christ and the Father, this is possible.

We can start by coming together in congregations of families, like the Israelites and the early Christians. If you cannot find ten families near you, find what you can. Help the ministers, working for the Kingdom, find more people and gather them together. Help them preach the Gospel of the Kingdom at hand. Contribute according to your heart, enlist others, invest in each other with hope, faith, and love. We need to preach the kingdom and help others do the same in the way most suited to our gifts.

Nurture and strengthen your family relationships. Homeschool your children and help others do the same. Learn about home health, home care, home industries, and home business. Early Christian congregations made the need for banks, like the one at Ephesus, obsolete.

Develop skills and knowledge for independent living and self-reliance. Help take care of others. Visit, care for, and nurture the elderly and ill, the lost, and forlorn. Find out how a free Church worked in the international network during that first millennium and how that Church was and should be formed today to serve the people.

“To that field the head of each family led his sons and kinsfolk; every ten families (or tything) were united under their own chosen captain. Every ten of these tythings had, again, some loftier chief, dear to the populace in peace; and so on the holy circle spread from household, hamlet, town,--till, all combined, as one county under one Earl, the warriors fought under the eyes of their own kinsfolk, friends, neighbours, chosen chiefs! What wonder that they were brave?”³⁷⁶

Start a home Bible study. Share and work together to learn and grow. Start good Samaritan outreach projects. Network with others in groups of tens, hundreds, and thousands. Provide for family, congregation, and congregation of congregations, as if there was no other government upon which to depend. Learn to stand alone and together. Be fruitful and multiply in virtue and numbers. Don't impose your religious perception or dogma on others. Be patient.

Learn about the Gospel of the Kingdom as it was in the first century, and how it existed in the world, amongst its laws, regulations, and institutions, without being of that world.

Each congregation of ten families is an unincorporated fellowship, united by a network of ministers or public servants of the kingdom. Ministers also assemble in groups of ten, choosing a leader to minister to them. Each man of an assembly brings some expertise, talent, or gift, and each ministerial assembly adds more wisdom and knowledge to the whole. The congregations comes together to strengthen those who are weak, educate those who are uninformed, and make the people and the nation of God whole and healthy again.

Advice from brothers and ministers on every subject was readily available through a network of communication and service. The health, education, and welfare services of the Kingdom may take many forms, enlightening people about independent living, home power, gardening, agriculture, veterinary, hygiene, and health. Information and assistance can be located through this national network. If a few ministers talk to their immediate constituents, thousands of people can be consulted and play a part in the health of the whole body.

The more you help and work, the larger and more willing the rest of the Kingdom will be to help you. Your investment is not in a bank or national treasury, but in your neighbor, your congregations and assemblies, and in the Kingdom of your God.

376 Harold, Book 12. by Edward Bulwer-Lytton The Last Of The Saxon Kings

You become linked with the most unselfish, hard-working and giving people in the world. Love and charity binds you with people who have God's laws written on their hearts and on their minds. Men and women of all backgrounds, who have been called and are seeking the kingdom, are immediately attracted to the Kingdom and its righteousness.

The kingdom is not for the selfish and slothful; it is for the diligent and industrious.

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

The Kingdom of God does all the work of governments. Israel was a nation of brothers in liberty, forming a free dominion. When there were deportations or depressions, calamities or national emergencies in the first century, as Rome declined, the Christian Church had connections all over the world and places of refuge outside the cities. They fed each other, cared for the orphans and widows, and served one another as Christ taught.

Many people have already begun to seek the independence and freedom that is found in the Kingdom of God, but they are still scattered. They are still seeking and learning what the Kingdom means. They are His sheep, but they have not seen the full nature of the Shepherd and His Kingdom. They may continue to come together, step by step, without the loss of freedom of choice. Seeking the kingdom is an infinite journey of love and hope, sacrifice and charity.

Many feel that the present systems must be pursued until Christ comes again, but shall He come and find you doing the will of the Father in Heaven or another father on earth? Have you been seeking the Kingdom, or applying at the altars of the Nicolaitan? The contracts of Rome, that bind the people through application and participation, can be undone by the new covenant with God and His Kingdom. That power of contract may bind you on earth or in Heaven. In God's Kingdom, we serve God by caring for His sheep and loving our neighbor and following in His ways. This requires His patience, humility, charity, and love actively fulfilling the gospel of the Kingdom everyday, in every way.

Where to start seeking the kingdom of God

Rome was not built in a day, but brick by brick. The Kingdom of God is not built in a day, either, but with stone, by stone. The stones of the Kingdom are not piled one upon another, but are a free gatherings of living stones. Those stones of the true followers of Christ form living altars of faith, hope, and charity.

We have been taught many forms of government, but not God's government. We have been told that the Kingdom is not at hand contrary, to Christ's words. We are told that our applications and contracts with other governments has nothing to do with our salvation. We may never completely arrive in God's infinite Kingdom, but it is not about arriving; it is about turning around in repentance and taking the journey. It is about seeking the Kingdom.

“And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.” 2 John 1:6

Salvation is, first, about repenting and going another way, God's way. It is about following after Christ and obeying His commandments because we love Him and the Father who sent Him. It is about seeking Christ in His Kingdom of God, by serving Christ, by feeding His sheep, and loving our neighbor. It is a journey, a path, a way. Each man and woman must decide daily how they will make that journey, working out their own salvation with fear and trembling. That you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.³⁷⁷

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

Mark 1:15

377 Philippians 2:12-14 :

Appendix

Appendix 1. Kingdom of Heaven and God are the same

The Kingdom of Heaven and the Kingdom of God	
Matthew's Gospel	Other Gospels
Mt 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.	Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
Mt 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven .	Luke 6:20 ... Blessed be ye poor: for yours is the kingdom of God .
Mt 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.	Luke 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.
Mt 13:11 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.	Luke 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables; that seeing they might not see, and hearing they might not understand.
Matthew 13:31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:	Luke 13:18-19 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.
Matthew 13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.	Luke 13:20-21 And again he said, Whereunto shall I liken the kingdom of God ? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.
Matthew 13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:	Mark 4:26 And he said, So is the kingdom of God , as if a man should cast seed into the ground;
Mt 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven .	Luke 18:16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God .
	Luke 18:17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.
Mt 19:23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven .	Mark 10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God !
	Luke 18:24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God !

Appendix 2. The things He says

And why call ye me, Lord, Lord, and do not the things which I say? Lu 6:46

AUTHORITY

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 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 “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.”

COMMANDMENTS

Matthew 19:17-20 “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. 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. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?”

Matthew 22:40 “On these two commandments hang all the law and the prophets.”

Mark 7:9 “And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.”

Mark 10:19 “Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.”

Lk 18:20 “Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.”

Jn 14:15-14 “If ye love me, keep my commandments. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.”

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

Jn 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.

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

1 John 5:3 “For this is the love of God, that we keep his commandments: and his commandments are not grievous.”

2 John 1:6 “And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.”

CONSENT

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.”

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.”

DOETH

Mtt 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.

Mtt 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

Mtt 7:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man,

which built his house upon the sand:

Mtt 12:50 “For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”

Mtt 16:27 “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”

Luke 6:31 “And as ye would that men should do to you, do ye also to them likewise.”

Luke 6:46, 49 “And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.”

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.”

John 3:20,21 “For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

John 5:20 “For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.”

John 9:31 “Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.”

John 13:15 “For I have given you an example, that ye should do as I have done to you.”

Ephesians 6:8 “Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.”

Colossians 3:25 “But he that doeth wrong shall receive for the wrong which he hath done... no respect of persons.”

James 1:22 “But be ye doers of the word, and not hearers only, deceiving your own selves.”

James 2:17 “Even so faith, if it hath not works, is dead, being alone. James 4:17 Therefore to him that knoweth to do good, and doeth [it] not, to him it is sin.”

1 Peter 1:17 “And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning [here] in fear.”

1 John 2:17 “And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”

1 John 2:29 “If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.”

1 John 3:7 “Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.”

1 John 3:10 “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”

3 John 1:11 “Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.”

Titus 2:14 “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

Revelation 20:12, 13 “... another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”

FAITH

Luke 7:50 “And he said to the woman, Thy faith hath saved thee; go in peace.”

Matthew 8:10 “When Jesus heard [it], he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.”

Matthew 9:22 “But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.”

FEED

John 21:16 “He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.”

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.”

FOLLOW

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.”

FORGIVE

Mt 6:14-15 “For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

Mt 18:35 “So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

Mk 11:25-26 “And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.”

Luke 6:37 “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.”

Luke 11:4 “And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.”

Luke 17:3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.”

HEAL

Matthew 10:8 “Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

JUDGEMENT

Matthew 7:1 “Judge not, that ye be not judged.”

Lk 6:37 “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.”

John 7:24 “Judge not according to the appearance, but judge righteous judgment.”

LOOKING BACK

Lk 9:62 “...No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”

LOVE

Jn 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.”

Jn 15:12-14 “This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.”

Jn 15:17 “These things I command you, that ye love one another.”

ONE GOD

Mr 12:29 “... The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord.”

PREACH

Mt 10:7-14 “And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.”

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

Luke 9:60 “Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.”

PURSE and PROTECTION

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.”

SAVED

Matthew 10:22 “And ye shall be hated of all [men] for my name’s sake: but he that endureth to the end shall be saved.”

Matthew 24:13 “But he that shall endure unto the end, the same shall be saved.”

Mk 13:13 “... but he that shall endure unto the end, the same shall be saved.”

Mark 16:16 “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Jn 14:12 “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater [works] than these shall he do; because I go unto my Father.”

Lk 13:23, 24 “... Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.”

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

Jn 5:34 “But I receive not testimony from man: but these things I say, that ye might be saved.”

SEEK

Matthew 6:33 “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Luke 12:31 But rather seek ye the kingdom of God; and all these things shall be added unto you.”

SELL

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.”

Mk 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.”

Lk 12:33-34 “Sell that ye have,³⁷⁸ 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. For where your treasure is, there will your heart be also.” Lk 14:33 “So likewise, whosoever he be of you that forsaketh not all that he hath,[huparchonta]he cannot be my disciple.”

Lk 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.”

SWEAR

Matthew 5:34-37 “But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.”

TEACH

MT 28:19 “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”

Mr 6:2 “And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?”

John 17:17 Sanctify them through thy truth: thy word is truth.

Mr 7:7-11 “Howbeit in vain do they worship me, teaching [for] doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, ... 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. “

WARNED

Matthew 10:16-20 “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.”

378 5224 huparchonta; v participle AV-goods 7, that (one) has 4, things which (one) possesses 2, substance 1; 14 1) possessions, goods, wealth, property

Appendix 3. What is Worship?

Modern Christians have come to believe that the worship of God consists of weekly songs and prayers and the orations and sermons of preachers in cathedrals, churches, and halls. But what does that word “worship” mean in the Bible?

In England, during the first exodus from Europe to America, it was common to use the word “worship”, “as a form of address for magistrates, mayors, and certain other dignitaries”,³⁷⁹ who were called “gods” in the Old and New Testaments.

In Easton’s 1897 Bible Dictionary, “worship” is defined, “homage rendered to God which it is sinful (idolatry) to render to any created being (Ex. 34:14; Isa. 2:8). Such worship was refused by Peter (Acts 10:25,26) and by an angel (Rev. 22:8,9)”.

Unlike Peter, there are men who accept the homage and worship of the people and exercise judgment upon those people, demanding their allegiance and service. Easton clarifies this obeisant homage by explaining that it was also the, “ceremonial acknowledgment by a vassal of allegiance to his lord under feudal law.”

The affiliation of *bowing toward the ground*, as a form of worship, is simply a ceremony that demonstrates the superior and inferior rank, which is the essential quality of homage. The Aramaic word *seg-eed*’ corresponding to *saw-gad*’, to prostrate oneself, is translated into “worship” in Daniel, but means “to prostrate oneself, do homage.”

The word “worshippers”, as in “worshippers of Baal” in 2 Kings is from *abad*, meaning “to labor” as “to be compelled to work” or “to be enticed to serve.” Even the word, *Baal*, meaning “lord” expresses a superior rank requiring a compelled service as a form of *worship*. “Baal” collects a tribute tax. In the New Testament, the word *latreuo* is translated “worship” and “worshiper”, but is from *latris*, meaning “a hired menial, employee”. The word, *latreuo*, is defined “to serve for hire” and includes the concept of homage. In the Ten Commandments, God also associates the idea of *bowing down* with the act of labor and *service* in Exodus 20:5, “*Thou shalt not bow down thyself to them, nor serve them...*”

The most common word translated “worship” in the New Testament is *proskuneo*, which was *used of homage shown to men and beings of superior rank*. It literally means “to kiss the hand”. Among the Orientals, it did include the idea of falling upon the knee and is simply a *token of reverence by kneeling or prostration to do homage (to one) or make obeisance*.

Rank, homage, and service are political concepts. Nimrod ruled a government, Abraham left the City-States of Ur and Haran. Moses left the civil jurisdiction of Egypt and Jesus was preaching a Kingdom at hand under the perfect law of liberty, not oaths of allegiance to anyone. What the word “worship” means has a common theme and meaning in the Bible. Worship has to do with homage, allegiance, service, and the rank of the superior and inferior citizens of a political state.

At the time of Christ, there was a complaint of the Hellenization of the Hebraic traditions. In Plato’s *Laws On Musical Worship*, for Apollo, he states:

“In order, then, that the soul of the child... obey the law... I say, to produce this effect, chants appear to have been invented, which really enchant, and are designed to implant that harmony of which we speak....And similarly the true legislator will persuade, and, if he cannot persuade, will compel...”³⁸⁰

The modern transformation of the word “worship”, from a political act of homage, allegiance, and service in recognition of superior rank, is conformity to the Greek philosophers and not Christ. Certainly, the modern preaching has more in common with the Greek orators than the question and answers coming from the sermons of Christ.

Israel was a government, not merely a religion. Judea was the remnant of that kingdom, with usurpers and apostates occupying the seat of Moses, or offices, of that government. Jesus came preaching the Kingdom of God at hand and was its King. He appointed the public ministers, who were not to *exercise authority*, compel contributions, nor require homage and allegiance. Worship in the Kingdom of Heaven is not merely lip service with repetitious idle praises, but it is a manifestation of a harmonious homage of service owed God the Father, with charitable service to one another.

The word “liturgy” comes from the Greek, meaning “public service”. In the early Church, it was *the prescribed form of public worship* that was faithful to His prescribed *worship* in the Kingdom of God where His basic laws applied, without praying to or having other gods, and loving your neighbor as yourself without coveting our neighbors goods.

Loving our neighbors means that their God endowed rights are secure. We will not take from our neighbor, nor allow others to do so. 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.³⁸¹ A kingdom or government where service is compelled by men who make laws, demanding homage and allegiance is not of God. God’s ministers and His people do not seek to compel the service and labor of the people, in accordance with the liturgy of Jesus Christ and the worship of God nor do they seek to serve those who do. They apply to our Father in Heaven not taking His Name remaining true to His ways and character.

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

380 Translated by Benjamin Jowett

381 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

Appendix 4. Who are the Nicolaitans?

“But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.” Rev. 2:6

What was the doctrine of the “Nicolaitans”? There was a connection between them and 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.

“Which have forsaken the right way, and are gone astray, following the way of Balaam [the son] of Bosor, who loved the wages of unrighteousness;” 2 Peter 2:15

Nike is the Greek word for “conqueror” with *nikos* meaning “victor”. *Laos* is a word for “people”. *Nicolaitan* and *Baalam* are two different forms of the same idea. Both include the idea of rank, lordship, and submission to an exercising authority who can judge the people. They are systems that make gods, judging rulers, of men to whom other men must pay homage, homage being fealty and allegiance.

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.” They were snared by their own appetite for benefits at the expense of their neighbor. The people are devoured in the civic pot of their own flesh.³⁸²

The things sacrificed to idols were the welfare programs ministered by the civic or licensed altars of those various governments. One could become eligible for those benefits by an application for membership. This application often included an agreement to serve and contribute regularly to those incorporated altars of the state. There usually was an oath required, under the penalty of the courts, attached to those systems.

Both God’s Kingdom and the kingdoms of the world had ministers (clerks, bureaucrats, clergy, ministers) who managed the institutions or altars of contributions. The problem arises in distinguishing the Nicolaitan or Baalam system of clergy and laity from what was established by Christ. Some systems of faith have a top-down clergy that exercises authority, compel service and contributions, but this is contrary to the Kingdom of God.

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

It is clear by the Biblical text that Jesus appointed men to serve the people. Those individuals also made appointments of men chosen by the people.³⁸³ The clergy is simply the clerks of the kingdom, the bondservants of the King, in service to the laity or people who live by the perfect law of liberty with its burden of individual responsibility.

In Gibbon’s “Decline and Fall of the Roman Empire”, he praised “the union and discipline of the Christian republic.” This personal discipline included the rights and responsibilities of freedom. It was a kingdom that depended on faith, hope, and charity. He also pointed out that “it gradually formed an independent and increasing state in the heart of the Roman Empire.”

The reason early Christians gathered together was to take care of the business of the kingdom of God. There was religious freedom guaranteed by the Roman constitution. There was no persecution because men loved one another. The problem was the difference between these two systems of government. Christ was turning the world right-side up. To those who did not want to change, they accused His followers of turning the world upside down.

“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.” Revelation 2:14

The bureaucrats of Nicolaitan or Baalam system of governance entice the people to give their allegiance, with promises of benefits, but then exercise authority, compel taxes, and make laws and regulations. The Clerks of Christ’s Kingdom of God at hand offer their service in a system that only works if we love one another in faith, hope, and charity. Christians would not apply to the Romans nor the Jews who would not follow Christ. They would not touch benefits paid for by the compelled sacrifices of the people. If they did that, they would be Nicolaitans.

“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 23:1-3.

382 “...This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel...” Eze. 11:3, 11. Exodus 16:3; Proverbs 1:10, 33; Micah 3:1, 4; Zechariah 14:21

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

Appendix 5. Who is a god?

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

In Genesis 50:19, Joseph asks if he is in the place of a god? He had the power of judgment, but left that judgment to God the Father. Joshua gives a choice in chapter 24 verse 15, “And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that [were] on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD’ And the people answered and said, ‘God forbid that we should forsake the LORD, to serve other gods.’”

What are or who are these gods? Exodus 22:28 tells us that, “Thou shalt not revile the gods, nor curse the ruler of thy people.” In the Old Testament, the words “gods” and “God” are translated from the single word *elohiyim*, defined “rulers, judges” and “applied as deference to magistrates.” We can see in Exodus 21:6 and 22:9³⁸⁴ where the same word is used to refer to judges. In the New Testament, the words “God” and “gods” are translated from the Greek word *theos*, which figuratively means “a magistrate.”³⁸⁵ The word “god” specifies an *office* and means a “ruling judge”. It was a title used to address men who have a right to *exercise authority* or judgment in courts of law. To realize that, at the time of Christ, you would address a judge in a Hebrew, Roman, or Greek court as *god* should change the entire way you read your modern Bibles. This is why there are “gods many.”

“But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him.”³⁸⁶ The Kingdom of God is unique because, having one God, Jesus told us: “...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.”³⁸⁷

John 10:34, “Jesus answered them, Is it not written in your law, I said, Ye are gods?”

What He is saying is that each of us is a god, or ruling judge, of our own choices and action, but we are not gods of other men or our neighbors. We should not rule over men, nor should we make men rulers over us, but we should remain free souls under God, The Father.

If we do the things Jesus says and obey God’s commandments, then we shall have no other gods ruling over us.³⁸⁸ But, if we make covenants,³⁸⁹ swear oaths³⁹⁰, pray to other fathers on earth to obtain benefits from men who exercise authority one over the other³⁹¹ or break God’s laws by coveting our neighbor’s goods,³⁹² then we will go under the powers³⁹³ of the gods of the “world” and their rulers. Then, “Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.”³⁹⁴

384 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever. Ex 21:6 and If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour’s goods. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. Exodus 22:8-9

385 Strong’s Concordance.

386 1 Corinthians 8:6

387 Luke 22:25 Matthew 20:25.. Mark 10:42.

388 Exodus 20:3 Thou shalt have no other gods before me.

389 Exodus 23:32 Thou shalt make no covenant with them, nor with their gods. Deuteronomy 7:2

390 Matthew 5:34... :James 5:12

391 Matthew 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Mtt. 23:9 And call no [man] your father upon the earth: for one is your Father, which is in heaven.

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

393 Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

394 Judges 10:14

Appendix 6. Oaths and Swearing

“But those things which proceed out of the mouth come forth from the heart; and they defile the man.”
Matthew 15:18

Much of the persecution of Christians is due to the fact that they would not take an oath of *allegiance and supremacy*. This was also true of the Israelites.

“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.” (Nu 30:2)

When men gave their Allegiance and oath of Supremacy to other men, they bound themselves to homage and service of those kings or government lawmakers. They would now be protected and procured by the walls of man-made government and institutions. They would be regulated and restricted within those walls to service and subjected to their judgment.

“Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.” (Pr. 6:2)

Jesus did not overthrow this concern and warning of the prophets, but affirmed it.

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

The emphasis on not swearing or taking oaths by Jesus was affirmed, also by James, in no uncertain terms, as something all Christians should avoid more than anything else.

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

There were many who witnessed this controversy from those early days.

“... love not an oath of falsehood.” (Barnabas, The Epistle of Barnabas, late 1st century)

“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)

“... enjoined them not only not to swear falsely, but not even to swear at all...” (Irenaeus, Against Heresies, Book 2, late 2nd century)

“... Him who truly is God. He says: ‘Swear not at all; neither by heaven, for it is God’s throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King.’” (Irenaeus, Against Heresies, Book 4, late 2nd century)

“Above all, let an oath on account of what is sold be far from you. And let swearing on account of other things be banished.” (Clement of Alexandria, A.D.195)

“Of perjury I am silent, since even swearing is not lawful.” (Tertullian, A.D.200)

“You are compelled to swear, which is not lawful.” (Cyprian, A.D.250)

“We must not swear... of this same matter, according to Matthew...” (Cyprian A.D.250)

Even earlier comments on oaths can be found.

“Every man who vows another to death by the laws of the gentiles will himself be put to death.” The Essene’s Cairo Damascus Document following Geza Vermes:

“The very need for any oath assumes that truth can not be guaranteed without it, and that lies can be told, expected and tolerated if there is no oath! Such a system ignores the fact that lies are equally as offensive to God, with or without an oath!... There is a reference (in Acts 18:18) which is often quoted by some who want to set aside the words of Jesus, to make it obligatory for Christians to swear oaths. That obligation is

even built into the creeds of some Churches!” (Allon Maxwell, What Jesus said about Oaths, Bible Digest - Number 60 August 1996)

“Anabaptists found explicit prohibitions in the Bible against oath-taking (Matthew 5:34, and James 5:12). This alone made them poor citizens, for they could not participate in most juries and could not swear oaths of allegiance. It also meant that they could not serve in public office.” (Dr. E.L. Skip Knox, Anabaptist Beliefs - the Christian and the State, History of Western Civilization, 18 October 1998)

“We commit ourselves to tell the truth, to give a simple yes or no, and to avoid swearing of oaths.” (Mennonite Confession of Faith, Herald Press, 1995)

“That war was looked upon as contrary to the will of God, and oath-taking was forbidden.” (Uxbridge Quaker Heritage, By Allan McGillivray, 1996)

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

Can or should Christians, who believe that Christ is King and that God is the one we should serve, take the modern oath of Allegiance and fidelity required by the United States? Christians once went to their death rather than renounce Christ as King and Prince of God’s Kingdom.

Naturalization Oath of Allegiance to the United States of America

“I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state or sovereignty, of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I will bear arms on behalf of the United States when required by the law; that I will perform noncombatant service in the armed forces of the United States when required by the law; that I will perform work of national importance under civilian direction when required by the law; and that I take this obligation freely without any mental reservation or purpose of evasion; so help me God.”

“And Jesus answering saith unto them, Have faith in God.³⁹⁵ 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.³⁹⁶ 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.³⁹⁷ 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.³⁹⁸ Not embezzle, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men,³⁹⁹

The grace of our Lord Jesus Christ [be] with you all. Amen.⁴⁰⁰

395 Mark 11:22

396 James 5:12

397 James 1:25

398 Philippians 2:12

399 Titus 2:10,11.

400 Ge 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

Appendix 7. Romans 13

Romans 13, in the King James version of the Bible, begins:

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.” (Romans 13:1)

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

Dunamis, dunamai, didomi, arche, ischus, ischuros, kratos and *energes* are all translated ‘power’ in the New Testament, but the word here is *exousia*. It is from *ex* meaning ‘of’ or ‘from’, while *ousia* is “what one has, i.e. property, possessions, estate”. The word is defined: “power of choice, liberty of doing as one pleases.”⁴⁰¹

Man was endowed by God with a right to free will, which is the power to choose unless he rejects God and goes under the authority of Cain, Nimrod, Pharaoh, Saul⁴⁰² or Caesar⁴⁰³.

God desires that every man should be a free soul under Him directly, having that divinely endowed right of choice unimpaired. He, like Paul, does not desire that we go under the power of any.⁴⁰⁴

The word *exousia* is also translated “right” in Hebrews 13:10 and Revelations 22:14, and it is translated as “liberty” in 1 Corinthians 8:9:

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

If we translated *exousia* in Romans 13 into the English word “liberty” a new meaning emerges

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

To claim that Paul is actually saying that we should be at *liberty* rather than *subject* to the will of other men is a bold accusation against the doctrines of modern Christendom. We need to examine the word *exousia* was used in those days.

The Greek *Glossary of Aristotelian Terms* states that *exousia* means “right”.⁴⁰⁵ Aristotle actually exemplifies *exousia*’s use in the statement, “The right (*exousia*) to do anything one wishes...”⁴⁰⁶

In Plato’s notes the “Greek words for freedom (are) *eleutheros* (liberal/Free), *exousia* (Freedom/Power to do something), ...”⁴⁰⁷

In Bryn Mawr’s *Classical Review* we see, “Brancacci notices that the term used by Enomaos to refer to human freedom is not the typical Cynic one (*eleutheria*), but *exousia*, which expresses ‘the new concept of freedom in opposition to the already defunct and unhelpful *eleutheria*’.”⁴⁰⁸

Is Paul telling us that we should be subject to *liberty* and the *perfect law of liberty*, and that to oppose liberty is to oppose the will of God for men? The Bible has always been a book about government, and man’s relationship to it--and to God. Jesus came to take the kingdom from the those who had been leading the people into bondage, and redeem them again--not unlike what Moses did in Egypt. He even told the people who were ruling the people what His plan was:

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

401 Hebrew-English and Greek-English Lexicons, OnlineBible.com

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

403 John 19:15 “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.”

404 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.”

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

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

407 <http://www.uiowa.edu/~lsa/bkh/lla/plato>

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

In verse 3 of Romans 13 we see the Greek word *archon* which is translated *ruler* 22 times, *prince* 11 times, and *chief* twice. We also see it translated *magistrate* and *chief ruler*. The term is used by Christ when He appointed a kingdom to the apostles. Were the apostles actually appointed *princes* of the kingdom of God *at hand by Jesus*? As *ambassador* they were a government, but they were not like “the benefactors” that exercised authority one over the other, but they were a form of government that operated on the perfect law of liberty unlike that “of the world.”⁴⁰⁹

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

The “altars” of the world force the contributions of the people whereof we should not eat of that sacrifice? If the temple was to be made of living stones, were the ancient altars also to be made of living stones? Did God really want men to pile up rocks and kill sheep and set them on fire, or have we been deceived? The sacrifices upon the altars of God had a purpose and were to include freewill choice. To understand how Christ, His apostles, and His Church were turning the world upside down, requires us to turn some modern religious beliefs upside down---or throw them out all together.

“...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.” Jude 1:4

Why is Proverbs 23 telling us, “When thou sittest to eat with a ruler, consider diligently what [is] before thee: And put a knife to thy throat, if thou [be] a man given to appetite. Be not desirous of his dainties: for they [are] deceitful meat”?

What did Jesus mean when he told us to pray (apply) to our Father in Heaven and “call no man father upon the earth”?

Why did Paul repeat David’s warning, “...Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:” “that which should have been for their welfare, [would] become a trap”? (Psalms 69:22)(Ro. 11:9)

The kingdom of God binds men together by faith, hope, and charity. The apostles, like Gideon,⁴¹⁰ would not rule over the people. Moses led the people out of bondage, to a place where there were no kings who *exercised authority* one over the other. Ministers of God are titular leaders of a *peculiar people*. They are not like Nimrod or Caesar. Edward Gibbon praised “the union and discipline of the Christian republic” in his book *The Decline and Fall of the Roman Empire*, and explained that the Church “gradually formed an independent and increasing state in the heart of the Roman Empire.”⁴¹¹

Christians were told to “Obey the government, for God is the one who has put it there. There is no government anywhere that God has not placed in power.” Why were Christians persecuted by governments? Why were they accused of *saying that there is another king, one Jesus*?⁴¹² God’s government Christians free from the welfare bonds of Caesar.

“Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.” Romans 13:7,8

Why do you owe Caesar so much? How is it that you are under tribute, when we are told that, “The hand of the diligent shall bear rule: but the slothful shall be under tribute”? (Pr 12:24) Governments of men are created by men. The righteous power of government to tax the people comes from the people by consent. When the *voice of the people* called for a leader who could rule over them in the days of Samuel, the election of the people was a rejection of God.⁴¹³ The people had lived without such authoritarian benefactors for centuries.⁴¹⁴ When the people called to the prophet Samuel to swear in a ruler to appoint judges, make laws, and to lead them in battle God said they were rejecting Him. Before that the welfare of the people was attended to by the people and for the people through the charity and hope of the people.⁴¹⁵ Churches were the charitable system of daily ministration to the needy of society for centuries. This was the *pure religion*⁴¹⁶ of loving your neighbor as yourself. The impure systems of the “world” entangles us in bondage again. (Romans 8:15, 2 Peter 2:19, 20)

“The real destroyers of the liberties of the people is he who spreads among them bounties, donations, and benefits.” Plutarch, 2000 years ago.

409 Matthew 20:25..., Mark 10:42..., Luke 22:25...

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

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

412 Acts 17:6, 7

413 1 Samuel 8:7 “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.”

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

415 Then John Wycliffe introduced his translation of the Bible in 1382 with the words, “This Bible is for the Government of the People, by the People, and for the People.”

416 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.”

Mankind has repeatedly been snared by wantonness and appetite, greed and lust at the expense of his neighbor. When John Wycliffe introduced his translation of the Bible in 1382 he wrote, "This Bible is for the Government of the People, by the People, and for the People." He was promptly arrested, died and his body was burned.

The word *hunter* in Genesis 10:9⁴¹⁷ is from *tsayid* which is more often translated 'provision, food, food-supply, or victuals'. Nimrod was a mighty provider *instead of* the LORD. This would be in line with testimonies of David, Proverbs, Paul, John, and Jesus about praying and eating at the tables of rulers and being snared by those tables that should have been for our welfare. Today, we are taught that it is a good thing to apply to the authoritarian benefactors who *force* the contributions and sacrifices of the people, even though when Saul did that he was called "foolish" by Samuel and a violator of the commandments of the LORD thy God.⁴¹⁸

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

David numbered the people in order to draft them into his military, but he later confessed he had sinned against God. Today, it is a common practice among those claiming to love God.⁴¹⁹

The people were not to return to the bondage of Egypt, nor were the leaders to do anything that would return the people to that state.⁴²⁰ When the people were in the bondage of Egypt, all the gold was in the government's treasury, they did not enjoy the beneficial interest of their land, and the people had to pay a portion of their labor to the government annually. That condition always leads to corruption and abuse. When the government became corrupt and the people cried for freedom.

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

Why would God send Moses to set the people free from that government and then send Jesus to set up a church to deliver them back into the same bondage? God has *never* desired that people go into bondage. From Abraham to Jesus, God has tried to lead people out of systems of government where the people lose their right to choose.⁴²¹ God desires that men be subject to a higher liberty, because all liberty is of God, and there is no liberty but of God. The right to choose was instituted by God so that man may grow in virtue and the name of God. For the people to be free they must learn to love their neighbor as themselves, diligently tending to society's needs by charity only and not making word of God to none effect.⁴²² The punishment for the sin of sloth in this sacred matter is that the people shall be under tribute.⁴²³

"Redemption is deliverance from the power of an alien dominion and the enjoyment of the resulting freedom. It involves the idea of restoration to one who possesses a more fundamental right or interest. The best example of redemption in the Old Testament was the deliverance of the children of Israel from bondage, from the dominion of the alien power in Egypt."⁴²⁴

Leaving Haran, Egypt, and Pentecost marked the redemption of the people.⁴²⁵ Peter tells us that we will be made merchandise or *human resources* again because we covet our neighbor's goods.⁴²⁶ Paul asks:

"And what agreement hath the temple of God with idols? ..." (2Co 6:16). Even in the Old Testament we are told that "Thou shalt make no covenant with them, nor with their gods," (Exodus 23:32) because "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye

417 "He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the hunter before the LORD." (Genesis 10:9)

418 "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." (1 Samuel 13:13)

419 "And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly." 2 Samuel 24:10

420 Deuteronomy 17:15, 20.

421 "What is freedom? Freedom is the right to choose; the right to create for yourself the alternative of choice. Without the responsibility and exercise of choice a man is not a man but a member, an instrument, a thing." Archibald Macleish (1882-1982) Secretary of State under FDR.

422 Mr 7:13 "Making the word of God of none effect through your tradition..." tradition is from *paradosis* which is also translated ordinance which means to "giving up, giving over"

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

424 Zondervan's Pictorial Encyclopedia of the Bible.

425 John 9:22 and 34, 35

426 2Pe 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."

cannot serve God and mammon.” (Matthew 6:24)

Mammon does not mean money but is *entrusted wealth*.⁴²⁷ Systems like Egypt, the golden calf, other common purse systems, subject the people by taking away their right to make choices about their wealth and property. Such systems always fail under corruption, avarice, and over-indulgence so Jesus told us to seek the kingdom and his righteousness.⁴²⁸

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

In the process of being freed from bondage, we may continue to pay the Pharaohs, Herods, and Caesars of the world but we should not eat of the things sacrificed to these gods of force and fear. But, if you reject God and “... do that which is evil, be afraid...Wherefore ye must needs be subject...For for this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honor to whom honor.” (Ro 13:4,7)

The gospel of the kingdom is for those living now at hand. We should seek it and it’s righteousness, and not be like the governments of the gentiles. The kingdom and His righteousness is a way that may save His people in this life and the next.

Real freedom under God requires that loving practice of charitable responsibility which sustains our God given right and nurtures the spirit and virtue of Christ in us. We are saved by the “Eucharist” of Christ, which is the Greek word for *thanksgiving*. That *thanksgiving* is the antithesis of covetousness, envy, and greed. It is the love of giving. It is the daily practice of charity and faith, hope and love.

God wants His people to be free. He wants them to “let every soul be subject unto the higher right to choose.” For there is no right to choose but of God: our rights to choose that be are ordained of God. Whosoever therefore opposes the right to choose, opposes the ordinance of God: and they that resist shall receive to themselves damnation.

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

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

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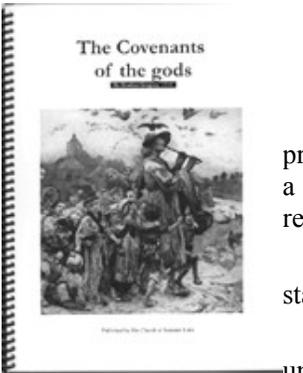
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Publications Available:

The Covenants of the gods

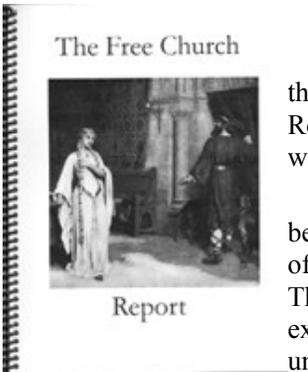


"The Covenants of the gods" is a revolutionary perspective unveiling a unique apology of the prophets and their purpose. It examines the contractual nature of the governments of men through a progression of legal precepts, past and present, their context in history and language, and their relationship 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.

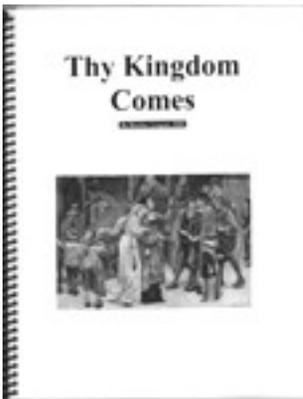
The Free Church Report



"The Free Church Report" sets a unique path for the modern Church according to 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

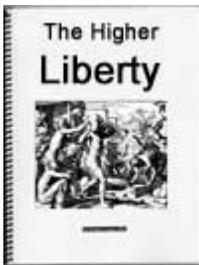


"Thy Kingdom Comes" is an examination of the dominion of God from Abraham through the early Church. It cleans a window of history to reveal what Christians were really doing and how they began to go wrong.

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.

Thy Kingdom Comes *When thy will be done on earth...*

Thy Kingdom Comes deals with the nature of the kingdom of God on earth from generation to generation, age upon age. It was a kingdom for the living, not for the dead, it was at hand for those who sought it and the righteousness of God. It is a place where God prevails found in the hearts and minds of the people who love Him.

From Abraham to Constantine the truth of the kingdom, the lies of the Pharisees, the corruption brought in every age is disclosed. The deceptions of history and the precepts of God are exposed and the perfect law of liberty which sets men free is revealed. The rule of the God of heaven, rather than the *gods many* of the “world” is recounted and explained and exemplified, for those who have eyes to see, and ears to hear.

To find the right answer, the *hard questions* must be asked and no stone shall be left unturned. What are the distinctions between man’s communion with God and his relationship with the governments and gods he creates for himself? How has this question been answered in the common themes of the Bible from Adam to Abraham, and Moses to the Messiah? How does the gospel and the precepts of the Early Church established by Christ relate to or differ from the mantras and meanderings of the Modern Church community?

“From that time Jesus began to preach, and to say, Repent: for the Kingdom of Heaven is at hand.” Mt 4:17

If men were to repent and follow the ways of Christ, the kingdom of God would be within their reach.

About His Holy Church

His Holy Church was established by the appointment of Yeshua the Messiah, a.k.a. Jesus the Christ, 2000 years ago. It is His, it is separate, and it is the ekklesia or *called out*, which is called the Church. It is the ministry of God’s kingdom at hand, appointed by the Son for His purposes and under His authority. It continues to function under the perfect law of liberty, by faith, hope, and charity, which is love.

The ministers of His Holy Church are those who conform to Christ, accept His appointment and desire to be diligent in service to God, His Kingdom, and those who seek it and His righteousness. They are to preach and publish the truth of the gospel of the kingdom and our common salvation by the life and blood of Christ.

Certain men have 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. His Holy Church was commissioned to be a light and a beacon for the ways of Christ, Moses, Abraham and all the prophets of God who seek to follow the ways of God the Father. It is a living altar of dedicated men serving God by serving souls who seek God’s Kingdom in this world and the next, forever and ever, Amen.

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 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.





The Elixir of Love

About the Cover of the book *Thy Kingdom Comes*.

The Elixir of Love is a sketch by George John Pinwell which shows the elements of society, men and women, young and old, rich and poor, wise and foolish. There is a man standing in the village square offering something for sale, an elixir of love. Some are oblivious, others curios, and still others are hungry, even desirous.

What is the Elixir of love? Can it be held in the hands or captured in a bottle? Can it be passed from one to another like a genie in a jar? Can we drink it or rub it on from the outside?

Can it be bought or sold?

Love is something that comes from one heart to another. Love blooms in the light of forgiveness and sacrifice. We do not have love when we receive it. We only have love when we give it away to others. The more you give it away the more you have.

The universal elixir of love is something freely given.

The Kingdom of God is the *more righteous habitation* of love.

“We love him, because he first loved us.” 1 John 4:19

To be like Him we must first love others, we must forgive, give, and live for others.

“... That ye love one another; as I have loved you, that ye also love one another. By this shall all [men] know that ye are my disciples, if ye have love one to another.” John 13:34, 35

“... Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.” Mark 12:31, Leviticus 19:18

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

A society that lives and loves one another with forgiveness and thanksgiving caring about each other's life and endowed rights as much as they care about their own, doing all things under the perfect law of liberty, is a society that is seeking the Kingdom of God and His righteous redemption.

Love begins in the soul... spreading out to the family, into the community, and the world through intimate congregations of those families who live by charity and hope without covetous hearts or hands.

From congregation to congregation love is forever forming and reforming His heavenly kingdom, that government of God, which is upon earth as it is in heaven. We must repent and washing our hearts and minds so we may become the true vessel to carry His elixir of love, which is Love.

“Thy kingdom come. Thy will be done in earth, as [it is] in heaven.” Matthew 6:10

