

The Ordained Church of the Kingdom of God

In the kingdom of God we are all ministers but there are those appointed by Jesus to specific offices or duties to serve the kingdom. Unlike most other nations God's minister do not exercise authority, for the higher power of choice remains in the hands of the people, the individual free man who is seeking the kingdom. Christ came to take that kingdom from the men who had twisted and abused it and give it to a people who would produce good.

Matthew 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

In an earlier appearance of the original kingdom, God set aside a certain group of people who were called Levites. This took place when the people were called out of the walled in camp of the golden calf and most of those who came out were Levites. These people were separated from the main body of the nation in several ways and for a particular purposes.

Numbers 18:23-24 But ... shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: [it shall be] a statute for ever throughout your generations, that among the children of Israel they have no inheritance.¹ [Deuteronomy 18:2]

They could not own "property" as a personal estate and remain in the office that became known as the Levites. They were given land by the people but they held it in common and could not sell it because it was not held in their name but God's.

Leviticus 25:34 But the field of the suburbs of their cities may not be sold; for it [is] their perpetual possession. [Numbers 35:2-7]

They themselves belonged to God and God did not give them the power to do certain things. God did this for a reason. They could not dispose of what was given them for their own benefit without committing fraud.

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

In the Old Testament we see the Levites were appointed² to serve the tents of the congregation which is the homes of the people of God. They were the servants or ministers of a kingdom where every man was prince in his own home and no man was king.

1 Chronicles 6:48 we see, "Their brethren also the Levites [were] appointed³ unto all manner of service of the tabernacle of the house of God." [Numbers 1:50]

The Levites also appointed men to do certain functions in order to maintain the nation or people of Israel, God's kingdom on earth. For over four hundred years they needed no other government services except for their local militias organized of, by and for the same congregations of the people.

When Jesus took the kingdom from those who sat in the seat of Moses and appointed it to his apostles he did not change the rules or precepts of God. One precept or stipulation had to do with owning land as a personal estate that could be inherited. The Levites belonged to God as the bond servants of God *to receive, preserve, and propagate His doctrines and ordinances*. They were the ekklesia of a nation called out of the ways of the world. Ekklesia is the Greek word translated Church and they were the *Church in the wilderness*.⁴

There was a great deal of detail given as to how these ministers of God's kingdom were to function. Much of it was hidden, misunderstood or twisted by false teachers who used the metaphor of the language.

Numbers 18:20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.

¹ nachalah 1) possession, property, inheritance, heritage 1a) property

² 06485 paqad AV-number 119, visit 59, punish 31, appoint 14, commit 6, miss 6, set 6, charge 5, governor 5, lack 4, oversight 4, officers 4, counted 3, empty 3, ruler 3, overseer 3, judgment 2, misc 28; 305 v 1) to attend to, muster, number, reckon, visit, punish, appoint, look after, care for ... to set over, make overseer, appoint an overseer ... be entrusted .. mustering, expenses

³ 05414 nathan v AV-give 1078, put 191, deliver 174, made 107, set 99, up 26, lay 22, grant 21, suffer 18, yield 15, bring 15, cause 13, utter 12, laid 11, send 11, recompense 11, appoint 10, shew 7, misc 167; 2008 1) to give, put, set 1a) (Qal) 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report,

⁴ Acts 7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and [with] our fathers: who received the lively oracles to give unto us:

We should be aware that the Levites⁵ only received tithes *according to their service*.⁶ The tithe, meaning 'tenth part', had to do with one of the ten families⁷ gathered together in congregations rather than ten percent of earnings of the people. There was no compelled tax upon the people by the Levites as an exercising authority for in those days there was *no king in Israel*.⁸

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.

Much of what we believe about Jesus and the Church is dependent more on Bible school than upon the text itself. Because we are not familiar with an idea we are often ready to reject it even if it appears to be certain in the Bible. There is a great deal of evidence that Jesus' Family was well off, even rich, but that Jesus forsook that wealth when he began his ministry.

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

When Jesus called men out he also set certain requirements upon those men chosen to minister His kingdom of God at hand. Applying God's precept⁹ we see that He required that they have no inheritance in property. They were to have no personal estate which meant no private property.

Luke 14:33 So likewise, whosoever he be of you that forsaketh [*apotassomai* to renounce] not all that he hath¹⁰ [*huparchonta* property], he cannot be my disciple.

This was a direct statement to his disciples about the requirements of his ministry. It was not a general suggestion but was in accordance with the statement attributed to God in relationship to his bondservants under Moses, that is to say the Levites, who were to minister to His kingdom on earth. When Jesus repeated this requirement to his *called out* ministers it was easy for them to understand. Having no estate of wealth and property assured that the public ministers of the kingdom would truly remain public *servants*, unless the people foolishly allowed otherwise.

Contributions to God's kingdom and its servants are always based on individual choice. Tribute is not compelled by men or *statutes of men*. Offerings of the people are contributed by freewill choice to their public servants according to their service. Those contributions were never compelled by the right hand of government.

Matthew 6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

To do so would be the end of such government. We see this with Saul when he forced the first sacrifice of the people of the kingdom to raise money for the war against the Philistines.

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

Jesus informed his disciples in Luke 12:32 that he would appoint to them the kingdom.

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

He followed that announcement with the repeated requirement of the Levites.

Luke 12:33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

The word 'have' here is the same word we see in Luke 14:33 above. The Greek *huparchonta* is not the word for 'have' or 'hath' but is specifically defined "1) possessions, goods, wealth, property." Jesus required that his ministers were to sell their property, give it away and follow him. This is certainly not a requirement of the whole kingdom but only those ordained to serve the kingdom.

⁵ Hebrews 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

⁶ 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.

⁷ Exodus 18:21-25, Deuteronomy 1:15

⁸ Judges 17:6 In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes.

⁹ Isaiah 28:10 For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:

¹⁰ *huparchonta* 1) possessions, goods, wealth, property

tois huiois ta huparchonta is translated as "leave as an inheritance", IB2=LXX De.21.16. 3

Was everyone to sell their property and become beggars on the street? God gave dominion of the world to man and told him to dress it and keep it. Having no estate or inheritance or part in the dominion is not what God had in mind for his people. This was not a parable but an instruction. For whom was it meant and why was it said? It was meant for a special group for a particular reason. That reason did not change at the time of Christ and has not changed now. It applied to the ordained ministers of the kingdom.

Acts 3:6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

The Ministers of Christ, like the Levites, who were bondservants, before them did the same. The precept remained and was applied to the Church and is ordained ministers. Joses in Acts 4:37 sold land in Cyprus. As a Levite he should not have had any land to sell. The Hasmonians had changed that rule almost 200 years earlier but had no authority to do so. Christ had not done away with this rule because it was God's rule not a statute of Moses. God does not Change and for good reason.

Jose then laid all the money at the foot of the apostles and became Barnabas. He was just getting right with the statement of Jesus in Luke 14:33.

Acts chapter 5 begins with the word 'But' and immediately tells us of another man named Ananias. This man and his wife had desired to be a minister of God's appointed Kingdom like Joses and is attempting to do the same thing. But he secretly held back some of the wealth and is struck dead on the spot. [see Acts 4:37-5:11.]. This selling of property was not just charity but compliance with the condition of service in Christ's appointed kingdom which had taken from the Pharisees and given to his little flock.

To receive the appointment or ordination that the apostles and Barnabas accepted one would have to sell their property which we see them clearly doing. It was from this precept in God's kingdom that ideas such as a 'vow of poverty' as it is called today was born. These ideas has been greatly misunderstood and twisted but when properly applied they create a situation in law that works to the advantage of the Church and the people of, or those seeking, that kingdom the Church was appointed to serve in trust.

In Acts 6:5 We see the election by the people of Stephen and other men to perform a particular governmental service. These elected men were brought before the apostles and other men like Barnabas who acted as Overseers or Protectors of this sacred purpose trust. The people were placing in Stephen their offering to Christ's kingdom so that the daily ministration to widows and orphans was taken care of efficiently. This call to the apostles, who were under this status we call today a vow of poverty, to be an Overseer of this trust was a second election or choice made by the people and their elected ministers. Unlike the world the people of the kingdom retained the higher right of Choice in this government of God and the contributions were only by free will.

This is not only a way to carrying on the function of "religion" which was caring for the widows and orphans but it also was what James calls pure religion because the people remained at liberty, unspotted, from *constitution, order, government*¹¹ of Rome and the Pharisees.

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

The ordained ministers under the estate of God rather than their own personal estate or authority appointed the elected ministers over this *business* of receiving money on behalf of the Church and His kingdom of God at hand. As trustees and ministers they would then redistribute these funds, grains or bread from house to house according to the needs of the people. This was licensing of men like Stephen as a minister of the Church by an Ordained minister. These Overseers could not exercise authority over these elected trustees but they could withdraw their appointment, their coverture.

This was a part of the office of king of Judea since the days of David. It is what Jesus was doing when he fired the money changers who were holding the office of porter. Because the Pharisees had passed a statute around 78 B.C. to enforce the temple tribute upon the people.¹² The right hand of government used its power on the left side of God's Kingdom thereby increasing both sides while at the same time reduced the position of the people. The seats or offices of the agents on the left side of government were so lucrative

¹¹ 2889 kosmos world 1) an apt and harmonious arrangement or constitution, order, government. Concordance by J. B. Smith

¹² 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*.

they actually sold these offices. When Jesus fired them with his string whip they would not be collecting their estimated 9,000,000 denarii in commissions and new ministers of this office would be elected by Pentecost.

Because of the *exercising authority* that these offices had obtained under the Hasmonians rulers, Hyrcanus and Herod the Great they had become filled with corruption and abuse. It is no wonder they rushed to have Jesus put to death or assassinated. Stephen became their next target. With thousands of Jews becoming members of Christ's kingdom through baptism they were kicked out of the Corban system of the Pharisees. Their contributions could no longer be forced by them and with the body of men appointed by Christ ready to mark paid in full at any contribution.¹³

As there is freedom of religion in the world today it is only proper to choose who shall oversee the contributions for the care of widows and orphans. The world has its Social Security Administration and the ministers who rule over it. The Church has its auxiliary churches and servant ministers who tend to its daily ministrations. Both are systems of benefactors but one exercises authority and one does not.¹⁴

In the system of the kingdom the funds contributed remained local within a congregation unless a need arose from other congregations within the network of the kingdom. This is why the congregations of the nation were united through their system of chosen ministers. If a minister, acting *Ex Officio*, did a bad job then men like Barnabas, who appointed him, could withdraw that appointment. If the minister and the overseer conspired to defraud the people, then the people could bring the matter before the whole Church or simply turn to another minister. Ministers remained unregulated in their duties as unhewn stones of the altars¹⁵ of the kingdom and the people remained at liberty as altars of living clay. All kept the priestly responsibility of service to their brothers in need but came together as a viable Republic in the heart of the Roman Empire.¹⁶

There was no need for a vast treasury. The funds were received daily in the temple by these ministers who supplanted the Pharisees. Each contribution was marked paid in full and Christians could not be dragged into court for failing to pay any taxes. The church of the perfect law of liberty accepted all payments as complete. Funds poured in. The revenue of the Pharisees plummeted and dried up. Is it any wonder that Stephen was the first martyr? In the power struggle between good and evil, God's way and Babylon's the old adage of, "Follow the money" clearly applies.

The ordained ministers of Christ's appointed kingdom under this vow of poverty, holding all things in common, were dependent upon the contributions of the people who only shared a portion of their personal wealth through donations according to the service of their ministers. These ministers did many things through that priestly service, including education, charity, counseling to make their constituents successful. Every aspect of the lives of the people both incorporeal and physical was important to the ministers of Christ's kingdom, in spirit and in truth, in word and indeed.

The granting of gifts by free families upon the living altars of the Church is a communion within the nation or people of God that includes both the seen and unseen gifts of love and mercy, hope and charity. If that sharing in prayer and thanksgiving is not fostered upon real altars of sacrifice then faith remains but an idea and salvation but a whimsey of our thinking. Faith without works is dead.

2 Corinthians 8:11-14 Now therefore perform the doing [of it]; that as [there was] a readiness to will, so [there may be] a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: But by an equality, [that] now at this time your abundance [may be a

¹³ Luke 16:8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

¹⁴ Luke 22:25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me;

¹⁵ Exodus 20:25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

¹⁶ Edward Gibbon writes in the Decline and fall of the Roman Empire with praise of the, "the union and discipline of the Christian republic." He also pointed out that "it gradually formed an independent and increasing state in the heart of the Roman Empire." Rousseau and Revolution, Will et Ariel Durant p.801. fn 83 Heiseler, 85.

supply] for their want, that their abundance also may be [a supply] for your want: that there may be equality:

In the kingdom of God the people were not to put all their gold and silver into a central place, vault or golden calf. They were to keep their money ready in their purses and give it upon the altar of God according to need of the community and in service to their brotherhood, not just as a local congregation but as a peculiar nation of people. They invested in one another and in a brotherhood of faith, hope and charity. These rituals and ceremonies exercised liberty in the hearts of the people and soon established it in the land as Rome began to decay under the weight of its own corruption, avarice and sloth. There was a separation amongst the people who sought the kingdom of God from those who clung to the benefits of the world.

Christ knew that if the ministers were to focus on riches in a royal treasury of a temple that they would soon forget about service to the people. If they were only allowed tithing according to their service then the wealth of the kingdom and its power remained in the hands of the people. That kingdom would remain healthy and the people would remain whole. As soon as wealth and power to collect it is centered in a government or its temples the wrong kind of men will be attracted to the offices of the kingdom. The ministers must remain servants and the people must remain free.

2 Corinthians 4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

The key to the kingdom was that the perfect law of liberty was written upon the hearts and minds of the people and the responsibilities and rights granted by God were returned into their loving hearts and hands.¹⁷ What they bound on earth in application to the world was bound also in heaven but what was loosed on earth was loosed in heaven. Christ set men free to be free souls under God. All those baptized into His kingdom were cast out of the social system of the temple of the Pharisees.¹⁸ The people invested not in a central treasury where men ruled over them and their right to contribute but they did invest in their congregations and assemblies of congregations in charity, with nothing but the hope of mutual love in return.

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

The Elections

The people clearly elect their minister by consensus, as one would choose the stones of an altar. To assure one another of a willingness to contribute their freewill offerings in service to Christ to aid the whole body an accord must be reached. In that election to show their good faith they should grant a visible offering in trust to the minister to begin his work. This offering is not a fee or poll tax¹⁹ but a free will offering of *any amount* to express the substance of their faith and trust in the ability of the minister to do God's good service to the congregation.

It is this trusted offering and the ministers authority over it that gives substance to the ministry. Once your choice is sealed in Spirit and in Truth, in evidenced accord and substantive offering of trust, no other agency of man may abridge that covenant and agreement.

Pacta sunt servanda.

They bring their agreement of sacred trust in holy application before the ordained minister of their choice. The ordained minister is clearly chosen by Christ but the question remains with the people as to who is called upon to be the overseer of this sacred trust. By their compliance with Christ and the fruits you will know them and call upon them as the overseer of this ministrations.

The people and the elected minister recognize those they trust by this custom. Any church or religious organization may choose to call upon the overseer of their choice, whether it be the offices of His Holy Church or the State or Federal government through their offices. Every organization has its own rituals and ceremonies, rites and services, forms and protocols.

¹⁷ Leviticus 25:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. Leviticus 25:13 In the year of this jubile ye shall return every man unto his possession. Jeremiah 12:15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

¹⁸ John 9:22 These [words] spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

¹⁹ A poll tax is a tax of a uniform, fixed amount per individual

All others are barred when they choose to bring their elected minister before those Ordained Ministers of the Church. That Minister accepts and assigns this new minister who has total control of the free contributions of the people. In this arrangement there is a balance of power where the people are never unequally yoked. The people, the ordained and authorized ministers remain autonomous but by faith and trust, hope and charity they become one body, one nation under God conceived in love propagated by charity and sealed in hope for ever and ever, amen.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ. For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.... But now [are they] many members, yet but one body. (1 Co 2:12, 20)

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

The authority by which a corporation or body is formed is the authority of original jurisdiction. As the Church by definition was formed and established by Christ and Christ has no treaty or league with any other nation then the Church remains autonomous under the Sovereignty of God. Remedy is in the Ancient Church of liberty established by Christ in His kingdom. The Church is the body or corporation of Christ but the congregations are those who freely elect the ways of Christ and the services of His ordained and obedient ministers.

