

# Public Servants



## of the Kingdom of God

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

## Clergy Vs the Laity

There is an on going debate as to whether there is a clergy and laity or just a laity in the Kingdom of God. This involves also the idea of titles and authority.

One individual objected to the label of Reverend in reference to ministers because it was a word used to describe God. But in Isaiah 54:5 we see husband used to label the office of God, “For thy Maker [is] thine **husband**; the LORD of hosts [is] his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.”

And in Jeramiah 31:32 “Not according to the covenant that I made with their fathers in the day [that] I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an **husband** unto them, saith the LORD:”

In a debate over the use of the word “Reverend”, pro or con, there arose the question as to what is meant by the use of such a term. Almost every word can have multiple definitions or nuances and senses that differ greatly. We should learn to set aside our personal prejudices for some words and seek to understand the meaning behind the word or label or even title.

This problem with titles is not so much in the words used but what is meant by them. Some use the term to recognize the servant position of a minister to the congregation of the people seeking His Kingdom. Other people claiming the offices of minister of God expand that title and office of service to be a position of authority which was forbidden by Christ.

I have had difficulty with the word “reverend” and at one time did not even want to use the word “church”. This was the result of my own prejudice. I knew ministers had deceived me and the people and churches and many ministers had led people from the truth of the gospel and delivered them through ignorance into systems much like Rome, Egypt and Babylon.

I have since realized that many of those ministers have been deceived and the others are not mine to judge. It is not my office to judge<sup>1</sup> them but only the office of God. Also, their intent or ignorance does not justify my own foolishness, apathy and sloth.

Evil’s greatest ally is our own propensity for sin, our refusal to see the ways of God and therefore our own gullibility to be deceived.

The building block of God’s kingdom is the family. The family is composed first of two individuals who are *no more twain but one flesh*. A family has been treated as one person composed of individuals in laws of nations for thousands of years and it is clear the first century Church recognized the importance of family as well. Within the family there are titles, Husband and Wife or Father and Mother the offspring of which is Son and Daughter. These titles both involve the idea of not only labels but of duty and authority and a position of rank and right. The term Husband is the label of an “office” within the person of the “family” as also is Son, daughter and Wife. [ Hence Isaiah 54:5, Jeramiah 31:32]

The word *god* is a wonderful example of an office. It is often used today to exclusively refer to the creator and Father of mankind, yet, we see it used in John 10:34, “*Jesus answered them, Is it not written in your law, I said, Ye are gods?*”

The word *god* is not the name of our Father in Heaven but the office He enjoys as rightful Father of us all. We find God has said, “Thou shalt have no other gods before me.”<sup>2</sup> The words “gods” and “God” are translated from the single word ‘*elohiym*’<sup>3</sup> in the plural. ‘Elohiym is defined “rulers, judges”<sup>4</sup> and

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<sup>1</sup> On judgment: This whole thing of judge or not judge has to do with exercising judgment and imposing penalties. We all are supposed to judge what is true and not true, good and not good. Who we marry, who we work for, who we hire as a baby-sitter, on and on. But we do not have a God given right to exercise authority over others, to exercise dominion over our neighbor to demand obedience, judgment and punish.

<sup>2</sup> Exodus 20:3

<sup>3</sup> Strong’s No. 0430 ‘*elohiym* {el-o-heem’} plural of 433

<sup>4</sup> On line Bible and Concordance. Woodside Bible Fellowship.

“occasionally applied as deference to magistrates”<sup>5</sup> while in the New Testament the word God is translated from the Greek word *theos* which figuratively means “a magistrate.”<sup>6</sup>

God goes on to expound upon this command that, “*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.*”<sup>7</sup>

The words graven image comes from *pecel* meaning “idol”<sup>8</sup>. Such images were often posted near such courts as a representation of their authority. Is it the statue or what it represents? I do not believe God the Father in Heaven is nearly as superstitious as many modern religionists. There is a reason why he says what he says.

Paul also uses the word “god” to describe other than the Divine being in 1Co 8:5, “For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.)”

Of course he is talking about men who *exercise authority, ruling judges* who compel men to obey the will of the princes of the gentiles and their governing offices.

Jesus clearly had this right to judge but His approach was much different in the *kingdom at hand* he was preaching. There is an interesting text in John 8 and a number of misconception concerning what is taking place in that text.

*Jesus ... came again into the temple, and all the people came unto him; and he sat down<sup>9</sup>, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.*

The first impression is that he was seated somewhere in the *commons* teaching the people when Pharisees brought a woman to get his opinion about her sin. This did not take place in the common part of the temple but as we see below it took place in the treasury. The word treasury is from *gazophulakion* which is from two words meaning “the royal treasury” and “guarded vault or chamber”.

Jesus was in the *repository of the public treasury*. Very few people were allowed in there. There were millions of dollars deposited in large chests which contained the voluntarily and *collected* contributions of the citizenry for the service of the temple and the support of the poor. There were also some apartments in this high security area used by the priest who held the office of trust to guard these great sums of money.

All the contributions to the temple were at the discretion of the people until 78 B.C. The Pharisees, managed to enact a law to enforce the temple tribute upon the people<sup>10</sup> contrary to the statutes of Moses. The tribute collected at one time could exceed sixty million dollars. “Thus the immense offerings ... to

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<sup>5</sup> Strong’s Hebrew and Chaldee Dictionary.

<sup>6</sup> Strong’s Greek Dictionary of the New Testament.

<sup>7</sup> Exodus 20:4

<sup>8</sup> Strong’s No. 06459 *pecel* {peh’-sel}

<sup>9</sup> 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

<sup>10</sup> Salome- Alexandra (about 78 B.C.), 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*.

the Temple passed through the hands of the moneychangers."<sup>11</sup> The only one who could fire the moneychangers, called Porters<sup>12</sup> in the Old Testament, legally according to the law was the King and of course he would have access to oversee the accounting of this governmental treasury.

Christ means anointed which is a substitute in the Greek for the Hebrew word *mashiyach* or Messiah which was used to describe David and the kings. Jesus was not in the treasury room performing spiritual rituals but fulfilling the office of king. Firing the money changers was not the only controversial act of this righteous king of peace.

*And would not suffer that any man should carry<sup>13</sup> [any] vessel through the temple. Mr 11:16*

The word *carry* can be defined "to carry different ways... in different directions, to different places... distinguish between good and evil, lawful and unlawful." When Jesus fired those moneychangers he also stopped the diversion and likely the conversion of funds. The moneychangers' cut alone was around nine million in silver coin. This had also been allowed by existing statutes and the false interpretation of the Pharisees' lawyers.

Jesus the Anointed King was costing them money by removing them from their profitable job. This was the duty of the king as the commander in chief and top law enforcement officer in the nation of Judea.

We also know that Solomon was the highest judge in the land. There were judges before the kings but they were men of whom the people chose to follow while the kings from Saul on had an exercising authority. They could take your sons and daughters to serve the government.<sup>14</sup>

The point here is that Jesus was the king performing his office in the Kingdom of God which brings us to the remainder of our look at John Chapter 8:

*Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury<sup>15</sup>, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. Joh 8:10-20.*

Jesus said if he chose to judge his judgment would be true but he chose not to judge. The people were not supposed to ask for a central government that could exercise authority as they did when they asked Samuel for a king.<sup>16</sup> Jesus was giving them back their rights under his kingdom which again operated on faith, hope, charity and the perfect law of liberty.

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<sup>11</sup> New Unger's Bible Dictionary

<sup>12</sup> Show'er meaning gatekeeper from sha'ar reason out, calculate, reckon

<sup>13</sup> 1308 diaphero from 1223 and 5342; AV-be better 3, be of more value 2, differ from 2, should carry 1, publish 1, drive up and down 1, misc 3; 13, 1) to bear or carry through any place 2) to carry different ways 2a) to carry in different directions, to different places

<sup>14</sup> 1 Samuel 8

<sup>15</sup> 1049 gazophylakion from "the royal treasury" and "guarded vault or chamber" 1) a repository of treasure, especially of public treasure, a treasury It is used to describe the apartments constructed in the courts of the temple, in which the not only the sacred offerings and things needful for the service were kept, but in which the priests, etc., dwelt: ... into which were put the contributions made voluntarily or paid yearly by the Jews for the service of the temple and the support of the poor.

<sup>16</sup> 1 Samuel 8:

Jesus was clearly *appointing* servant in his *kingdom at hand*. They were public servants and not rulers of the people. He was both turning the people back to their once free state in God's kingdom of voluntary contributions and bringing them forward into a new spiritual awakening.

An "office" is defined as "A position of authority, duty, or trust given to a person, as in a government or corporation."<sup>17</sup>

By this definition we can see that duties and limitations of an office can vary greatly. It can be a position of authority or duty to authority. This is seen clearly in the comments of the Centurion who said, "For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Lu 7:8, [Mt 8:9]

Jesus *marveled* at this comment and proclaimed the man's great faith to those around him. Jesus was not repelled by the idea of a man having authority. But later we see Jesus speaking to his appointed ministers of the kingdom in Luke 22:25-26 he says, "*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.*"

Jesus says we are not to *exercise authority* but he is speaking to particular men who were just appointed to an office of duties and service.

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

Jesus clearly trained particular men for this appointment in His kingdom at hand. He spoke often in parables but with his disciples he shared the mysteries of how the kingdom worked.

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

Since most religionists today believe Jesus only preached a spiritual kingdom and not one in truth<sup>18</sup> they will have a hard time in accepting that Jesus appointed that kingdom or his office as king to his disciples as a royal trust, with them acting as trustees until his return. They were not to exercise authority over that kingdom but were only to serve the people in an appointed position of trust. Any minister or Church who attempted to exercise such authority directly or by proxy would be breaching the trust of Jesus Christ, and would not be His ministers despite what title they claimed. Jesus, though he was the highest son of David and the rightful king by blood, did not come to exercise authority over men but to serve them. He desires men to obey him not by compulsion except by the compulsion of love for God and his ways.

It is not only clear that Jesus appointed particular men to particular tasks but they also did the same thing with other men. When the daily ministrations in the kingdom, handled through the ministers of the kingdom, was neglected there was a petition for redress of grievance brought to the apostles who were working every day in the temple<sup>19</sup>.

*Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables<sup>20</sup>. Ac 6:2*

These tables were the same bank counters of the temple that Jesus took from the Pharisee and Sadducee money-changers. The apostles were now receiving these contributions of the people through free will offerings as it was meant to be. Some continued to participate in the social entitlement programs

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<sup>17</sup> The American Heritage Dictionary

<sup>18</sup> Joh 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Joh 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. The word power here is the same as what we have seen as authority and we see in Romans 13

<sup>19</sup> Ac 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

<sup>20</sup> 5132 trapeza ...the table or stand of a money changer, in Lu 19:23 it is translated bank

of the Pharisees and Sadducees and were compelled to contribute as before under their tribute tax and Corban. John calls this the synagogue of Satan<sup>21</sup>.

Their solution duplicated that of Moses centuries before and even the altars of Abraham the Hebrew<sup>22</sup>. They did something practical, they appointed men elected by the people. This made them overseers of the daily ministration as the king had been in Israel. They could not choose their own appointed ministers, clergy or clerks from the top down, and they could not regulate them [unhewn stones] but they could fire or refuse to appoint men who they saw abusing or robbing the treasury.

*Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. Ac 6:3*

This left those who ministered the funds unregulated in their daily activity but watched over to prevent any real corruption. Both these appointed trustees and their overseers who acted as protectors were the clerks of the kingdom. This is part of the duties of the clergy. Everyone shares in the ministry of the kingdom. Both the people, as laity, and the ministers as clerks and clergy, or public servants.

## The people remained in control of their liberty<sup>23</sup>.

Many people who object to a clergy to do the work we see the first century church doing have formed their own organization in ways contrary to God's plan. Their clergy is the governments they have placed their allegiance and faith in, not the kingdom preached by Jesus.

Their clergy are the clerks and bureaucrats of their own government. It is those institutions that now take care of the daily ministration.

*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<sup>24</sup> through your tradition<sup>25</sup>, which ye have delivered<sup>26</sup>: and many such like things do ye. Mark 7:13*

When the people have needs they apply to [pray to] those institutions which practice traditions like Corban<sup>27</sup> which they imposed on the people that make the law to no effect. Applying and praying are the same things, just as faith and allegiance are the same.

***“Allegiance is, as it were, the essence of the law; it is the bond of faith.”<sup>28</sup>***

It is clear that the first century Church was doing far more than modern churches and they were doing it far better than either the *synagogue of Satan* or the representative Roman government and its

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<sup>21</sup> Re 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.

<sup>22</sup> Abraham Uncivilized

[Http://www.hisholychurch.net/study/history/1abramcivil.html](http://www.hisholychurch.net/study/history/1abramcivil.html)

<sup>23</sup> 1 Corinthians 8:9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. The word liberty here is the same word in the Greek translated 'power' in Romans 13.

<sup>24</sup> Mr 7:13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

<sup>25</sup> 3862 paradosis from a word meaning to give into the hands (of another). It means “ giving up, giving over; the act of giving up; the surrender of cities” It is translated at least once as ordinance.

<sup>26</sup> 3860 paradidomi deliver to give over into (one's) power or use... take care of, manage... to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death... to deliver up treacherously... by betrayal to cause one to be taken.... to deliver one to be taught, moulded

<sup>27</sup> Corban required that you pay a small amount regularly into the temple and if you or your parents fell on hard time the treasury of the government would care for your needs providing entitlements of care.

<sup>28</sup> Ligentia est quasi legis essentia; est vinculum fidei. Coke, Litt. 129.

vast system of welfare. The first century Church clearly had a system of *clergy* ministering a vast network of God's kingdom. And it is clear that Jesus opposed the enactment and ordinances of social entitlement programs being ministered by those who claimed to be God's kingdom. These adversaries had become like the gentiles, both Greek and Roman who exercised authority and called themselves Benefactors.

The system ministered by the appointees of Christ became so successful that even though it comprised no more than 5% of the Roman empire's general population it became a penetrating influence in the world.

Rome was suffering a series of depressions and runaway inflation. Their purses were filled with *diverse weights*<sup>29</sup>. They had steadily reduced and then removed the silver from the Roman denari and replaced it with base metals. Precious metals were no longer used as currency but only fiat script. Inflation went from 6 denarii for a *modius* of wheat to 120,000 in little more than a generation. The Christians fared well under these difficult conditions because they had developed their own separate system.

When things got rough in these failing economies jealousy brought persecution and exclusion. Roman power often grew because of its programs of social benefits. Ultimately such programs resort to violence and force to sustain their avarice and appetite in their self-indulgence.

The Christians were often treated as Jews and enjoyed the same exceptions granted by Augustus<sup>30</sup>. They could not be drafted. Their contributions to their clergy for the daily ministration could be moved about without molestation of tax collectors and could indulge in the benefits and entitlements of Rome but unlike the Jews, they would not.

The Christian community was dependent on individual responsibility and a network of *congregations* and *called out* ministers. Voluntary charity was their only insurance, being barred by Christ from applying to the Father of Rome and his system of entitlements. Eventually they were even excluded from market places by deportation<sup>31</sup>.

The charity among the brethren and a return to the ways of the ancients<sup>32</sup> carried them through one disaster after another. Their non participation in Roman and Jewish system of Corban brought envy, jealousy and persecution but also and independence and immunity from its instability and infirmity.

## The offices of clergy

I have the office of Father to my Children and Husband to my Wife. I am also a Minister to families as well as a Minister to Ministers which would give me the office of Bishop<sup>33</sup> but only to those Ministers

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<sup>29</sup> Deuteronomy 25:13 Thou shalt not have in thy bag divers weights, a great and a small. Proverbs 16:11, 20:10, 20:23, Micah 6:11

<sup>30</sup> "The annual Temple-tribute was allowed to be transported to Jerusalem, and the alienation of these funds by the civil magistrates treated as sacrilege. As the Jews ... were freed from military service. ... Augustus even ordered that, when the public distribution of corn or of money among the citizens fell on a Sabbath, the Jews were to receive their share on the following day. In a similar spirit the Roman authorities confirmed a decree by which the founder of Antioch, Seleucus I. (Nicator), [d Ob.280 B.C.] had granted the Jews the right of citizenship in all the cities of Asia Minor and Syria which he had built, and the privilege of receiving, instead of the oil that was distributed, which their religion forbade them to use, [e Ab. Sar ii. 6] an equivalent in money. [Jos.Ant. xii. 3. 1] These rights were maintained by Vespasian and Titus even after the last Jewish war, notwithstanding the earnest remonstrances of these cities. Life and Times of Jesus the Messiah Chapt. V

<sup>31</sup> Ac 18:2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

<sup>32</sup> Jer 18:15 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;

<sup>33</sup> 1985 episkopos AV-bishop 6, overseer 1; 7 1) an overseer 1a) a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian ...

I minister to. A true bishop is only a servant of servants not a ruler of rulers. These are all labels or offices but they may be applied differently and mean different things to different people. My Wife also serves me and my Children do the same as I serve them. Each in our own way. This is also true of the Ministers and their families I serve. My Wife and Children participate in this ministry and are also a part of that office just as we see in the first century Church.

Many people have sought the apparent prestige of an office instead of the duties of the office. They have attended to the outside of the office. Like the whited sepulchers Christ condemned, they have the trappings and prestige rather than its internal service and import.

***This [is] a true saying, If a man desire the office of a bishop, he desireth a good work. 1Ti 3:1***

The "office of bishop" is from *episkope* and is translated *visitation* twice, *bishoprick* once and *office of a bishop* once.

It is defined "(1) *investigation, inspection, visitation* (b1) *oversight, overseership, office, charge...*" This job was to oversee not rule. He could not exercise authority but he was a part of God's governing system of faith, hope and charity. Each man is at liberty to take on duties. Each man is at liberty to cooperate and participate or each man may appeal to other systems whereby he becomes subject and goes under authority of others<sup>34</sup>.

*Office* is also defined, "That which a person does, either voluntarily or by appointment, for, or with reference to, others; customary duty, or a duty that arises from the relations of man to man; as, kind offices, pious offices."<sup>35</sup>

It is clear that there were particular duties of the ministers of the first century church although as I have said many see no need for such a clergy because they have put their faith not in pious or kind offices but in authoritarian offices of Benefactors of nations contrary to the Gospel of Christ<sup>36</sup>. This is not the kingdom of God established by Christ. It is a system established by men who serve a government like the gentiles<sup>37</sup>. Their ministers are an alphabet soup of officers and clerks of exercising authority that exact their fees, penalties and tribute tax annually. The people may apply to and pray to these benefactors and their administrators for their daily administration but that is contrary to the doctrine of Christ.

Both God's kingdom and the kingdoms men make for themselves have ministers. If you have the one you will not need the other. One is the unrighteous mammon that is destined to fail and the other is an everlasting mammon.<sup>38</sup>

Men use to own their own land as freemen living in free-dominion. This is the way it was in ancient Israel. Today, the governments are as Cain and Nimrod, Pharaoh and Caesar.

In colonial America, "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."<sup>39</sup>

But today, "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 a mere user; and use must be in accordance with law and subordinate to the necessities of the State."<sup>40</sup>

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<sup>34</sup> 1Co 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.

<sup>35</sup> Webster's Revised Unabridged Dictionary, © 1996, 1998 MICRA, Inc

<sup>36</sup> Luke 22:25, 26. Polity Article X

<sup>37</sup> The Body of Christ Vs. The Body of the State [Http://www.hisholychurch.net/study/gods/bvb.htm](http://www.hisholychurch.net/study/gods/bvb.htm)

<sup>38</sup> "Mammon, an aramaic word mamon meaning 'wealth' ... It is probably derived from Ma'amon, something entrusted to safe keeping. In any case there was apparently a threefold play on this meaning in Lk. xvi. II:" Encyclopedia Britannica.

<sup>39</sup> History of the U.S. Vol.1 James Truslow Adams, p. 176.

<sup>40</sup> Senate Document No. 43, "Contracts payable in Gold" written in 1933.

How did this happen? That answer must be addressed elsewhere.<sup>41</sup>

Office is also defined, “2. A special duty, trust, charge, or position, conferred by authority and for a public purpose; a position of trust or authority; as, an executive or judicial office; a municipal office.”<sup>42</sup>

Jesus appointed the kingdom in trust to his *called out* disciples. He created a public trust under the authority of his kingdom and no other. The ministers of that kingdom have authority over what the people have contributed, laid on their charitable altars but not over the people themselves, nor can they compel the giving. This makes them unlike the kingdoms of the Gentiles who exercise authority and compel contributions. [Mt 20:25, Mr 10:42, Lu 22:25].

Those who think that the kingdom is not at hand are often more in love with the powers and benefits of the gentile governments than in the liberty and love of God’s kingdom. They trust in men and the institutions they create with their own hands. These institutions are represented by words and symbols which are the ‘idols’ we were not to bow down to or serve in that ancient text and commandment.

Office is also defined, “3. A charge or trust, of a sacred nature, conferred by God himself; as, the office of a priest under the old dispensation, and that of the apostles in the new.”<sup>43</sup>

*Inasmuch as I am the apostle of the Gentiles, I magnify mine office*<sup>44</sup>. R11:13.

Those who understand what it is to be a priest, know that it was custom in every house that there was one person who managed the common funds of the family for the good of the family. In ancient times the family included several generations and the whole estate held by the eldest Father was often managed by his appointee which ideally was the eldest Son, who was called the *priest* of the household. Each family within the whole family repeated this process.

The Levites and the first century Church as well as the Altars of Abraham provided this service for the common funds of the nation. The families were autonomous and their contributions to this national priesthood were voluntary, *freewill offerings*.

There are common funds for the welfare of the people in all nations but in the kingdom of God those funds are gathered by freewill offerings and discerning contributions and self imposed sin offerings of atonement. No man stands between God and the individual charity because no man has authority over the individuals relationship with God.

Still there is a need for national charity. Most charity is distributed first in the family and then in the immediate community and finally in the nation. This makes and keeps the public servants truly servants. It is a trickle up system rather than trickle down.

The first century Church and Jesus are seen tending to this national priesthood.

*To you therefore who believe is the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is become head of the corner, and a stone of stumbling and rock of offence; who stumble at the word, being disobedient to which also they have been **appointed**. But ye are a chosen race, **a kingly priesthood, a holy nation, a people for a possession**, that ye might set forth the excellencies of him who has called you out of darkness to his wonderful light; who once were not a people, but now God’s people; who were not enjoying mercy, but now have found mercy. Beloved, I exhort you, as strangers and sojourners, to abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that as to that in which they speak against you as evildoers, they may through your good works, themselves witnessing them, glorify God in the day of visitation. Be in subjection therefore to every human*

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<sup>41</sup> Law vs. Legal <http://www.hisholychurch.net/study/gods/lvl.htm>

<sup>42</sup> Webster’s Revised Unabridged Dictionary, © 1996, 1998 MICRA, Inc

<sup>43</sup> Webster’s Revised Unabridged Dictionary, © 1996, 1998 MICRA, Inc.

<sup>44</sup> 1248 diakonia from 1249; AV-ministry 16, ministration 6, ministering 3, misc 9; 34 1) service, ministering, esp. of those who execute the commands of others 2) of those who by the command of God proclaim and promote religion among men 2a) of the office of Moses 2b) of the office of the apostles and its administration 2c) of the office of prophets, evangelists, elders etc. 3) the ministration of those who render to others the offices of Christian affection esp. those who help meet need by either collecting or distributing of charities 4) the office of the deacon in the church 5) the service of those who prepare and present food

*institution for the Lord's sake; whether to the king as supreme, or to rulers as sent by him, for vengeance on evildoers, and praise to them that do well. 1 Peter 2:7-14*

The gentile national priesthood exercised authority, wore black robes, imposed sin offerings, compelled freewill offerings and collected the tithes to the tune of 30, 40, 50 and more percent of the fruits of the people. They even have their state licensed ministers employed in the task of singing the people to sleep every week in their state incorporated churches and imagine that they are praising the God of Heaven while making the law of God to no effect by their ordinances..

Office is also defined, "4. That which is performed, intended, or assigned to be done, by a particular thing, or that which anything is fitted to perform; a function; -- answering to duty in intelligent beings."

The first century Church was assigned the job of feeding Christ's sheep. This is a temporal obligation as well as a spiritual one. They were also told to heal the sick which includes making men whole, or wholly in possession of themselves and their God given rights.

*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. Le 25:10*

The word Rabbi, another office, is arbitrarily translated 'master' when referring to Christ. It meant *teacher* which could be a learned person who shared and imparted knowledge or an instructor.

It also could be a studied person who dictates his opinion. The Rabbi of the Levites and ministers of Israel were not to be this latter type of Rabbi. Jesus was the rightful king of peace. Even when he drove out the moneychangers with his little string whip he did not call the soldiers to arrest or remove them. This is probably part of why Jesus was mocked by them. There was a rule that the kings were not to have a standing army in Israel or a system of corvee like in Egypt.<sup>45</sup>

The appointed ministers of Christ also continued in the temple but had to be reelected to their office by the people. There was a tribute tax but Jesus did not require it by force. The entire tax system of Israel was thrown down. If your payment was not registered with the Scribes you would not get the entitlements of their system but with those who followed Christ and his local systems of charity there was no need for a giant central fund where thieves could break in and steal it<sup>46</sup> or where it sat in boxes rather than aid the poor<sup>47</sup> or was invested out<sup>48</sup> in schemes of the priests to build temples and buildings and lavish quarters for themselves.

There were two systems operating until the destruction of Jerusalem by Titus. One was operating on the basis of faith, hope and charity in localized but ministered network of free will offerings and contributions and the other was a system of entitlements and forced collection administered to by the *synagogue of Satan*<sup>49</sup>.

One would be acceptable to Christ and the other would be rejected as the adversary of Christ.

At the time of Christ the ministers of the kingdom, Scribes, Sadducees and Pharisees, were exercising the apostasy of the Hasmonians along with the Hellenistic practices introduced by Herod and other heathens. They had instituted social security programs through the governing bodies of the temple which was the seat of their representative form of government not some local church group.

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<sup>45</sup> De 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.

<sup>46</sup> Mt 6:19 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:

<sup>47</sup> Eze 16:49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

<sup>48</sup> Lu 19:23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

<sup>49</sup> Re 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. [Re 3:9]

*Then spake Jesus to the multitude, and to his disciples, 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. Mt 23:1-3*

Scribes and the Pharisees were administrating those government programs that were a part of the charitable aspect of the general welfare of the people or laity. This was the left hand of God's government.

Scribes filled a number of positions but in essence they were lawyers who interpreted the law giving their opinion as law as well as accountants. The more people became dependent on the scribes and lawyers the less they understood the law and the more subject they became to an ever increasing government or centralized authority in Judea.

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. Writings and ancient texts in those times distinguishes two classes of publicans-the tax gatherer in general, Gabbai and the Mokhes or Mokhsa. They forced collection tax under penalty of law and statutes.

Israel and Judea were always governments. The kingdom Christ preached was based on free will offerings, self imposed sin offerings and tithing to their minister but only "according to his service"<sup>50</sup>.

The people were the right hand of government in that they depended on "*a hue and cry*" amongst themselves to enforce laws, judge fact and law and to establish a national defense system through a network of voluntary compliance. The establishment of kings began an unending process of centralization of authority on the right and huge treasury of assets and wealth on the left, the charity side of government.

The Hasmonians [160 B.C.] put burdens on the people and gave a power to tax to the once service oriented priesthood who served the general welfare of the people. The Romans actually rolled back this power more in accordance with Jewish law when Pompey came to settle a civil dispute as to who was the rightful king at Aristobulus' invitation. Even though Aristobulus appealed to Rome and the supporters of Hyrcanus appealed to Rome, Jesus would not appeal to Rome but trusted in His Father in Heaven to secure the Kingdom at hand.

The legal privilege for ministers of God's kingdom to own land and property in their own name had remained under the statutes of Pharisees and Sadducees. The once service oriented ministers who belonged to God<sup>51</sup> had departed from the precepts of God. They could now obtain wealth, properties and land and still claim the title of teacher or rabbi or minister to a nation operating according to the precepts of the prophets of God. None of that was permitted by Moses. Nor did Jesus allow it and we clearly see the first century Church comply with Jesus Christ's words and commands.

In 78 B.C. the Pharisees decided to *exercise more authority* by enacting a law to enforce the temple tribute upon the people from the top down.<sup>52</sup> The right hand of government, which had become centralized and top down, used its power and authority on the left side of God's Kingdom. This increased the power of both sides while at the same time they reduced the position, freedom and liberty of the people. Not only were the people drained of funds but they also lost the maturing benefit of exercising charity and choice. God's kingdom became like the governments of the gentiles, the other nations, with forced taxation and collection and a ruling elite, self-serving bureaucrats, corrupt clerks and an administration which was unresponsive to the needs of the people of the kingdom.

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<sup>50</sup> Numbers 7:5 Take [it] of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

<sup>51</sup> Numbers 3:12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; Numbers 3:45

<sup>52</sup> Salome- Alexandra (about 78 B.C.), 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*.

The changes at first were gradual but the end was inevitable. History repeated itself as it always does when men will not learn from it. The bureaucracy became king. “We must realize that ... the truth is that the vast bureaucracy now runs this country...”<sup>53</sup>

The ministers of what was left of God’s kingdom in Judea were no longer public servants of the people but now bureaucratic rulers over the people. A little power corrupted and a little more corrupted more. The people were not under the perfect law of liberty but there was a new affluence brought by the Romans. The affluence brought apathy and the benefits brought burdens. The rich became richer and the poor became poorer and the powerful became potentates.

*For they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi. Matthew 23 4-7*

The word Rabbi or Teacher now meant something much different than it did in the beginning. They had become titles of a powerful, yet immune class of an apostate government. Rabbi became a title of nobility rather than one of service... 'serving the tents of the congregation'.

Men like John the Baptist and Jesus preached another way and called for the people to repent and make straight the ways of the LORD and to seek His Kingdom of God at hand. There was no salvation for the people from the growing tyranny of the world order.

Jesus goes on to warn about this distinction by saying in Matthew 23 verse 8, “*But be not ye called Rabbi: for one is your Master<sup>54</sup>, even Christ; and all ye are brethren*”.

Jesus was about to be perfected<sup>55</sup> for the *cause he came into the world*,<sup>56</sup> to fulfill.<sup>57</sup> He was to be “king” and high priest for a nation that was to be a royal priesthood for the world. He would occupy the seat of Moses and he could change man’s interpretation of the statutes of Moses but not their precepts. He appointed a new ministry in accordance with those precepts<sup>58</sup> of God.

This appointment<sup>59</sup> of the kingdom was spoken to the disciples<sup>60</sup> who were told in advance<sup>61</sup> to serve where they were not allowed to exercise authority like the gentile governments<sup>62</sup>.

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<sup>53</sup> William O. Douglas (page 95, page 54).

<sup>54</sup> 2519 kathegetes ; n m l) a guide 2) a master, teacher

<sup>55</sup> Lu 13:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third [day] I shall be perfected.

<sup>56</sup> Joh 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

<sup>57</sup> Mr 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Lu 21:32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

<sup>58</sup> Ne 9:14 .. and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: Ps 119:4 Thou hast commanded us to keep thy precepts diligently. Ps 119:15 I will meditate in thy precepts, and have respect unto thy ways. Ps 119:27, Ps 119:40, Ps 119:45 And I will walk at liberty: for I seek thy precepts. Ps 119:56 This I had, because I kept thy precepts. Ps 119:63 Ps 119:69 ...I will keep thy precepts with my whole heart. Ps 119:78, Ps 119:87-173 They had almost consumed me upon earth; but I forsook not thy precepts... The wicked have laid a snare for me: yet I erred not from thy precepts. ... Let thine hand help me; for I have chosen thy precepts.

Jer 35:18, Da 9:5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

<sup>59</sup> Lu 22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

<sup>60</sup> Lu 12:32 Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.

Lu 22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

<sup>61</sup> Lu 12:32 Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.

<sup>62</sup> Lu 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:... See the Polity

[Http://www.hisholychurch.net/study/polity/articlex.html](http://www.hisholychurch.net/study/polity/articlex.html)

They would not be like the apostate ministers of the temple who had a system of forced taxes in man made governments like the wicked gentile governments of Egypt, Babylon and Rome. They would sell all their personal estate<sup>63</sup> and become like the Levites<sup>64</sup> who were dependent on the discerning tithes of the people who only tithed “according to their service”<sup>65</sup> and had *no inheritance*<sup>66</sup>.

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 ....” The word have is translated from the Greek *huparchonta* meaning "possessions, goods, wealth, property." This was not a requirement for the whole kingdom but for its appointed ministers as we see in the verse prior where Jesus is speaking not to the whole congregation but to his selected disciples. “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” Luke 12:32

Jesus repeats this precept again in Luke 14:33 “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*.

Where does a government get the power and jurisdiction over the common man to take from him though he has committed no crime? How does government obtain a right to take the first fruits of a man’s labor for itself as the Pharaohs of Egypt did? We were told never to return to Egypt<sup>67</sup> and Samuel warned<sup>68</sup> us against creating or electing to have a central government that could take the first of our labor and the sons and daughters from the family for its own uses?

## Hierarchy

All government power is centralized by the law of the Patronus meaning Our Father. This was the title of the Emperor of Rome as Patri, Father, was the title of the members of the Senate. The Law of the Father is the basis for all government.<sup>69</sup>

*But then Jesus also says*

*And call no man your father upon the earth: for one is your Father, which is in heaven.*

*Matthew 23:9*

Was *Father* also a title of nobility? Well in fact the word *Patri* which is more commonly a Latin word is found in the Greek text. That is a study in itself and does reference this same exercising authority forbidden by Christ as we see in Matthew 23:9.

*Mt. 23:10 Neither be ye called masters: for one is your Master, even Christ.*

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<sup>63</sup> Lu 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.

<sup>64</sup> Jos 14:4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell [in], with their suburbs for their cattle and for their substance.

Le 25:32 Notwithstanding the cities of the Levites, [and] the houses of the cities of their possession, may the Levites redeem at any time.

<sup>65</sup> 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.

<sup>66</sup> Numbers 18:23-24, Deuteronomy 14:27-29, Joshua 18:7.

<sup>67</sup> 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. Hosea 8:13, Hosea 9:3

<sup>68</sup> 1Sa 8:7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. 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. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.....

<sup>69</sup> Call no man Father <http://www.hisholychurch.net/sermon/father.HTM>

The word master (*kathegetes*) here appears only 3 times in the Bible. It is from two words *hegeomai* which has the connotation of authority but is more often translated count. The aspect of the word is *kata* which means "down from." The two words together have to do with elevated authority or higher-archy

A *hierarchy* is defined, as, "A body of persons having authority."<sup>70</sup> It is also defined as "A body of clergy organized into successive ranks or grades with each level subordinate to the one above."<sup>71</sup> This too was forbidden by Abraham, Moses<sup>72</sup> and Jesus.

It is clear that Jesus appointed men to serve the kingdom, but he did not give them an *exercising authority*. They had titles but not dominion, they benefited the people but were not benefactors, they may have even been revered and obeyed but were not in a position to force compliance. This is why all the apostles were called bondservants but the Christian community operated under the perfect law of liberty.

This is part and parcel to the kingdom at hand that was preached by Christ and that we are told by Him to preach. Why would God have Moses take men out of Egypt and then desire that we be deliver back into same bondage after the redemption of Christ?

The government Christ preached was not like the other nations. His Kingdom is still different from the modern governments of men today.

If I may invent a few words, the verses continue in Matthew to show that the higher-archy of Christ's *called out* or Church as we say today was really a lower-archy. They were not to be men exercising authority but servant exercising charity, love and faith.

*But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. Mt. 23:11-12*

This theme has been repeated over and over as a precept of true Christianity. It does not mean there is no ministers or clergy or clerks in the kingdom but that they who chose and are chosen to fulfill that task either as volunteers or by appointment or both are true servants of the people seeking the kingdom of God at hand. They are men of position but not of power. They do not seek praise but seek men who praise the Father. Which brings up the Question what is a true Church Service?

## Shutting up the kingdom?

*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. 13*

The temple was a center of the charitable aspect of the government of Israel, Judea and the kingdom of God on earth. The fact is the temple and therefore the first century Church was a part of a kingdom and its government as we see in the text.

*And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Ac 2:46*

The text goes on to tell us that the daily ministrations of caring for the widows and orphans was being neglected and the apostles call for men to be elected by the people to manage those freewill offerings that come into the temple to take care of this governmental responsibility.

Today, Modern Christians and those pretending to be like the Church established by Jesus have gentile governments take care of these once Church obligations and duties. These modern gentile governments chosen by the people do according to the spirit of the Scribes and Pharisees. They force the collection of increasing tithes for their ministers and also the freewill offering enforced at law due to the enactment of their own governments.

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<sup>70</sup> Mt 20:25, Mr 10:42, Lu 22:25.

<sup>71</sup> The American Heritage Dictionary of the English Language, 4th Edition

<sup>72</sup> Ex 20:26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon. Mt 20:27 And whosoever will be chief among you, let him be your servant:

Remember Jesus, the Christ (anointed King), came in spirit and in truth. He was the king in the flesh and thousands followed and worshiped him as King and were baptized by His Ambassadors (Apostolos) and their appointees and were excluded from the market place and persecuted, yet thrived..

Originally, each household in Israel and the first century Church had its patriarch or prince and there was no central government<sup>73</sup>. When the people turned from God and called for central ruling government their sin brought them under the power of men<sup>74</sup>. By neglecting their God given responsibility they lost their rights and went under tribute.<sup>75</sup>

At first the princes of Israel were not “Benefactors” of a nation but only of their own families. Their national authority was *titular*. The system of ministers chosen by through the tents (households) of the congregation established servants of servants up into the temple itself. These ministers of ministers, public servants of public servants handled the national welfare through a charitable system of volunteerism and free will offerings. Even the temple or tabernacle (means tent) was movable from tribe to tribe like a living thing.

Later under the kings of Israel the Porters or gatekeepers chosen by the people continued to handle the freewill offerings of the people and their distribution to the needy and national projects for the common welfare.

The king could fire them<sup>76</sup> as we see Christ doing in the temple<sup>77</sup> but the people were the only ones who could choose their ministers. Ten families would pick one minister and ten ministers would pick one minister of ministers in a step by step ministration of self governance from the bottom up. This kept the power or liberty in the hands of the people. They chose who would receive their contribution and who would distribute them and how much they would give to the altars of government.

Each man was answerable to God only. Each man had the right of Choice. As Paul says, “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.”<sup>78</sup> Here we see the word *power* which is from the Greek word *exousia* which is also translated *liberty* and *jurisdiction* and is defined as the “power of choice, liberty of doing as one pleases”.

Freedom of choice is an essential part of growth and spiritual maturity. Without liberty man cannot exercise freewill charity and love.

This is the way that God’s kingdom operates. It is designed to keep the people involved and partaking at the heart of a nation of liberty and freedom, responsibility and participation. It prevented centralization of power, a power we know corrupts.

The ministers chose how best to serve. These ministers of the common welfare were the left hand of government and never were intended to have the power to force such contributions, agendas and control from the top down. Nor could they hold an office of entitlements, nor gain private wealth and riches. Only those willing to serve under such conditions were suitable to serve as ministers of God’s Kingdom and government. All their titles meant service, not authority.

*Acts 17:6-7 ... These that have turned the world upside down are come hither also... saying that there is another king, [one] Jesus.*

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<sup>73</sup> Jud 17:6 In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes.

<sup>74</sup> 1Sa 8:19 ... we will have a king over us;

<sup>75</sup> Proverbs 12:24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.

<sup>76</sup> 1Ch 9:22 All these [which were] chosen to be porters in the gates [were] two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.

2Ch 8:14 And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.

Ne 12:45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, [and] of Solomon his son.

<sup>77</sup> Joh 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables;

<sup>78</sup> Romans 13:1

The clerks of modern governments of the nations are their clergy of the people. They have their administrators as ministers. They have their judges as their priests. Their gold and silver are in the treasuries of the modern Pharaohs. Their faith is called allegiance and their prayers are the applications for the benefits and entitlements of their Benefactors. Every man robs his neighbor to pay for his apathy and avarice.

There is a clergy clerking in the kingdom of God. They are the men and women who are the public servants of that kingdom. It is not like the kingdoms of the gentiles who exercise authority. The peculiar people or laity they serve, who are princes and priests in their own homes and families. But they are a scattered flock.

Lu 9:60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

## Materials and Services

The Church offers courses and materials, as well as assistance in setting up, congregations and auxiliary trusts. We have a number of publications that can assist local congregations and ministers.

### Publications available:

#### **The Polity of The Church**

*THE Ministry and MISSION of the Church*

The Altar of Trust, The Auxiliary Church,

The Creed of His Holy Church by reference

The Kingdom Series, a work in progress;

Abraham Uncivilized, The Altar of Abraham, The Essenes, Rome & Judea,

The Kingdom of Heaven,

Baptism, One is your Father, Worship, Gods Many, Rome vs. US, Romans 13,

Kingdom Simplified, Mark of the Beast,

The Covenants of the gods, Series 15 booklets;

Holy Matrimony vs. Marriage, Law vs. Legal, Citizen vs. Citizen, Employ vs. Enslave, God vs.

Government, Heaven vs. Heaven, Republic vs. Democracy, Democracy vs. Demagogue, The

System vs. The System, Conversion vs. Reconversion, Money vs. Mammon, Trust vs. Faith,

Deported vs. Departed, The Charagma vs. The Card,

Body of Christ vs. Body of the State

#### **Outreach Programs;**

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*Healing et Health* -Viruses, Vaccines, Cancer.

*Steam cleaning the Temple* - How to make a portable Steam Bath.

*Aroma Khire Therapy.* - The Sacred Oils

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