

Chapter 5 Joshua's Altar

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

White Altars of Joshua



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 where He writes His laws upon their hearts and minds, not only on 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 of sacrifice 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* [כֹּרְבָן *qorban*]. Some scholars say that the word *korban* does not have the idea of gift at the center of its meaning. Their conclusion is based on the fact 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 the character 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 color of the altar or the etching upon it but the act of freely giving that consecrates the dead stones of man's altars. God's stone altars are made of living flesh, made 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 free will 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.

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.

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 of 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 limitation⁷⁷ for those chosen governing authority.

⁷⁷ Deuteronomy 17:14-20

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 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 in the bar 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 to 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, or kill, or commit adultery or 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 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 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.⁷⁸ 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 Samuel⁷⁹ 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 and the *voice of the people* elected men to make laws, rule with exercising authority, collect the contributions like a tax rather than a free will offering and generally rule over every 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

⁷⁸ 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.

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

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 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.⁸⁰ 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 mentioned above.

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*.⁸¹ 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 Juris*⁸² 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.

⁸⁰ De 17:16-20

⁸¹ 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.

⁸² In possession of his rights. What was the sons was the Father’s.

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 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 Gods 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 spoken of 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 spoken of by Jeremiah.

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

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. The Israelites called for a king in the days of Samuel 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 their 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."⁸³ 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.

⁸³ Magnos homines virtute metimur non fortune -Nepos.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken 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 Sa. 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?"⁸⁴ report of the Congressional Budget Office there has been a steady rise in the Estimated Lifetime Net Tax Rates during the 20th century.⁸⁵ 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.⁸⁶ 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.⁸⁷

When government transfers in the form of paid benefits began to increase⁸⁸ 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

⁸⁴ "Who pays what and when?" An Assessment of General Accounting November 1995 by the Congressional Budget Office.

⁸⁵ "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"

⁸⁶ "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.

⁸⁷ See Employ vs. Enslave in The Covenants of the gods.

⁸⁸ They increased more than 330% percent in 90 years from 3% in 1900 to 13% in 1990.

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."⁸⁹

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."⁹⁰

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 Policy makers 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.⁹¹ 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 they pray to God in Heaven while they apply to the gods 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 ultimately at the point of a gun, contrary to the sayings of Jesus.

⁸⁹ SOURCE: Congressional Budget Office, using a computer program and data provided by the authors as described in Alan J. Auerbach, 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, 1991), pp. 55-110.

⁹⁰ Ibid. Results of Generational Accounts

⁹¹ Appendix 3 Worship and homage.

... testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Eph 4:17

The ruling elite and the powers behind them cause millions to labor as human resources and send millions of their sons to fight and die in the name of patriotism, where the State is your Father. The voice of the people has chosen a new benefactor⁹², a new father⁹³ and new *gods*.⁹⁴ 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 liberty is a danger. They are told they need stronger and stronger governments to maintain their safety and comforts.

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 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

⁹² 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

⁹³ Matthew 23:9 And call no [man] your father upon the earth: for one is your Father, which is in heaven.

⁹⁴ Elohiym and theos were common titles of "magistrates and judges".