

# *Voluntary Servitude*

Being born in American does not make you a citizen entitled. One must apply, register and participate. Social Security and other welfare entitlements are constitutional in their contractual nature. At some point an individual must volunteer where by the state becomes entitled to their service or else there has been a violation of the involuntary servitude prohibition that is specified in the 13th Amendment. I wrote years ago when the invalidity of the 16th Amendment was brought into court during Irwin Schiff trial that the 16th had nothing to do with income tax on modern wages and salaries.

The Supreme Court has stated, 92 US 551:

"The people of the United States resident within any State are subject to two Governments: one State, and the other National; but there need be no conflict between the two. The powers which one possesses, the other does not. They are established for different purposes, and have separate jurisdictions. Together they make one whole, and furnish the people of the United States with a complete government, ample for the protection of all their rights at home and abroad. True, it may sometimes happen that a person is amenable to both jurisdictions for one and the same act... It is the natural consequence of a citizenship which owes allegiance to two sovereignties, and claims protection from both. The citizen cannot complain, because he has voluntarily submitted himself to such a form of government." U.S. v Cruikshank

If one is not a member entitled it is because they have either never entered or have been excluded. In either case they cannot not to be considered internal, therefore, internal revenue codes or statutes would not apply.

You might be considered internal if you were a citizen or a resident of the United States:

26 CFR § 1.1-1(a) General rule. (1) Section 1 of the Code imposes an income tax on the income of every individual who is a 'citizen' or 'resident' of the United States."

A citizen might be defined internally as someone who is naturalized and subject:

26 CFR § 1.1-1(c) Every person born or naturalized in the United States and subject to its jurisdiction is a citizen.

Before the titles, codes and the Amendments of the Constitution can apply to you as a subject person you must become a party to the Constitution in some contractual manner.

"No private person has a right to complain, by suit in court, on the ground of a breach of Constitution. The Constitution it is true, is a compact, but he is not a party to it. The states are party to it."<sup>1</sup>

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<sup>1</sup> Supreme Court of Georgia, Padelford, Fay & Co. vs Mayor and Alderman, City of Savannah, 14 Ga. 438,520

The Constitution of the United States was an agreement between the states, not the people. The states were only Republics. The leaders of those Republics were titular and had no authority to make an agreement binding the people to servitude and could grant no such just power to any institution, congress, executive or judiciary which they might create by their compact or constitution.

"In one sense, the term 'sovereign' has for its correlative 'subject.' In this sense. the term can receive no application; for it has no object in the [Original] Constitution of the United States. Under that Constitution there are citizens, but no subjects."<sup>2</sup>

Until the people become a party to the constitution they were not citizens subject.

" For when the revolution took place, the people of each state became themselves sovereign; and in that character hold the absolute right to all their navigable waters, and the soils under them, for their own common use, subject only to the rights since surrendered by the constitution to the general government."<sup>3</sup>

Simply being born in the United states or even naturalized is not enough to make you a citizen. Merely being native born within the territorial boundaries of the United States of America does not make such an inhabitant a Citizen of the United States subject to the jurisdiction of the Fourteenth Amendment.

“all persons born or naturalized in the United States, and subject to the jurisdiction thereof.’ The evident meaning of these last words is not merely subject in some respect or degree to the jurisdiction of the United States, but completely subject to their political jurisdiction and owing them direct and immediate allegiance. And the words relate to the time of birth in the one case, as they do to the time of naturalization in the other. Persons not thus subject to the jurisdiction of the United States at the time of birth cannot become so afterwards except by being naturalized, either individually, as by proceedings under the naturalization acts, or collectively, as by the force of a treaty by which foreign territory is acquired.”<sup>4</sup>

What makes one subject at the time of birth may include a number of things but a child is subject to the status of his parent or parents. The status of the parent may depend more on the faith and allegiance of the parents than upon the location. Acts, agreements, applications, participations of the parents are some of the factors that must be examined to determine the status of the parents and the status of the child. Most nations require that children must be registered and that natural birth is not sufficient to attach jurisdiction. Also there registration is often only the first step in a series of steps including the acceptance of benefits of protection and care.

“Indians born within the territorial limits of the United States, members of and owing immediate allegiance to one of the Indiana tribes (an alien though dependent power), although in a geographical sense born in the United States, are no more "born in the United States and subject to the jurisdiction thereof," within the meaning of the first section of the Fourteenth Amendment, than the children of subjects of any foreign government born within the domain of that government, or the children born within the United States of ambassadors or other public ministers of foreign nations.”

While a tribe may be conquered or even dependent it may still be alien. Tribes are not the only alien or

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(1854)

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

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

4 Elk v. Wilkins, Neb (1884), 5s.ct.41,112 U.S. 99, 28 L. Ed. 643.

separate jurisdiction within a country or nation. There are examples in the world of peoples living in a country who are not a part of the whole system of government. These indigenous people may or may not be conquered but often enjoy a separate status living in the country but not of it. There exists may require more social organization because they may be excluded from benefits offered the more subject citizens of a nation.

“This view is confirmed by the second section of the Fourteenth Amendment, which provides that 'Representatives shall be apportioned among the several states according to their respective numbers, counting the whole number of persons in each state, excluding Indians not taxed' Slavery having been abolished, ...”<sup>5</sup>

The case Elk case also states:

"The law upon the question before us has been well stated by Judge Deady in the District Court of the United States for the District of Oregon. In giving judgment against the plaintiff in a case resembling the case at bar, he said: 'Being born a member of 'an independent political community' -- the Chinook -- he was not born subject to the jurisdiction of the United States -- not born in its allegiance.'”

“Prior to the adoption of the Fourteenth Amendment, numerous statutes were passed with reference to particular bodies of Indians, under which the individual members of such bodies, upon the dissolution of their tribal relations, or upon the division of their lands derived from the government, became, or were entitled to become, citizens of the United States by force alone of the statute, without observing the forms required by the naturalization laws in the case of a foreigner becoming a citizen of the United States.”<sup>6</sup>

Upon the dissolution of one relationship with a body, society or community an individual may be incorporated into another relationship, offering more benefits but incurring greater jurisdiction and subjection including a more administrative control.

The phrase *"and subject to the jurisdiction thereof"* indicates that there are some exceptions to the universal rule that birth on U.S. soil automatically grants citizenship and that obligations ... and subjection of that citizenship is not the same for everyone nor is the power of the federal government plenipotentiary. As you can see in the Wong Kim case the Supreme Court ruled that a person born within the territorial boundaries of the United States is "eligible" for birthright citizenship regardless of the nationality of his or her parents.

But being eligible for a right of citizenship is not the same as being "subject to the jurisdiction thereof". They may or may not have the obligations of citizenship imposed upon them.

Many if not most of the obligations and duties of US citizenship today is based on additional applications and contracts with the administrative jurisdictions of a corporate government of the United States to obtain membership, benefits or privileges. If you never obtain membership or apply for the benefits are you obliged under the same duties as a citizen who does obtain such membership?

We know you will not be able to obtain the same benefits with membership in certain social schemes in many countries. Is it your application for benefits that brings your citizenship into greater subjection to the corporate jurisdiction of the United States?

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5 Ibidem

6 Ibidem

If you are and remain a member of a national tribe, as in the case of Elk, or national society, group or community with a separate and autonomous status or even a State does the power of the federal government remain the same as if you applied for membership in that corporate government? Would your subjection to the jurisdiction there of remain the same or be the same as someone who has applied for benefits offered?

“No one is obliged to accept a benefit against his consent. But if he does not dissent, he will be considered as assenting.”<sup>7</sup>

“It is immaterial whether a man gives his assent by words or by acts and deeds.”<sup>8</sup>

“A contract is law between the parties having received their consent.”<sup>9</sup>

“What is mine cannot be taken away without consent.”<sup>10</sup>

“All government without the consent of the governed is the very definition of slavery!”  
Jonathon Swift

The truth is most of you have given consent in one form or another, take the benefit, covet your neighbor's goods through the agency of the governments you created by that consent... That changes the level of subjection to the jurisdiction thereof.

The United States depends on an almost religious faith in it and your consent to it which is often bought with benefits offered. This is why we find good government warning in Proverbs 1:10:

“if sinners entice thee, consent thou not.” It speaks of “one purse” and lurking for gain in some dishonest fashion that will trap you in the very net you set and take your blood.

Can the government of the US take away half your labor and force you to labor without pay merely because a group of men in Washington DC choose to impose such obligations upon you without your consent? That would be involuntary servitude which is the definition of slavery which was forbidden prior to the 14th for a reason.

Or have you given your consent when you applied for benefits at the expense of your neighbors who have also consented and joined in the same common purse scheme?

You can think the bible is about religion but it is mostly about government

“Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee... Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and [one] call thee, and thou eat of his sacrifice;” Exodus 34:12-15

“My son, if thou be surety for thy friend, [if] thou hast stricken thy hand with a stranger, Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.” Proverbs 6:1,2

“When thou sittest to eat with a ruler, consider diligently what is before thee: And put a

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7 *Invitio beneficium non datur.* Dig. 50. 17.69; broom, Max.3d Lond ed. 625. Bouvier’s Law Dictionary.

8 *Non refert an quis assensum suum præfert verbis, an rebus ipsis et factis.* 10 Coke, 52.

9 *Consensus facit legem.* Consent makes the law... Branch. Prine. Black’s.

10 *Quod meum est sine me auferri non potest.* Jenk. Cent. Cas. 251.

knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat.” Proverbs 23:1-3

“Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.” Psalms 69:22

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

So what is the plan? What has it always been? The plan of the *world* is to get you to consent by applying for your *daily bread* from the *men who call themselves benefactors but exercise authority one over the other*.

“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:” Luke 22:25-29 Matthew 20:25 -27, Mark 10:42-44,

The plan for liberty offered by God is to establish a society that does not need to apply to men in governments who call themselves benefactors but exercise authority one over the other because they have come together in the character of Christ to serve one another in faith, hope and charity. And to do that with the help of a separate jurisdiction that is not a part of their world.

Today you are finding yourself little more than merchandise, human resources, counted like cattle by the ruling elite, drowning in a sea of socialism where no matter how you rally those who receive benefits at your expense and the corrupt rulers continue to impose heavy burdens.

“Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.” (Ex 1:11)

“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?” Isaiah 58:6

“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.” Matthew 23:4

“And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.” Luke 11:46

What do you do?

“Bear ye one another’s burdens, and so fulfill the law of Christ.” Galatians 6:2

Many of you will not want to do that. You see on this group some who are in love with Plato's republic where the ruling elite impose their rule on others.

You will not be free if you force your neighbor to provide for your welfare.

“If you have not your own rations, you must feed out of your tribe’s hands, with all that implies.”  
Rudyard Kipling

In questions about sovereignty it is clear that whatever autonomy which was enjoyed by Americans is lost upon their membership within the United States. Their independence is melded into the collective democratic cauldron of rights and obligation legally incumbent upon them at the point of their membership.

"I believe in the United States of America as a government... whose just powers are derived from the consent of the governed: a democracy in a republic." The American Creed, April 3, 1918.

The Constitution was not popular amongst the people who made July 4th a day of celebrated independence. It was not voted on by them and if it had been it would have been voted down. They placed no faith in it or allegiance to it but feared it and the government and offices it created.<sup>11</sup>

When the Constitution was ready to be submitted to the Governors of the states for ratification in 1787, Patrick Henry lectured against the Constitution in the Virginia State House for three weeks, criticizing the Constitution, warning that it had been written "as if good men will take office!" He asked "what they would do when evil men took office!" "When evil men take office, the whole gang will be in collusion," he declared, "and they will keep the people in utter ignorance and steal their liberty by ambush!" He further warned that the new federal government had too much money and too much power and it would consolidate power unto itself, converting us "into one solid empire." And the President with the treaty power would "lead in the treason."<sup>12</sup>

## **The Perfect Law of Liberation**

Some who study these issues believe liberty can be found within the state citizenship. Although, this belief has some merit its application requires a viable government to represent the individual in his liberty. The titular institutions that once represented the freeman within the individual states have long since capitulated to memberships within the United States.

Who can represent a truly free man under the perfect law of liberty? Who has done it in the past and what is required to form such a free nation today? And is there a provision to do it already in the law and recognized by the United States and other nations in the world? There is an answer to all these questions but it is not where most people would think to look. The door to freedom and liberty has not changed in thousands of years but it is well hidden from the orthodox student.

It also may not be sufficient to merely claim state citizenship since as Christians we should neither be a party or a participant to governments which stand and act in the position of *Parentis Loci*<sup>13</sup> or exercise authority<sup>14</sup> one over the other. The very nature of the government created by the constitution<sup>15</sup> was one of exercising authority vested with in it. This of course is contrary to both Old and New Testaments. In a pure republic the leaders are titular while in the United States the constitution clearly forms a democracy within a republic.<sup>16</sup>

One question must be addressed. Can one separate themselves from 14th Amendment without separating from the entire Constitution and its authoritarian Benefactors? While some would like to take the nation back prior to the 14th Amendment can that be done without the consent of the entire body

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11 A study series on the Contracts, Covenants and Constitutions

12 The Book Contracts, Covenants and Constitutions, <http://www.hisholychurch.org/order/cart.php?cat=1>

13 Call no man on earth Father. Pamphlet. <http://www.hisholychurch.org/study/bklt/father.pdf>

14 Matthew 20:25, Mark 10:42, Luke 22:25

15 Rome vs. US. Pamphlet. <http://www.hisholychurch.org/study/bklt/republic.pdf>

16 Republic vs. Democracy. *The Covenants of the gods*

politic? Can beneficial use of property be removed from the trusteeship of the United States without robbing it? Can we take from the whole system without doing an injustice to those who remain without doing an injustice or injury?

It may be wiser to take personal citizenship back prior to the Constitution all together. But what are the repercussions of such a drastic change?

The federal government defines a person in several places including Title 26 USC § 7701(a)(30):

(A), United States person The term "United States person" means - (A) a citizen or resident of the United States, (B) a domestic partnership, (C) a domestic corporation, (D) any estate (other than a foreign estate, within the meaning of paragraph (31)), and (E) any trust if -(i) a court within the United States is able to exercise primary supervision over the administration of the trust, and (ii) one or more United States persons have the authority to control all substantial decisions of the trust.

Note here they are dealing with a "United States person". Two important questions which occur are what is meant by, "other than a foreign estate, within the meaning of paragraph (31)", and what is a trust where 'a court within the United States is (not) able to exercise primary supervision over the administration of the trust, and one or more United States persons have the authority to control all substantial decisions of the trust.'

In order for the reader to better understand the complex issues of government we must grasp several essential precepts. One is the contractual nature of government which I addressed in the book *The Covenants of the gods* and the nature of the Church, altars and kingdom of God as a foreign sacred purpose trust described in the book *Thy Kingdom Comes* along with *The Free Church Report* and other similar studies and documents.

### ***Just Say NO or Just say YES?***

It has been suggested that one must just say NO to this world political scheme but I must include that it is of the utmost importance than one also say yes to a better way, a way that predates that of the United States and is a government that operates according to a perfect law of liberty.

To establish such government has been the occupation of men like Abraham who left Ur and Haran with many souls and set up something called 'altars of stone'. Or like Moses who took three million people out of Egypt and later freed them with the help of the Levites from the walled in camp of the golden calf. These events were similar events of redemption to what Jesus did when He and John preached the kingdom of God was at hand and freed thousands as they were cast out of Herod's temple system and the bondage of its Corban. This was also the occupation of the Apostles or ambassadors of Christ the king who had been appointed a kingdom.<sup>17</sup>

From the beginning when Jesus was hailed as the king and highest son of David. He told his appointed minister to teach that the kingdom of God was at hand and to seek that kingdom and its righteousness and everything would be provided.

It has been said that the kingdom preached by him was not a temporal kingdom but a spiritual one only but we clearly see the Church in the first century providing all the benefits commonly received from authoritarian governments today but with nothing but voluntary contribution. The modern Churches send their members back to the authoritarian state to get the benefits they use to obtain solely through the congregations of the Church.

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<sup>17</sup> Luke 22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

Those benefits come with the price of bondage. To obtain those benefits from Pharaoh the Israelites paid an excise or income tax of 20% every year to the government and called it bondage. Today most nations pay far more and call it freedom. God did not send Moses to free the people and then send his son to start a church to send them back into bondage. The people are under a very strong delusion and the Church which were to help keep the people from becoming unequally yoked with unbelievers have done just the opposite.

Christ preached a kingdom that was at hand and operated under the perfect law of liberty. The apostles and the early ministers of the Church served that kingdom. Anyone who was baptized by the ministers of Christ Kingdom was kicked out of the government temple and forfeited all the benefits of the Pharisees. Like the Israelites before them they were kicked out but had also spent years learning another system of governance.

While today the word country is often defined, “The portion of earth’s surface occupied by an independent nation or people, or the inhabitants of such territory.”<sup>18</sup> In Bouvier’s it is defined, “By country is meant the state of which one is a member.”<sup>19</sup> The word Kingdom used by Jesus and John the Baptist was *Basileia* which means the right to rule. Citizenship in the Roman Empire as well as Babylon was dependent upon membership in various political societies and under that authority rather than geographical location. The right to be ruled by God and not by other kings is a common theme of the Bible and the very definition of freedom.

All just governments depends upon the consent of the people to establish their just authority but they hold that authority based upon the precepts and law of the family. People become members of the state as the state assumes the role of Father or Patri.<sup>20</sup> This is where we get the word Ex-patri-ate. To accept the state as your Father deserving of your honor is called patriotism and to leave that father is called expatriating.

Anyone at the time of Jesus who professed him as the Christ, e.g. anointed king of that national body, was cast out of the social welfare system<sup>21</sup> called Corban which was operating and funded out of Herod’s temples. To profess Christ as the king was an act of expatriation from the government established by Herod and the Pharisees. It was an act of fidelity and faith, of allegiance and trust in the kingdom of God which was and is at hand. Those who were Christians taught that there was another king who appointed another form of self governance under the perfect law of liberty. This is what Paul<sup>22</sup> argued before Festus and King Agrippa. This is what the early Church taught before Constantine and for centuries among the faithful.

In our articles on Baptism<sup>23</sup> we have shown that Herod sent ministers out to baptize men into the kingdom of God the same as John the Baptist did. The difference in these two preached kingdoms or systems was that one operated on the concept of reciprocating entitlements, where the government owed you but you also owed the government and the other, John’s Kingdom of God or government of God, operated on freewill offerings in a simple but extensive system of congregations and governing servant ministers much like those of early Israel before the central kings or government were chosen by the Voice of the people.<sup>24</sup>

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18 Black’s Law Dictionary, 4th edition.

19 Bouvier’s Law Dictionary, 1856.

20 Call no man on earth Father <http://www.hisholychurch.org/sermon/fatherabba.php>

21 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.

22 Did Paul claim to be a citizen of Rome? <http://www.hisholychurch.org/study/bklt/paulroman.pdf>

23 <http://www.hisholychurch.org/declarations/baptism/index.php>

24 The Voice of the People <http://www.hisholychurch.org/news/articles/voice.php>

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

What does this have to do with the struggle for freedom today? It has to do with the free dominion of man under God as it did in the time of Abraham, Moses, Jesus and men like Wycliffe who said the.

“Bible is the book for the government of the people, by the people and for the people.”

One of the major problems of Expatriation from the states of the United States is that it will appear that you are escaping for the purposes of avoiding the honorarium to your Father the state called taxes. Unless you re enter another government where you continue to pay taxes in one form or another you will be treated as a traitor and accused of tax evasion and even forfeit all your property.

This was a problem that faced the early congregations and the Church and is why one of the most common charges against the early Christians was that they failed to pay taxes owed to the government.<sup>25</sup> Their counter-claim was that they had their own government appointed by Christ. Another common source of persecution, especially after 168 A.D. Was failure to register the birth of their children with the State. Earlier Christians would not do this because it would be a violation of Christ command to call no man on earth Father.<sup>26</sup> Roman Registration of birth was also with the treasury department where the individual would began the process of accepting both the benefit and debt of the Patronus of Rome. Birth Registration was the first step to becoming a child of the state and a human resource.

Years ago we published a story when a bill was passed to provide for the forfeiture of all property of anyone who claimed other than US citizenship for the purposes of tax evasion.<sup>27</sup> This Bill with the assistance of possibly other bills has been codified to include those who merely expatriated for the purpose tax avoidance.

Title 26 USC § 877. Expatriation to avoid tax.

(a) Treatment of expatriates. (1) In general. Every nonresident alien individual who, within the 10-year period immediately preceding the close of the taxable year, lost United States citizenship, unless such loss did not have for one of its principal purposes the avoidance of taxes under this subtitle or subtitle B, shall be taxable for such taxable year. . .”

I have seen this law in operation already both in our modern times and in the time of the early Church. To simply expatriate one gives an appearance of desertion and will often be treated by those they leave behind as miscreants, deserters and traitors. If one is to expatriate they should act with wisdom, caution and forethought in how they do it and with what government body to which they will choose to repatriate.

Since, almost all nations have joined together under the United Nations and the original states have all acquiesced to the Federal government, and all their members and ministers owe their allegiance to the large political body called the United States and the United Nation by treaty, then what state or government could one repatriate to which would allow the freedom they desire under the God of Heaven?

If we were to examine the term national in the US Codes we would see a national owing their

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25 Baptism <http://www.hisholychurch.org/declarations/baptism/waterbaptism.php>

<http://www.hisholychurch.org/declarations/baptism/christen.php>

Eucharist <http://www.hisholychurch.org/sermon/eucharist3.PDF>

26 Call no man on earth Father <http://www.hisholychurch.org/sermon/fatherabba.php>

27 Mark of the Beast <http://www.hisholychurch.org/study/bklt/markofthebeast.pdf>

allegiance to a State and further see a distinction concerning a "national of the United States".

"Title 8" USC § 1101(a)(21) The term "national" means a person owing permanent allegiance to a state. (22) The term "national of the United States" means (A) a citizen of the United States, or (B) a person who, though not a citizen of the United States, owes permanent allegiance to the United States. (23) The term "naturalization" means the conferring of nationality of a state upon a person after birth, by any means whatsoever.

Can one be a national in America with a right to live, work and travel in America without being a national of the United States?

Yes. If they will be a part of another governing body.

Is the United States and its present subsidiaries, the corporate states and counties the only government accepted and established in America with the capability of functioning as a government and national trust?

The answer is ... No. There is a governing body that has been here since before the United States. It is separate from the United States and has the power to hold the beneficial interest of property without reporting to the United States.

What is that government called and how does one become a part of it?

Believe it or not that governmental body is sometimes called the Church.

The Church as it has been defined in Blacks Law Dictionary is not what you see on the street corner but it is something completely different.

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

"A body or community of Christians, united under one form of government by the profession of one faith, and the observance of the same rituals and ceremonies."<sup>28</sup>

The Church is a government founded, established and incorporated by Christ who spoke not of a religion but of a kingdom at hand. Not only did Abraham, Moses and Christ provide for a government of, for and by the people organized according to the perfect law of liberty but that government of God was able to function in the heart of the Roman Empire as a viable republic as Rome declined. It was an ever increasing state according to historians like Edward Gibbon.<sup>29</sup>

Modern codes and laws provide an entrance to that called out government called the Church which is equivalent to expatriation. If we approach that membership according to the Christ's doctrines and ordinances then we will be excluded from the *Parens Patria* obligations and benefits of the federal government. *Parens Patria*<sup>30</sup> actions of the U.S. government or the States upon which income tax hinges are not applicable to the internally organized Church which was appointed to minister the Kingdom of Heaven at hand on earth.<sup>31</sup> This is explained in greater detail in *The Free Church Report*.

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

29 He praised "the union and discipline of the Christian republic." He also pointed out that "it [Christianity] 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.

30 See TITLE 15, Sec. 15h. Applicability of *Parens Patriae* actions: STATUTE- Sections 15c, 15d, 15e, 15f, and 15g of this title shall apply in any State, unless such State provides by law for its non-applicability in such State.

31 My kingdom is not of this world <http://www.hisholychurch.net/sermon/world.php>

It is commonly believed that Jesus preached a religion of faith that dealt only with spiritual matters and that the Bible is a lesson book to prepare you for life after death. Nothing could be farther from the truth and neither the text or history will support that contention despite the desired common opinion.

“He is not the God of the dead, but the God of the living: ye therefore do greatly err.” Mark 12:27

The first century Church was barred from both the civic altars of the Pharisees and Herod as well as the civic altars of Rome both. Because of their faith in Christ’s appointed kingdom and its righteous system of liberty and responsibility they were separate and self reliant and a networking charitable nation.. Christ knew that we cannot maintain rights without exercising responsibility and love for our neighbor.

The first century Church is seen doing and maintaining many of the functions being done by modern government. Such service were readily available in Jerusalem and throughout the Roman Empire but those civic systems of government subsidized charity were call the altars of the Nicolaitan.

“So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.” Revelation 2:15

The Nicolaitan altars were civic altars that collected their contributions by force once you became a member. This altars of the Conquered People<sup>32</sup> is what the doctrine imposed by Pharisees in 78 BC and Herod and his kingdom of Heaven and by the temple of pagans erected by Rome, including Ephesus.<sup>33</sup>

All governments have a religious aspect to their being. They require faith and service. The taking of oaths, the making of vows, the promises and pledges of the people, applications and prayers are nothing more than religious rituals.

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

The modern religion of the people is connected to the world of authoritarian governments who force the contributions of the people. They force not only the contributions of the people to care for the widows and orphans but also force the offerings of the people to support their armies. God had forbid the leaders of the people to do this<sup>34</sup> and Samuel had said that it was foolish<sup>35</sup> and such governments will fail.

The collecting of taxes and the receiving of voluntary contributions, the performance of sacred rites like marriage or matrimony, the registration of births and baptisms are nothing more than the ceremonies of the clerks and clergies of governments.

The distinction between these governments is the level of liberty or bondage at which those governments function. One form of government compels contributions the other waits upon free will offerings. One encourage the people to impose upon their neighbor covetous levies, penalties and fines while the other offers forgiveness, charity and hope. One is about the central control of property, riches

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32 Nico laity means the conquered people. The Nicolaitians? *Thy Kingdom Comes*  
<http://www.hisholychurch.org/media/books/TKC/TKCn-4AppenNicolaitan.html>

33 Temples and Churches <http://www.hisholychurch.net/pdf/Achurchbk.PDF>

34 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.

35 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. But now thy kingdom shall not continue:...

and power while the other returns every man to his family and to his possession. One requires oaths the other does not, one binds the people by contract to its will while the other bears witness to your right to choose<sup>36</sup> and seeks to serve.

Both claim to be Benefactors but one exercises authority based on compacts and contract and its position as the Father of the people and the other depends on faith, hope and charity with one Father in heaven and no king for all are kings in the land within their own homes.

When Jesus appointed the kingdom to his called out ministers called the Church he made a few stipulations concerning that appointment. One of them is seen in 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.... And I appoint unto you a kingdom, as my Father hath appointed unto me;”

One difficult thing to do in modern government is to convince public officials that they are public servants. This is because men who seek power seek offices of power and men who seek to serve seek offices of service. Any government where the people give or vest power in government for benefits rather than exercise responsibility will find the spirit of tyrants scrambling to the top and they will soon be on the bottom.

Governments where the ministers are dependent upon the free will contributions of the people will seek not only men who are servants but people who are giving, self reliant and hardworking. Such a government will steadily separate the people of character from those who seek entitlements and benefits of governments that provide at the expense of your neighbor.

Christ told us to seek the kingdom and its righteousness and all else will be granted unto us. He also told us we have to be like little children. We have to learn to look at all things anew, let go our delusion, learned assumptions and preconceived notions. Be again like a child.

Hidden in the codes we can find a path to freedom that parallels the activities of Abraham, Moses and Jesus. All we need is the heart and mind to seek that kingdom of liberty not just for ourselves but equally for our neighbor. There is no silver bullet, no magic paper work but there are numerous ways to begin that journey and work to teach and call others to that godly government of liberty and faith. That government where no man is king, that government in the world<sup>37</sup> but not of it is at hand.

What most people do not know is that being a citizen of the United States includes an individual vow of poverty where every individual is unequally yoked in a bondage worse than that of the Israelites in Egypt.<sup>38</sup> People place their full faith and credit<sup>39</sup> in the gods<sup>40</sup> of a man made government while they give vain lip service in their state Churches<sup>41</sup> to what they imagine to be the God of heaven. They do not understand what worship<sup>42</sup> is and pay homage at temples<sup>43</sup> opposed to Christ.

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36 ROMANS 13 verse 1 The Higher Liberty, <http://www.hisholychurch.net/sermon/romans13.php>

37 My kingdom is not of this world, <http://www.hisholychurch.net/news/articles/world.php>

38 Employ vs. Enslave *The Covenants of the gods*

39 Section one of Article Four of the United States Constitution

40 There are gods many, <http://www.hisholychurch.net/sermon/godsmany.php>

41 The Body of Christ Vs. The Body of the State *The Covenants of the gods*

42 Worship, <http://www.hisholychurch.net/sermon/worship.php>

43 Temples and Churches *Thy Kingdom Comes*

Most men are not ready for freedom but if they will seek the kingdom they may learn the skills of liberty. We must learn to receive, preserve, and propagate His doctrines and ordinances as one body or community, united under one form of government by the profession of one fidelity and the observance of the same methods and activities. We must learn to serve a different Father and different God and to love our neighbors rights, family and property as much as our own without coveting them through the agency of governments and systems.

Each individual may begin their journey toward that kingdom preached by Christ by ministering one to another. But, some of us may be called to be his appointed minister to that united kingdom of liberty. In the Bible and the book *Thy Kingdom Comes* we talk about altars of clay. All men are altars of clay. All men are priests of their own families, living altar of charity and hope. Each chooses in liberty to give on their own altar according to their good conscience.

There are also Altars of Stone. These are the appointed ministers of the called out servants of God's kingdom, called Levites in the church in the wilderness and later called the Church. Jesus took the kingdom from the priesthood that was not bearing fruit and appointed it to another group who was filled with the Holy Spirit. It was and is His Holy Church.

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

Those called out ministers are the priests of the kingdom upon which the people grant their gifts and offerings to care for the widows and orphans, the weak and the poor the beaten and the down trodden of the kingdom. The people tax themselves and grant their voluntary offerings through their congregations and ministers in a national network of love and charity called the kingdom of God. The kingdom of God is an alternative to the worlds of Babylon and Rome.

Instead of the bureaucratic ministers and administrators of authoritarian governments taxing your neighbors to provide your benefits you began to look toward these living stones of God's temple of liberty and justice. Babylonian, Egyptian and Roman bondage was not built in a day and a nation of liberty is not established without sacrifice and diligence.

Abraham left Haran. He had actually gone back several times before he left with “many souls”. In Egypt the people had to pay their taxes [tale of bricks] while they learned to glean their benefits [straw] by night. Moses had come back for the people and it took some time for the people to learn enough about the kingdom to be ready in one day to leave Egypt. They were kicked out, but they were able to take gold and silver and substance with them into the wilderness. Still there was much to learn.

You can take the man out of Egypt easier than you can take Egypt out of the man.

When Jesus came to Judea the people were again in bondage. There ministers had twisted the kingdom into superstitious rituals, oppressive taxation, central treasuries, authoritarian powers and had become the adversaries of God. It took years of teaching by John and his cousin, Jesus, to teach the new ministers of the kingdom what they needed to know and do to serve the kingdom. Today these lessons and methods need to be learned again.

“And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.”  
Matthew 9:35

Jesus taught an alternative of liberty. A kingdom of faith, hope and charity. He instructed his ministers and appointed them the kingdom to serve in liberty.

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

The kingdom depends upon the individual initiative of personal leadership and an active charitable responsibility.

New ministers of the gospel of the kingdom need to supply an alternative to tyranny by their voluntary servitude to the king of peace. We need to learn then preach the ways of His kingdom and do the will of the Father in heaven.

Saul was told that his kingdom shall not continue because he forced the offerings of the people against the precept of God. Babylon fell, Rome declined and the modern world shall be destroyed from out side and in. Those who repent and seek the kingdom of God and its righteousness shall find salvation and life more abundant in spirit and in truth by doing the will of the Father.

Ministers need to learn to be in the world but not of it and serve the people so that they too will be ready when they are also cast out of the world and become free souls under God.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Matthew 7:21

Learn the gospel of the kingdom and the ways of the LORD... And Be the Kingdom.