

# *An Approach to The Priest-King's Governance for His Ecclesia:*

## *How to Duly Order & Establish a Formal & Permanent Society*

By: Steven, Householder at Dove's Landing.

### **It is written:**

**"The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein."**

*The Book of Psalms, Chapter Twenty-four, Verse One.*

**"Thy kingdom come. Thy will be done in earth, as it is in heaven."**

*The Book of Matthew, Chapter Six, Verse Ten.*

"For unto us a child is born, unto us a son is given:

and **the government shall be upon his shoulder:**

and his name shall be called Wonderful, Counsellor,

The mighty God, The everlasting Father, The Prince of Peace.

**Of the increase of his government and peace there shall be no end,**  
upon the throne of David, and upon his kingdom, **to order it, and to establish it**  
**with judgment and with justice** from henceforth even for ever.

**The zeal of the LORD of hosts will perform this."**

*The Book of Isaiah, Chapter Nine, Verse Seven.*

**"All power {authority} is given unto me {our Priest-King} in heaven and in earth."**

*The Book of Matthew, Chapter Twenty-eight, Verse Eighteen.*

**"And I appoint unto you {His ecclesia} a kingdom, as my Father hath appointed unto me;"**

*The Book of Luke, Chapter Twenty-two, Verse Twenty-nine.*

**"Congress shall make no law respecting an establishment of religion, or prohibit  
the free exercise thereof;... or the right {duty} of the people peaceably to assemble..."**

*A voluntary admission and confession of a formal and temporary society,  
which is foreign to "The everlasting Father" and His ecclesial governance.*

**"Not forsaking the assembling of ourselves together, as the manner of some is;  
but exhorting one another: and so much the more, as ye see the day approaching."**

*The Book of Hebrews, Chapter Ten, Verse Twenty-five.*

**"The king never dies." "No time or place bars the king." "The church {ecclesia} does not die."**

**"That is the highest law which favors religion." "Consent makes the law."**

*Maxims of Law.*

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## Notice for Introductory Version

This is only the Introductory Version. The following contents are withheld: The remainder of Part 7 after its section titled *The First Two Assemblies*; Appendixes B, F & G; and, Appendixes C & E (except for their Tables of Contents).

## Enquiry

An enquiry may be made through [enquire@kingdomgov.net](mailto:enquire@kingdomgov.net).

## Take Cognizance: You've been Served

“Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

<sup>[14]</sup>**Go and cry unto the gods which ye have chosen;  
let them deliver you in the time of your tribulation.”**

*Judges 10:13-14*

“Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto **the gods** unto whom they offer incense {prayers/requests}: but **they shall not save them at all in the time of their trouble...** <sup>[14]</sup>Therefore **pray not thou for this people**, neither lift up a cry or prayer for them: for **I will not hear them in the time that they cry unto me for their trouble.”**

*Jeremiah 11:12, 14*

“**Now therefore ... put away the gods which your fathers served** on the other side of the flood, and in Egypt {and wherever you are now}; ...  
**choose you this day whom ye will serve; ...**  
**but as for me and my house, we will serve the LORD.”**

*Joshua 24:14-15*

“And **why call ye me, Lord, Lord, and do not the things which I say?**”

*Luke 6:46*

“**Be ye not unequally yoked together with unbelievers:** for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ... <sup>[16]</sup>And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. <sup>[17]</sup>Wherefore **come out from among them** {escape}, and **be ye separate** {escape}, saith the Lord, and **touch not the unclean thing** {be clean}; and I will receive you, <sup>[18]</sup>And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

*2 Corinthians 6:14, 16-18*

“**Come out of her my people** {escape}, ... that ye **be not partakers of her sins** {be clean}, and that ye **receive not of her plagues** {be clean}.”

*Revelation 18:4b*

## Isn't it Curious?

Suffering persecution for being a ‘Christian’ is one thing. But, suffering persecution for being a member of a society that **our Priest-King commanded you to leave is completely different.**

How can Abba's realm of heaven be perfected in earth when His children are members of a society that's foreign to His? Ought a people claim two kings?

# Preface

## Disclaimer:

**Each truth herein is Abba's through His Son; each mistake or error is mine.** This Book is not a substitute for your duty to abide, fast and pray, and to diligently study Scripture and many other works, seek good counsel, and *yield to Abba's Spirit*.

If you're not seeking first Abba's kingdom and righteousness while separating from worldly governance, or you're waiting for His Son to return to 'fix everything,' or you're harboring a spirit of lordship, or you're not abiding in Abba with His Son to attain Their incorruptible character, then *this Book is not for you*.

This Book isn't designed to 'save the world' or to offer a quick-fix to the ancient snares and pitfalls of 'corruption in government' or 'positions of power.' Also, there is endless media-attention about extremist, hate, and anti-government groups: Those media or groups might use this Book to lend credibility to their ideologies or theologies. Therefore, I disclaim responsibility for anyone's mis-characterization, misinterpretation, misuse or abuse of this Book.

**Use at your own risk.**

## Purpose:

This Book explains how to invite our Priest-King to order, establish and maintain His local ecclesia *without any foreign state, government or society*. It offers an approach to a comprehensive *model-vessel for ecclesial governance*: Whichever specific needs, doctrines or convictions you put into it are *not my focus*, but are your responsibility before Abba and His Son.

**The most local government is the kingdom within you.** This Book is for assemblies of three or more like-minded households or families that see the 'writing on the wall' and *choose to deliberate, determine and act jointly* in one ecclesial body of Christ. While I'm willing to help in that noble and necessary endeavor, *they must diligently do their part*.

May His obedient children enjoy the protections and blessings of His *fully-functional kingdom in earth*. And, fear not: There's no need to ask permission of man-kings to do that which their Priest-King *authorized and commanded them to do long-ago....*

## Enquiry:

Comments, suggestions or objections are welcome in harmony with Matthew 18:15 and Acts 18:24-28.

**enquire@kingdomgov.net**

## Overview:

**Chapter One: Planning.** It offers essential facts, truths and wisdom for why and how Abba's children may plan to plant a Christ-centered ecclesial society that's separate and distinct from any other society.

**Chapter Two: Sowing.** It offers foundational writings and essential procedures to order, establish and maintain His ecclesial society in perpetuity.

**Chapter Three: Growing.** It offers foundational writings and essential procedures to order, establish and maintain family-orders and religious orders that spring from His ecclesial society's organic growth.

**Chapter Four: Reaping.** It offers warnings against the bitter fruit of being a 'stray lamb' subject to foreign god; and, it offers encouragements for enjoying the sweet fruit of the Bride & Groom's marriage.

## How to Read this Book:

Read like a newspaper: The main text is above the separation-line; footnotes are below. Read a section or paragraph; then reread it with the footnotes. It will take a *very long time* to **integrate** this Book's information.

## Dedication:

*My work is my prayer.* It's dedicated to my Father and His Son, and to those worthy of His green pastures and still waters in righteousness, peace and joy.

## Acknowledgment: wise

Due deliberation is an essential quality of a well-established and maintained society. I appreciate the faithful and honest deliberations and encouragement of my brethren: May our Father bless your households *beyond measure*.

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## Donations:

A donation of one (1) troy ounce of silver for this *Introductory Version* is suggested. Any free-will offering to further this family-ministry is appreciated.

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## Chapter One: Planning

### Part 1: The Fundamentals

**Introduction:**<sup>1</sup> Christ calls His lost sheep to “come out of her, my people” and “be ye separate.” Yet, “Go where?” For many years I’ve sought the answer with much prayer, fasting, diligent study, good counsel and abiding in Abba’s Spirit. There *is* a place to go.

Since 1996,<sup>2</sup> I’ve been dedicated to helping families order and establish local ecclesias with perfected Christ-centered governance.<sup>3</sup> From 2014 to present, I’ve been reviewing 30 years of study and service in two such ecclesias. Here’s *some* of what I’ve learned.

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<sup>1</sup> **Notational Standards:** Quoted Scriptures are from *The Holy Bible* (KJV with 1769 spellings) or *The Holy Bible, 1611 Edition*, unless otherwise noted. I use <sup>[#]</sup> for verse-cites and **bold** or underline for emphasis. Strong’s numbers are from *The Strong’s Hebrew and Greek Dictionaries*; e-Sword®: An “H” or “G” before a number signifies an Old or New Testament word, respectively.

Unless otherwise noted, parenthetical ( ) and *italicized* words in quotes are in the original work; bracketed { } and emphasized words in all quotes are mine. Definitions in single ‘quotes’ are from *The American Heritage Dictionary of the English Language*, 1975 or 2011, or the *Oxford English Pocket Dictionary*, 2018. Maxims of law (self-evident truths; proverbs of law), are verifiable in law dictionaries; all emphasis is mine.

<sup>2</sup> In 1 Corinthians 6:1-6, Paul rebukes believers that go “to law before the unjust, and not before the saints.” In 1996, I was asked to prove that a church has authority to have a court, and to explain how that court relates to other courts and international law. With Abba’s help, it took 4½ years to write *The Peacemakers of Christendom: The Principles & Practices of Biblical Dispute-Resolution in Three Volumes, with Forms* (not in print).

<sup>3</sup> Two essential readings: *Heavens on Earth*; Holloway, 1966. It presents the intentions, successes, practical applications and mistakes of believers when they created societies in North America from 1680 to 1880. *Why remake their mistakes or suffer their losses?*

*Robert’s Rules of Order Revised*; Robert, 1951 (especially Art. XIII). It shows how a lawful assembly may, “Let all things be done decently and in order.” [1 Cor. 14:40] It shows, (a) a method for duly establishing a permanent society *without mistakes or errors*, (b) the **authority** and **power** of a society’s courts, and (c) the proper objections toward one who is ‘out of order.’

**The Art of Words:** In law, ‘just weights and measures’ begin with *words* and the *meanings* from which they are formed.<sup>4</sup> A **society** must *first agree to justly* weigh and measure words to accomplish a **common goal**<sup>5</sup> (otherwise, confusion enters). Also, truthful words ought be spoken freely,<sup>6</sup> lest one becomes a traitor to the truth.<sup>7</sup>

People commonly **use** a word, yet **they attach no precise or definite meaning**; they rely upon meaning-by-usage. This lazy, risky and even perilous conduct *favours* the Adversary, which uses the *art of words*<sup>8</sup> to foster psychological stumbling-blocks (strongholds), that foment unfounded conclusions and actions. Truly, whoever **controls** the *meanings and usages* of words **controls** the *minds and actions* of a society *using* them.

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<sup>4</sup> What’s the meaning of *apple, fruit, or bushel?* Or, *gold, metal, or troy ounce?* Maxim of law: “The meaning of words is the spirit of the law.”

<sup>5</sup> “Can two walk together, except they be agreed?” [Amos 3:3] “And Moses came and told the people **all the words** of the LORD, ...: and **all the people** answered with one voice {in agreement; of one mind}, and said, **All the words** which the LORD hath said will we do.” [Exo. 24:3]

<sup>6</sup> “Sanctify them through thy truth: thy word is truth.” [John 17:17] “And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.” [1 Kings 17:24] “The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.” [Mal. 2:6] Maxim: “**Truth**, by whomsoever pronounced, **is from God.**”

<sup>7</sup> Maxim: “He who does not speak the truth freely, is a traitor to the truth.”

<sup>8</sup> **Art of Words:** Effective communication requires learning clearness of conception and accuracy of expression. Sadly, this skill is often used for deception, and is associated with “dark sayings.” Yet, the *wise* will have this skill: “A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: <sup>[6]</sup>To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.” [Prov. 1:5-6] A wise man speaks plainly and without deceit: “Seeing then that we have such hope, we use great plainness of speech:” [2 Cor. 3:12] “My lips shall not speak wickedness, nor my tongue utter deceit.” [Job 27:4] “But {we} have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.” [2 Corinthians 4:2]

Yet, the Adversary makes *voluntary admissions and confessions* that **favor Christ**, often *hidden in plain sight*, mostly in law dictionaries. Therefore, study definitions.

However, be acutely aware that, (a) a word's *usage* is **not** its *meaning*, and (b) usages are *designed to favor* the Adversary's legal-system and mind-set. If you heed these cautions, then you'll discover **words of art**<sup>9</sup> that **favor** 'the kingdom within you' to set the captive free.

**By What Authority (Quo Warranto):** Why would anyone **not** question authority?<sup>10</sup> I question Abba, *daily*.

Why would anyone be **anti**-government?<sup>11</sup> Since I

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<sup>9</sup> "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter." [Prov. 25:2] 'Words of art' refers to *peculiar* words: 'Art of words' refers to the *skill, cunning* or *craft* of using *peculiar* words.

<sup>10</sup> **Author:** "One who produces, creates, or brings into being; as, **God is the author of the universe.**"

**Authority:** "1. **Legal power**, or the **right to command** or to act; as, the *authority* of a prince over subjects, and of parents over children. Power; rule; ... 3. Testimony; witness ... 6. **Warrant**; order; permission. **By what authority** {*quo warranto*} doest thou these things? *Matt. xxi* ... 9. Precedence ..." [An American Dictionary of the English Language; Noah Webster, 1854, p. 87.]

Maxims: "An argument drawn from authority is the strongest in law." "Reason and authority are the two brightest lights in the world." "Where there is no authority to establish, there is no necessity to obey."

**Delegation of Authority:** "The servant is not greater than his lord; neither he that is sent greater than he that sent him." [John 13:16b] "**All power** {G1832: **authority, jurisdiction, liberty, power, right, strength**} **is given unto me** in heaven and in earth." [Matt. 28:18b] "**I appoint** unto you a kingdom, as my Father hath appointed unto me;" [Luke 22:29] "Ye have not chosen me, but **I have chosen** you, and **ordained** you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." [John 15:16] From Father, to Son, to us. **True authority is offered and accepted, not impose.**

<sup>11</sup> **Government:** "1. Direction; regulation ... 2. **Control**; restraint ... 3. The exercise of **authority** ... 5. ... that form of fundamental rules and principles by which a nation or state is governed, or by which individual members of a body politic are to regulate their social actions; a constitution, either written or unwritten, by which the **rights and duties** of citizens and public officers are prescribed and defined; ... 6. An empire, **kingdom**, or

reject revolution, rebellion and lawlessness, I'm **pro**-government, but only under *Abba, Father's authority*.

Because I treasure the *rights*<sup>12</sup> He authorizes, I have an *obligation* to honor my *duties*<sup>13</sup> to Him; *i.e.*, blessings

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**state; any territory over which the right of sovereignty is extended.**" [Ibid.; Webster, 1854, page 513.]

*Government* literally means *control + of mind*; mind-control. But, why reject 'government' because it's **used** for immoral purposes? We "have the mind of Christ." [1 Cor. 2:16] Therefore, "... be not conformed to this world: but **be ye transformed by the renewing of your mind**, that ye may prove what is that **good**, and **acceptable**, and **perfect, will of God.**" [Rom. 12:2] "Thy kingdom {government} come. **Thy will** be done in earth, ..." [Matt. 6:10]

*Internally* putting on the "mind of Christ" thwarts being *externally* controlled by the worldly minds of men.

<sup>12</sup> **Right:** (adj.) "In *morals* and *religion*, just; equitable; **according to the standard of truth and justice, or the will of God.** That alone is *right* in the sight of God, which is consonant to his will or law; this being the only perfect standard of truth and justice. In *social* and *political affairs*, ... consonant to the laws and customs of a country, provided these ... are not repugnant to the laws of God ...

5. **Lawful**; ..." (n.) "**Conformity to the will of God, or to his law, the perfect standard of truth and justice**

... 5. Just claim; legal title; ownership; the legal power of exclusive possession; ... 7. Just claim by **sovereignty**; prerogative. God, as the **Author** of all things, has a *right* to **govern** and dispose of them at his pleasure ...

10. All men have a *right* to the secure enjoyment of life, personal safety, liberty, and property ... 11. **Authority**;

..." [Ibid.; Webster, 1854, p. 956.] Maxims: "A right may sometimes sleep, though it never dies." "A long possession exceeding the memory of man, will make a right."

<sup>13</sup> **Duty:** "What one ought or ought not to do; legal obligation." [A Dictionary of Law; Anderson, 1893, p. 388.]

"That which a person owes another; that which a person is bound, by any natural, moral, or legal obligation, to pay, do, or perform ... **reverence, obedience, and prayer to God, are indispensable duties**; the government and religious instruction of children are *duties* of parents which they can not neglect without guilt ..." [Ibid.; Webster, 1854, p. 374.] Maxim: "We are bound to obey God's Will {duty}, because he is the **sovereign LORD** of {over} the universe who made and **governs** all things by his almighty power, and infinite wisdom."

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for **this is the whole duty of man.**" [Ecclesiastes 12:13]

come with obedience; rights are *conditional*.<sup>14</sup> A recognized *vested right* may be protected as property.<sup>15</sup>

It's fallacious {a false belief} that a piece of paper bestows rights. What if it's destroyed or discarded, or the rights thereon are amended or ~~blotted out~~? If you believe that rights come from a Constitution or legislative enactments (e.g., Civil Rights Act of 1964), then **man is your 'God,'** because you honor *man* as a 'source' of rights.

However, **our Abba, the Sovereign over His creation, is the only precedent 'source' of authority from which rights and their incident duties flow.** Therefore, instead of demanding *my rights* from any source, I focus on doing or performing *my duties* from which *all 'God-given rights' flow in abundance.*

**Perspective:** "A gold coin in the hand of a thief is still a gold coin."<sup>16</sup> Metaphorically, the stolen coins belong to Abba's children; the 'coins' are as 'keys' to His kingdom. But, *psychological stumbling-blocks* (strongholds), must be overcome *before* they can be returned *and applied.* Here are only two essential examples.

**Example 1: Sovereign.** Our Father *claims* that He was in the beginning, and that by His Word,<sup>17</sup> and with wisdom and understanding, He made the heavens and

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<sup>14</sup> "If my people ... humble themselves, and pray, and seek my face, and turn from their wicked ways {duty/obey}; **then** will I hear from heaven, and will forgive their sin, and will heal their land {blessing}." [2 Chron. 7:14]

<sup>15</sup> **Vest:** To "robe; ... confer upon ...: as, to vest a person or a court with discretion, **authority,** power, jurisdiction. 2. To give an immediate, fixed right, of present or future enjoyment ..." **Vested:** "Not subject to a condition precedent or unperformed: ... In the widest sense, vested rights are rights which are complete and consummated, so that nothing remains to be done to fix the right of the citizen to enjoy them." "It is only when rights have become vested under laws {statutes} that the citizen can claim a protection to them as **property. Rights do not vest until all the conditions of the law have been fulfilled with exactitude during its continuance ..., limiting legislative power** over and producing an obligation {duty}." [*Ibid.*; Anderson, 1893, pages 906 and 1087.]

<sup>16</sup> By Dan Henry at a lecture in 2006.

<sup>17</sup> "In the beginning was the Word, and the Word was with God, and the Word was God. <sup>[2]</sup>The same was in the beginning with God. <sup>[3]</sup>All things were made by him; and without him was not any thing made that was made." [John 1:1-3] Maxim: "What is first is truest; and what comes first in time, is best in law." See 1 John 4:19.

the earth.<sup>18</sup> **He who creates controls or governs:** At all times,<sup>19</sup> *His system of law* governs that which *He* created.<sup>20</sup> He is the **only Sovereign.**<sup>21</sup> **No 'God'** is beside Him.

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<sup>18</sup> "The LORD by wisdom hath founded the earth; by understanding hath he established the heavens." [Prov. 3:19] "For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited {venue: 'a place where people gather'}: I *am* the LORD; and **there is none else.**" [Isaiah 45:18]

<sup>19</sup> "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil {G4137: make replete; cause to abound; make full}. <sup>[18]</sup>For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled {G1096: come to pass; become full}. [Matt. 5:17-19] "Jesus Christ {is} the same yesterday, and to day, and for ever." [Hebrews 13:8] Maxim: "From the words of the law there should be no departure {duty}."

<sup>20</sup> "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please ...." [Isaiah 55:11] Study sowing & reaping, cause & effect, and natural law.

<sup>21</sup> **Sovereign:** (adj.) "1. Supreme in power; **possessing supreme dominion; ... God is the sovereign Ruler of {over} the universe.** 2. Supreme; **superior to all others** {no exceptions}; chief. God is the *sovereign* good of all who love and obey him ... 4. Supreme; pertaining to **the first magistrate** of a nation {Christ is our Priest-King}; as, *sovereign authority.*" (noun) "1. A supreme lord or ruler; **one who possesses the highest authority without control** {ruling out *all* man-kings} ..." [*Ibid.*; Webster, 1854, page 1057.]

"It is to be **lamented** that many terms in common use are very inaccurately defined; indeed there are many of those in the most common use, and which men continue to repeat supposing that they understand them, to which, upon reflection, they will find that **they attach no precise or definite meaning.** Such are the words *sovereignty* ..." "... **the decree of the sovereign makes law.**" "{In general} The term is used in different senses, which often lead to a **confusion of ideas,** and sometimes to **very mischievous and unfounded conclusions.**" **Sovereign power:** "Power without limitation ... In all governments of constitutional limitations sovereign power manifests itself in but three ways: By exercising the **right of taxation;** the **right of eminent domain;** and through its **police power.**" **Sovereign state:** "An approach  
[Continues *below* separation-line in next column.]

**Psychological block:** ‘The State’ also *claims* to be ‘sovereign’ (as do ‘sovereign citizens’),<sup>22</sup> which is *presumptuous* and *rebellious*. Ironically, by arbitrary law,<sup>23</sup> ‘the State’ *imposes* the very conditions that provoke its citizen-subjects to *revolt or rebel* against, or *peacefully separate* from, its faithfully insidious oppression.

Which people shed ‘oppression’ by *establishing their own society via revolution and rebellion*? Dare

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appropriate phrase when applied to **an absolute despotism**. The term may also be applied to states under a constitution.” “... ‘sovereign state’ are **cabalistic** words, not understood by the disciple of liberty {patriot}, who has been instructed {indoctrinated} in our constitutional {public} schools.” **Sovereignty:** “The word, being **one of the broadest in the language**, is often so loosely used as to have **no precise or definite meaning**; **confusion** may also arise from the use of the term in different senses, since it has a legal signification distinct from its philosophical import. ... supreme, absolute, **uncontrollable power**; ... **the absolute right to govern**.” [*Corpus Juris*; William Mack, Vol. 58, 1932, pp. 812-813.]

There’s only **one** Sovereign: There is **no** Sovereign beside Him. “**Is there a God beside me?** yea, *there is no* God; I know not *any*.” [Isaiah 44:8b]

Abba delegates authority to man but **not** His *Sovereign status*. What of usurpers holding a competing claim? “I have said, Ye *are* gods; and all of you *are* children of the most High. <sup>[7]</sup>But **ye shall die like men**, and fall like one of the princes.” [Psalm 82:6-7]

<sup>22</sup> **Misusing sovereign** distorts the relation between ‘God’ and man. *Sovereign citizen* is an oxymoron: A citizen is a subject, not a sovereign. If you seek freedom, yet believe that a state has *sovereign power*, then you *voluntarily consent to subjugation and absolute despotism* by “**taxation**,” “**eminent domain**” and “**police power**.”

<sup>23</sup> **Law arbitrary:** “**Opposed to immutable**, a law {statute} not founded in the nature of things {artificial}, but **imposed** by the **mere will** of the legislature.” [*Black’s Law Dictionary*, 4<sup>th</sup> ed.; Black, 1957, page 1029.] **Impose:** “To lay on; to set on, as a burden, tax, toll, duty, or penalty. The legislature *imposes* taxes for the support of government; ... God *imposes* no burdens on men which they are unable to bear. {“God *is* faithful, who will not suffer you to be tempted above that ye are able; but will ... also make a way to **escape**, that ye may be able to bear *it*.” [1 Cor. 10:13b]} 2. To place over by authority or **by force**. **The Romans** often *imposed rapacious* governors {controllers; ravaging wolves} on their colonies and conquered countries.” [*Ibid.*; Webster, 1854, page 584.]

their posterity dishonor those doing their *duty to peacefully separate* from any society that supplants the **only** Sovereign’s authority? Would that be civilized?

**Example 2: Civil.** *Civil*<sup>24</sup> is commonly used to mean ‘courteous and polite,’ but its *strict* or *particular* meaning is highly significant. Until believers realize the implications of the *self-willed* nature of *civility*, they will **never overcome the ways of Rome in their thinking**.

For example, believers fail or neglect to make a clear distinction between two sources of governance, each of which expresses a distinctly different will or spirit:

1. **Abba’s Spirit** offers and honors love, natural freedom, denial of self, and respect for each soul (not persons), *etc.*; His courts are **reconciliatory**.
2. **Man’s spirit** offers and honors fear, legal slavery, self-will, and respect for persons at the expense of each soul, *etc.*; his courts are **adversarial**. Who is the Adversary?<sup>25</sup>

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<sup>24</sup> **Civil:** “Pertaining to the citizen (Lat. *civis*) -- the free inhabitant of an independent city, **in distinction from the government**, the soldier, the peasant, **the ecclesiastic**, and persons of **other classes**.” [*Ibid.*; Anderson, 1893, page 185.]

**Civil law:** “Is defined to be the law which every particular nation, commonwealth or city, **has established for itself** {“**mere will**” of lawmakers rather than of the Lawgiver}: ... But more **strictly** the civil law is that which the old **Romans** used, compiled from the laws of nature and of nations.” [*A New Law Dictionary*; Giles Jacob, 1782, page CIV CLA.] “In its **particular** signification, however, **it usually means Roman law**, as comprised in the institutes, code, and digest of the emperor Justinian {a self-willed man-king}.” [*A New Law Dictionary*; Holthouse, 1847, page 95.]

A people **self-ordains** civil/Roman law: “We the People of the United States ... do ordain ...” A “government of the people, by the people, for the people ...” [*The Gettysburg Address*; Lincoln, 1863.] “We the People” is ‘God’ (*VOX-POPULI. VOX-DEI*); **the head of the body**. [Read **Endnote A** on page 43. It’s important! Then continue.]

Abba’s government is *of* Him, *by* Him and *for* Him *through* Christ in His covenant people. “For **of** him, and **through** him, and to him, *are* all things:” [Rom. 11:36a] “For **by** him were all things created ... all things were created **by** him, and **for** him: <sup>[17]</sup>And he is before all things, and **by** him all things consist. <sup>[18]</sup>... he is **the head of the body**, the church {His ecclesia}.” [Col. 1:16-18a]

<sup>25</sup> “For we wrestle ... against spiritual wickedness in high places.” [Ephesians 6:12] See 1 Peter 5:8.

**Psychological block:** The Roman sphere (of man-kings' violence) and the Christian sphere (of Christ's peace), have **always clashed**. Yet, believers confuse the spheres (e.g., 'By ye separate, but register your church with man-kings.').<sup>26</sup> Their lips declare the kingdom, but their hands are *voluntarily bound to or allied with the ways of Rome* (civil law; civil courts; civil government).<sup>27</sup>

**This is profound:** Believers sought North America for "freedom of religion." And, "self-determination" is a "core principle" in international law. Therefore, a **believer has no excuse to be voluntarily bound to or allied with anything Roman, f(ederal), civil or self-willed**. The "gospel of the kingdom" requires **no civil** right, benefit, privilege, opportunity or convenience!

**Bottom line:** Maxim: "All are equal under the law." Self-willed families **ordained** the U.S. by **choosing** to build a society on **sand**<sup>28</sup>: They rejected Abba to be Lawgiver (favoring lawmakers), and Christ to be King over *their* govt. (favoring man-kings); they exercised *their vested rights* to "freedom of religion" and "self-determination." Dare their posterity dishonor those exercising *their* 'Sovereign-given' duty to **choose the Rock**?

Some say, "All roads lead to Rome." That's a lie. **All roads lead to the judgment-seat of Christ**. There, *everyone* shall give an account, civilized or not.

Until then, either Caesar is King or Christ is King. **Choose one -- not both**.<sup>29</sup> Let's heed Christ's command to withdraw or separate from *any* society or nation where He's **not** the **only King** and Abba is **not** the **only Sovereign**. His **society** is where His *stray lambs* ought go!

**Society:** Since "all are equal under the law," if *you're* free to **choose sand**, then *I'm* free to **choose the Rock**. "And if it seem evil unto you to serve the LORD, **choose** you this day whom ye will serve;" [Joshua 24:15]

<sup>26</sup> "Be ye not unequally yoked together with unbelievers: ... [15] And what concord hath Christ with Belial?... [16] And what agreement hath the temple of God with idols? ... [17] ... **come out from among them, and be ye separate** ...." [2 Cor. 6:14-17] See Footnotes 44 & 141.

<sup>27</sup> **Federal:** From "**Foederatus:** (as the name of a **class of allies**) **Bound by treaty to Rome, federated**." [Oxford Latin Dictionary; Glare, 1983, page 718.] **Foe!**

<sup>28</sup> See **choice** between *sand* or *rock* in Matt. 7:24-29.

<sup>29</sup> "Pilate saith unto them, Shall I crucify your King? The chief priests answered, **We have no king but Caesar**." [John 19:15b] "... and these {believers} all do contrary to **the decrees of Caesar**, saying that **there is another king, one Jesus**." [Acts 17:7]

It's **crucial** to comprehend the scope and magnitude of, (a) what a society is, and (b) how it's differentiated from all others. If you overcome lifelong, *psychological stumbling-blocks* (strongholds), then you might realize that the implications are multilayered and extensive.

*Society* means a 'people **united by mutual consent**<sup>30</sup> to **deliberate**,<sup>31</sup> **determine**,<sup>32</sup> and **act**<sup>33</sup> **jointly for a com-**

<sup>30</sup> "Can two walk together, except they be **agreed**?" [Amos 3:3] "... if two of you shall **agree**..., it shall be done for them of my Father which is in heaven." [Matt. 18:19] Maxim: "Consent makes the law."

<sup>31</sup> **Deliberate:** *De-* [of] + *liber* [book/record] + *-ate* [to make; to apply; to operate upon]. To 'take careful thought; reflect. To consult with others as a process in reaching a decision. Careful and slow in deciding or **determining**.'

**Liberty:** *Liber* means book/record + *-ty*, (to tie or bind together); *liberty* literally means tied or bound to a book. In liberty, one **acts** according to the **standards** of a book. People need **standards** for *measuring behavior*. Dictionaries standardize the meanings of words.

So, *deliberate* essentially means to **carefully consider** and **determine** with others 'by the Book.'

<sup>32</sup> **Determine:** *De-* [of] + *termine* [bound; limit; end]. To 'decide, settle or fix **conclusively** and **authoritatively**; to end or **decide by judicial** or other **final action**; to reach a decision; to **resolve**; **applicable to the decisions of the mind** {right or liberty of conscience}, or to **judicial decisions**; to end; to terminate.'

So, *determine* essentially means to **conclusively and authoritatively** end a matter by judicial decision or final action. This is essential for good governance in a **lawful assembly**. "But if ye enquire any thing concerning other matters, **it shall be determined** in a **lawful assembly** {by deliberation; 'by the Book'}." [Acts 19:39]

**Assembly:** "An **intentional meeting** ... of **three or more persons in one body**." **Lawful assembly:** "Any congregating of people or citizens directed or permitted by the law of the place {venue}." **Popular assembly:** "Any meeting of the people to **deliberate** over their **rights and duties** {see Footnote 103, Jural} with respect to government ... The right of the people peaceably to assemble **existed long before** the adoption of the Constitution ... In every meeting assembled for a **lawful purpose** there must **necessarily** exist an **inherent power** to preserve **order** and to remove by force any person who creates a disturbance ... **Religious meetings**, would lose their solemnity and usefulness if they could be turned into halls of disputation at the will of any individual." [*Ibid.*; Anderson, 1893, pp. 78-79.] "Hence, places of

**mon goal.** *Deliberation* ends with determination; *determination* ends with action; and, *action* ought end in “righteousness, and peace, and joy in the Holy Ghost.”<sup>34</sup>

*Society* **doesn't** point to *geography*, but to **mutual consent**. Members of diverse societies may be neighbors, but *social compact* hinges on ‘consent of the governed,’ *not* a land-area. Also, a majority’s opinion or vote is *irrelevant*, as is the demand, “If you don’t like my society, then go live in China.” Remember the maxim?

**Society & Religion:** Every society is inherently and inescapably **religious**,<sup>35</sup> because its ‘God’ is its *source of law*.<sup>36</sup> That is, *governing is religion in action*.

public worship are called *courts of the LORD*.” [*Ibid.*; Webster, 1854, page 276.]

**Courts** *differentiate* a society from others. A jury *of your peers* are *of your society* (1 Cor. 5:12; Rom. 14:4).

<sup>33</sup> **Act:** The ‘process of doing or performing something; a thing done; ... of a **judicial** or legislative **body**.’

**Acts** of the Apostles: *In lawful assembly*, they didn’t **act** without first **determining** how to act by **deliberation** (‘by the Book’; Bible). They were a *legitimate religious society*, rather than isolated *stray lambs*. “How think ye? if a man have an hundred sheep, and one of them be gone **astray**, doth he not leave the ninety and nine, and goeth into the **mountains** {foreign governments; see Ezek. 34: 6}, and seeketh that which is gone **astray**?” [Matt. 18:12]

<sup>34</sup> Romans 14:17.

<sup>35</sup> **Religion:** “Religion, in a **comprehensive sense**, includes a belief in the being and perfections of God, in the revelation of **his will** to man, in man’s obligation to obey his commands, in a state of reward and punishment {sow & reap; cause & effect}, and in man’s accountability to God;” [*Ibid.*; Webster, 1854, p. 932.] Maxims: “That is the **highest law** which **favours religion**.” “The cause of the church {ecclesia} is equal to public cause; and **paramount** is the reason which makes for religion.”

<sup>36</sup> **Law:** “1. A **rule of action** dictated by a **superior being** ... **The** {4} **parts of the law** are: the “**declaratory**” part, which defines the right to be observed and the wrong to be eschewed; the “**directory**” part, which enjoins observance of the right and abstaining from the wrong; the “**remedial**” part, which provides a method to recover a right or to redress a wrong; and, the “**vindicatory**” part, which prescribes the penalty {consequence} for a transgression. 2. In an important use “law” excludes the methods and remedies peculiar to *equity* and *admiralty*, and confines the idea to **the action of tribunals proceeding by fixed rules**, and employing remedies

A system of law presupposes a *religion* that discerns good from evil and right from wrong. This *religion* is governed thru its *politics*,<sup>37</sup> which yields an *economy*.<sup>38</sup> A society differentiates itself from all others by a formal **choice of law**,<sup>39</sup> perfected through its courts and state.

**State:** A *state* is a **people** united under one government of **any** form (from its ‘God’).<sup>40</sup> Thru that government, a state’s *religion* orders how to live and relate to other states (each people united under its God’s ‘one form of govt.’).<sup>41</sup>

operative directly upon the person or property of the individual.” [*Ibid.*; Anderson, 1893, page 600.]

Maxim: “The law is the highest inheritance that the king possesses; for by the law both he and all his subjects are ruled; and if there were no law, there would be neither king nor inheritance.” The ‘law’ is done away?

<sup>37</sup> **Politics:** “**The science of government**; that part of **ethics** which consists in the regulation and government of a **nation or state**, for the preservation of its safety, peace and prosperity; comprehending the defense of its existence and rights against foreign control or conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their morals. Politics, as a science or an art, **is a subject of vast extent and importance**.” [*Ibid.*; Webster, 1828, col. POL.]

Maxim: “Politics are to be adapted to the laws, not the laws to politics.” Though *politician* conjures images of questionable character, ethics or morals, *politics* is another **gold coin** in the hands of thieves.

<sup>38</sup> **Economy:** “1. **Primarily**, the management, regulation and government of a **family** or the concerns of a **household** ... 9. ... general regulation and disposition of the affairs of a **state or nation**, or of any department of government.” [*Ibid.*; Webster, 1828, col. EDA.]

<sup>39</sup> **Choice of law:** “In **conflicts of law**, the question presented in determining what {whose} law should govern ... **Choice of law clause**. A contractual provision wherein **the parties designate the state** {‘God’} **whose law will govern** disputes arising out of their agreement.” [*Ibid.*, 3<sup>rd</sup> ed.; Black, 1951, page 219.] Maxim: “Consent makes the law.” *Consent* implies **choice**.

<sup>40</sup> **State:** “A political **body**, or **body politic**; the whole **body of people united under one government, whatever may be the form of the government** ....” [*Ibid.*; Webster, 1854, page 1079.] See Footnote 263.

<sup>41</sup> “For **all people will walk** every one **in the name of his god**, and we will walk in the name of the LORD our God for ever and ever.” [Micah 4:5] See Deut. 6:14-15.

**Church & State:** Since a state is religious, separating church from state is impossible! Isn't it double-minded to *demand separation yet submit* to civil states? Isn't it a 'conflict of law' or self-destructive to support a *foreign God*? Can a church be 'clean' while touching an 'unclean' state? Does a church demand separation because it *has given allegiance to the wrong state*?!

Sadly, churches *submit* to the "mere will of the legislature," which **divides** *spiritual* church-ministry from *temporal* state-ministry. Yet, Christ orders and establishes His ecclesia upon the declarations or decrees of *Abba's will*, which **unites all ministries** in one body.

**Corporation & Incorporate:** These two words are *gold coins* in the hand of a thief. Let's *focus on the coins*, not the thief -- *on the organic*, not the artificial.

**Corporation:** *Corpus or body + -tion* [making of; action or process involved with (making)]; **'any group of people {organic} combined into or acting as one body; such a body is created for purposes of government.'** So, *corporation* essentially means a people acting as one body created for purposes of government -- *just like family!*

Authorized *of right*,<sup>42</sup> our Priest-King has a legitimate *body (corpus de jure)*, created for purposes of His **Father's government!**<sup>43</sup> We're *called-out* to consent to, and have a blessed and joyous role in, those purposes.

**Incorporate:** *In- + body + -ate* [to make, apply, operate upon]. To **'unite with or blend indistinguishably into something already in existence; to cause to merge or combine together into a united whole.'** So, *incorporate* essentially means to fully unite one body with or into a pre-existing body<sup>44</sup> (created for purposes of government).

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<sup>42</sup> **De jure:** "Of right; legitimate; lawful; by right and title." And, **corporation de jure:** It "exists by reason of full compliance by incorporators with requirements of an existing law permitting organization of such corporation; it is impregnable to assault in the courts from any source." [*Ibid.*; Black, 1957, pages 481 & 411.] "He suffered no man to do them wrong: yea, he reprov'd kings for their sakes; [<sup>15</sup>]Saying, Touch not mine anointed, and do my prophets no harm." [Psalm 105: 14-15] "... I will build my church; and **the gates of hell** {where foreign judges sit} **shall not prevail against it.**" [Matt. 16:18]

<sup>43</sup> For me, *corporation* means 'body of Christ perfecting Abba's government' -- not 'McDonalds' or 'U.S.'

<sup>44</sup> *Incorporate* is legalese for *adopt*. An adoptee is "united with" a pre-existing family; an IRC 501(c)(3) church is "blended indistinguishably into" a pre-existing

Here's how to **use** *corporation* and *incorporate* to **favor** Christ's kingdom: In lawful assembly ("courts the LORD"), His ecclesia ('called-out' believers), "deliberates, determines and acts jointly" to help Him order and establish His formal and permanent, **local** body *de jure* that is "blended indistinguishably into" His ancient, **universal** body *de jure* (a religious society 'united under one form of ecclesial government' that is "impregnable to assault in the courts from any source"), for purposes of *His* family-government!

**For the Good of the People:** Civil societies offer liberation<sup>45</sup> from our Priest-King's governance with alluring benefits, privileges, opportunities and conveniences. But, *true liberation is founded upon servitude in Christ.* The 'clean and escaped' ecclesia ought provide ministries for **all** matters of life. Yet sadly, the modern 'f(o)ederal' or 'f(o)ederated' church is 'filled with voids.'

**Evil Fills a Void:** If *any* aspect of Christ's kingdom doesn't function, then foreigners will attempt to fill that void. Using *their* God's standards, it becomes *necessary*<sup>46</sup> to conquer, control or govern *an undisciplined or lawless people* (failing or neglecting its duties).

For example: Believers fail or neglect to resolve disputes, controversies or matters in "*courts of the LORD.*"<sup>47</sup>

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civil State. Yet, Christ's ecclesia is **ancient**, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone.*" [Eph. 2:20] Maxims: "What is prior is truer." "He who is first or before in time, is stronger in right." "What is first is truest; and what comes first in time, is best in law." "Where two rights concur, the more **ancient shall be preferred.**" His ecclesia is **not authorized** to "combine together into a united whole" with the "unclean." See **2 Cor. 6:14-18!**

<sup>45</sup> "For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much wantonness, those that were clean escaped from them who live in error.* [<sup>19</sup>]While they promise them **liberty**, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." [2 Peter 2:18-19] Be clean; escape!

<sup>46</sup> Maxims: "Necessity has no law." "That which is not otherwise lawful necessity makes lawful, and necessity makes a privilege which supersedes the law."

<sup>47</sup> "**Dare any of you**, having a matter against another, **go to law before the unjust, and not before the saints?** [<sup>21</sup>]Do ye not know that **the saints shall judge the world?** and if the world shall be judged by you, are ye unworthy

Shamefully, they use *civil courts*, thinking those courts are *not foreign*, but are their *own* (they're right! -- they consent!). Yet, the "unjust" in the "gates of hell" (courts of the unjust), render judgments that favor *the Adversary* and *his* kingdom.<sup>48</sup> Why not **choose** to fill every void?

**Choose You This Day:** Let's **choose** to *first* seek His kingdom and righteousness. Let's **choose** to be clean and escape.<sup>49</sup> Let's **choose** to abandon the self-willed Adversary and his man-kings. Let's **choose** to deliberate, determine and act jointly 'by the Book' in "*courts of the LORD*" to fill every void. Let's **choose** to set the captives free. Let's **choose** to *cleave* unto the Christ!<sup>50</sup>

Now, let's closely examine a *peaceful* approach to governance that I've found is *of right* in Abba's eyes and is designed that our "*joy might be full*."<sup>51</sup>

to judge the smallest matters? <sup>[3]</sup>Know ye not that we shall judge angels? **how much more things that pertain to this life?** <sup>[4]</sup>If then ye have judgments of things pertaining to this life, **set them to judge who are least esteemed in the church.** <sup>[5]</sup>**I speak to your shame.** Is it so, that **there is not a wise man among you?** no, not one that shall be able to judge between his brethren? <sup>[6]</sup>**But brother goeth to law with brother, and that before the unbelievers.**" [1 Corinthians 6:1-6]

How's that for a rebuke?! They 'played church' for 'spiritual' stuff. Yet, when it came to 'but we live in the real world' stuff, **they saw no remedy in our Priest-King's courts** (they didn't exist), so they sought *foreign* remedies. Paul spoke to their *shame*, and to ours.

<sup>48</sup> "The robbery of the wicked shall destroy them; because they refuse to do judgment." "*It is* joy to the just to do judgment: but destruction *shall* be to the workers of iniquity." [Proverbs 21:15 and 21:7]

<sup>49</sup> "... **come out from among them, and be ye separate** {escape}, ... **touch not the unclean thing** {be clean}; ..." [2 Cor. 6:17a] "**Come out of her** {escape}, ... that ye **be not partakers of her sins** {be clean}, and that ye **receive not of her plagues** {be clean}." [Rev. 18:4b]

<sup>50</sup> "But ye that did **cleave unto the LORD** your God **are alive every one of you this day.**" [Deut. 4:4] "For if ye shall ... **cleave unto him;** <sup>[23]</sup>Then will the LORD drive out all these nations from before you ..." [Deut. 11:22-23a] "and, lo, **I am with you always, even unto the end of the world.** Amen." [Matthew 28:20b]

<sup>51</sup> "For the kingdom of God is not meat and drink; but **righteousness, and peace, and joy** in the Holy Ghost." [Romans 14:18] "... I spoken unto you, that ... **your joy might be full.**" [John 15:11; see 1 John 1:1-5.]

## Part 2: The Kingdom is Governed in Trust

**Seek Ye First:** It is essential to secure *food, clothing, shelter, energy* and *healthcare* to live upon this most formidable earth. Therefore, we're told, "... seek ye first **the kingdom of God, and his righteousness;** and all these things {blessings} shall be added unto you." [Matt 6:33] But, why should we **trust** this 'God'?

**Evidence of a Biblical Trust:** In general, a trust is a "right of property, real or personal, held by one party for the benefit of another."<sup>52</sup> A trust has **five elements**:

1. Trustor; Grantor; Settlor; Creator: Abba is the Trustor-Grantor-Settlor-Creator of His Trust.
2. Trustor has a specific and lawful will or intent, which is usually held in perpetuity (forever).
3. Trustee: The "legal owner" with fiducial liabilities and obligations to "guard" or "conserve" assets or property in trust for a beneficiary. His Son is the Trustee,<sup>53</sup> which *executes* Abba's specific will or intent expressed in His Trust.<sup>54</sup>
4. Beneficiary: The one who is blessed. His family is the Beneficiary (and others, even His enemies).
5. Assets or Property: The blessings. The kingdom or realm of heaven and its throne, and the fruit thereof, are the Assets or Property.

"For unto us a child is born, unto us a son is **given** {by Abba; Trustor}: and the government shall be {specific and lawful will or intent} upon his shoulder {His Son;<sup>55</sup> Trustee; fiduciary with dominion (Isa. 22:22)}: and his name shall be called {by us, His children; Beneficiaries} Wonderful, Counsellor, The mighty God, The everlasting

<sup>52</sup> *Ibid.*; Black, 1957, p. 1680. Trust law is extensive.

<sup>53</sup> "I will overturn, overturn, overturn, it: and it shall be no more, **until he come whose right it is; and I will give it him.**" [Ezekiel 21:27] "All power is **given unto me** in heaven and in earth." [Matt. 28:18] See Footnote 15.

<sup>54</sup> "... **Abba, Father, ... not as I will, but as thou wilt.**" [Mark 14:36] "I can of mine own self do nothing: ... because I seek not mine own will, but the will of the Father which hath sent me {delegated authority}." [John 5:30] "... what things soever he {Abba} doeth {executes}, these also doeth {executes} the Son likewise." [John 5:19]

<sup>55</sup> "... the Spirit of God descending like a dove, and lighting upon him {the government that rests upon His shoulder}: And lo a voice from heaven, saying, This is my beloved Son {Abba declares to which "son is **given**"}, in whom I am well pleased {'You are becoming well-qualified to govern.'}." [Matthew 3:16-17]

Father, The Prince of Peace.<sup>[7]</sup>Of the increase of his government and peace {"Be fruitful, and multiply."} there shall be no end {in perpetuity}, upon the throne of David, and upon his kingdom {Assets or Property}, to **order it**, and to **establish it** with judgment and with justice<sup>56</sup> {Trustee's fiducial obligations & duties} from henceforth even for ever {in perpetuity; 2<sup>nd</sup> witness}. The zeal of the LORD of hosts will perform this {Trustor's specific will or intent shall be accomplished and prosper<sup>57</sup>}. [Isa. 9:6-7]

**To Revoke or Not to Revoke:** There are *irrevokable* trusts and *revocable* trusts. An *irrevokable trust* is one which **the trustor may not** revoke (call back), cancel, annul, terminate or set at naught the trust's validity or operation. Its duration is in perpetuity, or until it expires due to its own limitations.

A *revokable trust* is one which **the trustor may** revoke the trust's validity or operation. However, a revokable trust becomes irrevokable when the trustor makes a formal declaration or, by operation of law, when the trustor's dies.

But, our Trustor-Grantor-Settlor-Creator **does not die!** Does that mean He may revoke His Trust? In the world, a trustor may 'go back on his word,' but our Abba, Father does not change.<sup>58</sup>

Maxims: "The church {ecclesia; beneficiary} **does not die.**" "The king {Trustee} **never dies.**" Note that the Trustee has "dominion" *in perpetuity*.<sup>59</sup>

Clearly, the "kingdom of God" is governed in trust. But, how does Abba's heavenly Trust operate or work in earth,<sup>60</sup> especially in relation to His family?

<sup>56</sup> "... his name is called the Messenger of great counsel: for I will bring **peace** upon the princes {beneficiaries}." And, "with judgment and with righteousness." [Isaiah 9:7. *Brenton's English Septuagint*; Brenton, 1851.]

<sup>57</sup> "For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts ... [11]So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall **accomplish** that which I please, and it shall **prosper** in the thing whereto I sent it." [Isaiah 55:9-11]

<sup>58</sup> See Footnote 57! "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand." [Isaiah 14:24]

<sup>59</sup> **Dominion:** "Complete ownership; absolute property." [*Ibid.*, Anderson, 1893, p. 376.] "To him be glory and **dominion** for ever and ever. Amen." [1 Peter 5:11]

<sup>60</sup> "Thy will be done **in earth**, as *it is* in heaven. [Matthew 6:10b; see Matt. 16:19, 18:18; 1 John 5:7-8.]

**A Family's Endeavor:** Abba perpetuates His *family*;<sup>61</sup> a legitimate<sup>62</sup> religious organization or living body for *purposes of His government*. It's **not** a civil entity.

A family 'makes a living' through its *ministry*, and the fruit thereof goes to its *mission*.<sup>63</sup> For *coverture*, an ecclesia (church) may formally recognize the callings & talents of a *family-minister*,<sup>64</sup> which is a *missionary*.

Abba designed His family to last *in perpetuity* thru a *succession* of well-trained children as future ministers.<sup>65</sup> Ideally, a *householder*<sup>66</sup> is a priest-king<sup>67</sup> that is

<sup>61</sup> **Family:** "1. The collective **body** of persons {souls} who live in one house and under one head or manager; a **household**, including parents, children and servants, and as the case may be, lodgers or boarders. 2. Those who descend from one common progenitor; a tribe or race; kindred; lineage. Thus the Israelites were a branch of the family of Abraham; ... 5. A collection or union of **nations or states.**" [*Ibid.*; Webster, 1854, page 848.]

<sup>62</sup> **Legitimate:** "1. Conforming to the law or to rules {"If ye love me, keep my commandments." [John 14:15]}. 2. able to be defended with logic or justification: a legitimate excuse {"We ought to obey God rather than men." [Acts 5:29b]}. 3. (of a child) born of parents lawfully married to each other {of **family**}. 4. (of a sovereign) having a title based on strict hereditary right {of **family**: "And if children, then heirs; **heirs of God**, and **joint-heirs with Christ**;" [Romans 8:17a]}." [oxforddictionaries.com]

<sup>63</sup> By extension, international law recognizes that a nation's primary purpose is its *mission*. See the *Vienna Convention on Diplomatic Relations*, 1961.

<sup>64</sup> **Minister:** (noun) "1. *Properly*, a chief servant; hence, an agent appointed to transact or manage business under the authority of another; *in which sense it is a word of very extensive application*. 2. One to whom a king or prince instructs the direction of affairs of state ..." And, (verb) "To attend and serve; to perform service in any office, sacred or secular." [*Ibid.*; Webster, 1854, page 716.]

"While ministry was an obligation of all, certain persons were ministers in special ways ... The one thing clear in the NT is that **all followers of Christ were to be ministers** according to the teaching and example of Christ." [*HarperCollins Bible Dictionary*; Actemeier, 1996, page 687.] See Part 10, Family & Its Ministry.

<sup>65</sup> "Train up a child in the way he should go: and when he is old, he will not depart from it." [Proverbs 22:6]

<sup>66</sup> See Christ's usage in Matt. 13:27, 52; 20:1; 21:33.

<sup>67</sup> "And hath made us **kings and priests** unto God and his Father; to him *be* glory and **dominion** for ever and ever. Amen." [Revelation 1:6; see Revelation 5:10]

dedicated to a productive service or ministry. The sacred and necessary **office** of *householder and his successors* is the most **ancient, legitimate religious order**.

**What is an Order?:** The Bible speaks of the “**order** of Melchizedec.” The Greek word *τάξις* (tax'-is), is translated to *order*.<sup>68</sup> An *order* is a fixed succession of officers *in perpetuity*. When an officer resigns, is incapacitated or dies, a **successor** steps into that *same* office.

**In Earth as it is in Heaven:** The governance of Abba's Trust in heaven is *vested* in the **order** of “Melchizedec king of Salem” in earth. It's *not* a man's name and the place from where he rules; it's the “official dignity” of a **perpetual office!** The office is aptly *translated* (not interpreted; Heb. 7:2), the ‘King *of right* and King *peace-*

<sup>68</sup> “... while he executed the priest's office before God in the **order** {G5010} of his course,” [Luke 1:8] “Let all things be done decently and in **order** {G5010}.” [1 Cor. 14:40] “For he testifieth, Thou art a priest **for ever** {in perpetuity} after the **order** {G5010} of Melchizedec.” [Heb. 7:17] “... Thou art a priest for ever after the **order** {G5010} of Melchizedec.” [Ps. 110:4. *Ibid.*; Brenton.]

Strong's G5010. “From G5021; regular *arrangement*, that is, (in time) **fixed** {certain} **succession** (of rank or character), **official dignity**: - **order**.”]

Also, “1) an arranging, arrangement. 2) **order**. 2a) a **fixed succession** observing a fixed time {as in the officer-bearer's lifetime}. 3) due or right **order**, orderly condition. 4) the **post, rank, or position which one holds in civic or other** {ecclesial/church} **affairs**.” [*Thayer's Greek Dictionary*; e-Sword®.]

“Work performed by a member of a **religious order** in the exercise of duties required by the **order** includes **all** duties required of the member of the **order**. **The nature or extent of the work is immaterial** so long as it is service which the member is directed or required to perform by the member's **ecclesiastical superiors**.” [*Code of Federal Regulations*; Title 20: Section 404.1023 paragraph (e).]

The “services performed by a member of a **religious order** ‘in the exercise of duties required by such **order**’ are **excluded** from the definition of employment.” [*Social Security Act*; Section 210(a)(8)(A).]

“The term ‘**trade or business**’ does not include services by a member of a **religious order** who has taken a **vow of poverty** when these services are performed in the exercise of the duties required by the **order**.” [*Social Security Handbook*; Section 1122.2.]

*ful*,’ or simply, the ‘**peaceful King of right** (*de jure*).’<sup>69</sup>

This unique order is a **legitimate religious order**; an ancient and necessary **corporation sole**<sup>70</sup> *de jure*; a *single office* held in perpetuity through the fixed succession of officers, designed to hold, administer or govern assets or property **in trust**<sup>71</sup> for the benefit of the trustor's *family*. The office passed from successor-to-successor “until he come whose **right** it is” to hold the office forever.<sup>72</sup> But, there's a dispute.

**Another King -- Another Kingdom:** There's no lie without the truth. There's no counterfeit<sup>73</sup> without the original. Proffering a counterfeit is a fraud.<sup>74</sup>

<sup>69</sup> See Footnote 42! The double ‘King’ is an *emphatic*.

<sup>70</sup> Here's another **gold coin in the hand of a thief** (profiteer or debunker of corporations sole). Therefore, **know and integrate the following two Points:**

[Read **Endnote B** on page 43; it's important! Then continue.]

**Conclusion:** A corporation sole is an ancient and “necessary” tool favoring a *family* and its *householder*. A 1983 appellate court-case and the IRS *favor* a corporation sole's legitimacy and proper use. A corporation *de jure* is “impregnable to assault ...” So, why let a profiteer or debunker be a thief that deprives you of another **precious gold coin that favors the kingdom?**

<sup>71</sup> “And he {Abram} gave him {Melchizedec} tithes of all.” [Genesis 14:20b] Maxims: “What is given to the church is given to God.” “A church ought not to pay tithes to a church.” Were Abram and the one who held the office of King-King related -- were they not *family*?

<sup>72</sup> “Thou art a **priest** for ever {in perpetuity} **after the order of Melchizedec** {**Priest-King of right** (*de jure*)}.” [Psalm 110:4b] “And Jesus answering said ...: for thus it becometh us to **fulfil all righteousness**.” [Matthew 3:15] “**Peace** I leave with you, ...” [John 14:27a] “... another **king**, one Jesus.” [Acts 17:7] See Footnote 53!

<sup>73</sup> **Counterfeit:** “A cheat; ... one who personates another; an impostor ... That which is made in imitation of something, but without lawful authority, and with a view to defraud, by passing the false for the true ...” [*Ibid.*; Webster, 1854, p. 274.] “... angel of light.” [2 Cor. 11:14]

<sup>74</sup> **Fraud:** “An intentional **perversion of truth** for the purpose of inducing another in reliance upon it **to part with some valuable thing** belonging to him or **to surrender a legal right**; ... A generic term, embracing all multifarious means which human ingenuity can devise, and which are resorted to by one individual to get advantage over another by false suggestions or by suppression of truth, and includes all surprise, trick, cunning,

The kingdoms, governments and trusts of the Adversary and Abba are **not vastly different**: A counterfeit is *deceptively close* to the original.

The Adversary attempts to “be like the most High.”<sup>75</sup> In fact,<sup>76</sup> he *counterfeits* Abba’s kingdom, government and trust; and, he wants the fruit for *himself*. Yet, he doesn’t work alone -- he recruits “ravening wolves” (rapacious; extorting Nicolaitans), in sheep’s clothing.

A *public official* is a “fiduciary toward the public” and a “trustee and servant of the people” by definition. Do you know that **trustees do paperwork; trustees pay taxes; trustees may go to jail -- not beneficiaries?**

Yet, public officials seem *well-aware* that you, a beneficiary *de jure*, are easily defrauded into acting as a trustee *de facto*<sup>77</sup> like them. Why “part with a valuable thing” or “surrender a legal right?” Tragically, *you* may appear to be the deceiver or counterfeiter -- **you may go to jail -- how art thou fallen**, like your apparent father!

**To Own or Not to Own:** Whosoever “of you that forsaketh not all that he hath {‘own’; G5224: property, possessions, goods}, he cannot be my disciple.” [Luke 14:33]

If you claim to “own” a thing, then is it a ‘compet-

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**dissembling**, and any other unfair way by which another is cheated ... ‘Bad faith’ and ‘fraud’ are synonymous ...” [*Ibid.*; Black, 1957, page 788.]

<sup>75</sup> “**How art thou fallen** from heaven, O Lucifer, ... which didst weaken the nations! [<sup>13</sup>]For thou hast said in thine heart, ... **I will be like the most High**.” [Isaiah 14: 12-14] This voluntary admission and confession agrees: “Do what thou wilt shall be the whole of the law.” [*The Book of the Law*; Crowley, 1909.]

<sup>76</sup> **De facto:** “**In fact**; actually; in deed; in reality.” [*Ibid.*; Black, 1957, page 504.] “A thing done *de facto* signifies that it is actually done, done in *deed*; a **king de facto** is one who is actually in possession of the throne without any lawful title to the same, in contradistinction to a **king de jure** {*of right*}, who has a right to the crown though out of possession {or, *appears* to be} of the same.” [*A New Law Dictionary*; Holthouse, 1847, page 151.]

**De facto government:** “One that maintains itself by a display of force **against the will** of the rightful legal government and is successful, **at least temporarily**, in overturning the institutions of the rightful legal government by setting up its own **in lieu thereof**.” [*Ibid.*; Black, 1957, page 504.]

<sup>77</sup> Is signing a governmental document, or making a legal determination or a plea at arraignment, in any capacity other than *beneficiary*, an act of a *pseudo-trustee*?

ing claim’<sup>78</sup> *against* the Trustee (the true, legal owner)?<sup>79</sup>

However, if you know who you are in Christ, then you know that the Trust’s assets or property ought **only bless** a beneficiary so that “joy might be full.” Note that a ‘pseudo-trustee’ is accountable to the Trustee and to you, too.<sup>80</sup> That is, the Trustee and His beneficiaries **have rights in relation to a pseudo-trustee**, especially against a *malfeasant one*.<sup>81</sup> But, who is malfeasant -- the public official or *you* making a competing claim?

**Bondage Forever, or Bound to be Free?:** Maxims: “The law requires nothing impossible.” “The law always gives a remedy.”

If born into bondage, is one forever bound? Would Christ command us to *come out* and *be separate* if doing so were impossible? Where’s the remedy?<sup>82</sup>

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<sup>78</sup> “Israel ... have also stolen, and **dissembled** {conceal by false appearance; disguise} also, and they have put *it* even among their own stuff. [<sup>12</sup>]Therefore ... Israel could not stand before their enemies ...” [Josh. 7:11-12a] “Thou shalt not steal.” [Exod. 20:15; Matt. 19:19; Rom. 13:9]

<sup>79</sup> “The earth is the LORD’S, and the fulness thereof; the world, and they that dwell therein.” [Psalm 24:1] “The silver is mine, and the gold is mine, ...” [Hag. 2:8] “**All** things that the Father hath are mine:” [John 16:15a]

<sup>80</sup> “The evil bow before the good; and the wicked at the **gates of the righteous** {where righteous judges sit; see Deut. 16:8}.” [Prov. 14:19] “... the wealth of the sinner is laid up for the just.” [Prov. 13:22] “And the God of peace shall bruise Satan **under your feet** shortly.” [Rom. 16:20a] “... Ye have sold yourselves for nought; and ye shall be redeemed without money.” [Isa. 52:3] “... all things work together for good to {the benefit of} them that love God, to them who are called according to *his* purpose {specific will or intent}.” [Romans 8:28]

<sup>81</sup> “If a man {trustor} shall deliver unto his neighbour money or stuff to keep {assets or property to guard or conserve}, and it be stolen out of the man’s {trustee’s} house; if the thief {adversary} be found, let him pay double. [<sup>8</sup>]If the thief be not found, then **the master of the house** {householder-trustee} **shall be brought unto the judges** {at the **gates of the righteous**}, *to see* whether he have put his hand unto his neighbour’s goods.” [Exodus 22:7-8]

<sup>82</sup> Some ask, “Why use men’s statutes” (Footnote 68)? Because **they are bound to their voluntary admissions and confessions**. Maxim: “Fictions arise from the law, and not law from fictions.” Yet, hiding behind the fiction of *limited liability*, they assert that their statutes *are* law.

**Statute:** A ‘legislated *rule of society* given the force

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of law by the **consent of the governed** in a representative government; statute is distinguished from common law.’ A statute is **not law**, but has the *force of law only by consent* (by *social compact*). What if I *deny consent*?

**There’s no legislation without representation!  
No taxation; No eminent domain; No police power!**

Being a member of a *separate society*, I’m **not** bound to *your* statutes; my Priest-King has *His own!* **“Who art thou that judgest another man’s servant?** to his own master he standeth or falleth.” [Rom. 14:4a] **He represents** me (see Romans 8:27, 34; Hebrews 7:25).

Also, man-kings despise **limitations** of authority. “The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, <sup>[3]</sup>**Let us break their bands asunder, and cast away their cords from us.**” [Psalm 2:2-3]

But, “at the name of Jesus **every** knee should bow;” [Phil. 2:10a] Christ calls us to escape His enemy, but the foe can’t escape Him. “... upon this rock {Thou art the Christ, the Son of the living God. [Matt. 16:16]} I will build my church {ecclesia}; and **the gates of hell** {where *their* judges sit} **shall not prevail against it.**” [Matt. 16:18]

**Three Common Issues:** Be encouraged. Maxim: “Whenever there is a **doubt** between liberty and slavery, the decision **must be in favor of liberty.**” But, only attempt a remedy with skill under an ecclesia’s *coverture*. [Read **Endnote C** on page 44; it’s important! Then continue.]

**Conclusion:** Why listen to one saying, ‘Once bound, always bound’ or ‘You must come out naked’? The Israelites were unbound, set free, and came out rich.

**“Shake thyself** from the dust {be clean}; ... **loose thyself** from the bands of thy neck {escape}, ... <sup>[3]</sup>... **Ye have sold yourselves for nought** {birth certificate?}; **and ye shall be redeemed without money.**” [Is. 52:2-3]

**Choice of law** is a right that’s derived from a duty to prevent lawlessness. Why ask permission to leave a society that *voluntary admits and confesses* that separation is lawful? “The System’s” statutes provide ways to leave **peacefully**, or attempt to do so. No one demands, “Let my people go!” One calmly declares, “Now that all parties are made whole, *I’m going to serve Christ in the wilderness*. Peace be unto to thee.” (**Always offer peace.**)

“Now the Lord is that Spirit: and **where the Spirit of the Lord is, there is liberty.**” [2 Cor. 3:17] Under Christ, “Then are the children free.” [Matthew 17:24-26]

Who needs another Moses? **Christ lives!** Our liberty is in Him alone (not in a man-king or ‘strong leader’). Why believe anyone saying ‘you can’t be free’ when **the law esteems liberty** and **Christ authorizes separation?**

**“Repent: for the kingdom is at hand.”** [Matt. 4:17] Be clean; escape.<sup>83</sup> Abandon<sup>84</sup> your adversarial trustee-status *de facto*; reinstate your beneficiary-status *de jure*; make all things whole; return ‘**all that you hath**’<sup>85</sup> to the **peaceful Priest-King of right** -- the *true Trustee*.

Unlike the Adversary, why covet or lust to ‘own’ anything? Now that you know the “kingdom of God” is created for your benefit, what are you doing with your talents?<sup>86</sup> Let’s be about our Father’s business!<sup>87</sup>

**All Things in Order:** A family perfects its mission thru *householder and his successors*, a legitimate religious order. The order is **after** (‘in the style or manner of’), **the order of the peaceful Priest-King of right** -- the example a family follows after. *Householder and his successors* is simply a suborder of the Priest-King.

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<sup>83</sup> “Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; **be ye clean ...**” [Isaiah 52:11] “Deliver me in thy righteousness, and cause me to **escape:**” [Psalm 71:2a]

<sup>84</sup> **Abandon:** “To give up absolutely; to forsake entirely; to **renounce utterly**; ... to relinquish all connection with or concern in; to desert.” [*Ibid.*; Black, 1957, page 9.] To **“leave with a view never to return;”** [*Ibid.*; Webster, 1854, page 2.] “Be strong and of a good courage, fear not, nor be afraid of them {the enemy}: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.” [Deut. 31:6] “Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you **to save you, and to deliver you** from his hand.” [Jer. 42:11]

<sup>85</sup> “And if it be stolen from him, he shall make restitution unto the owner thereof.” [Exodus 22:12] “He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. <sup>[11]</sup>If ... ye have not been faithful in the unrighteous mammon, **who will commit to your trust the true riches? ... <sup>[13]</sup>No servant can serve two masters:**” [Luke 16:10-13a]

<sup>86</sup> “For ... as a man travelling into a far country, *who* called **his own servants**, and delivered unto them **his goods** {Trustee’s assets and property}. <sup>[15]</sup>And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.” [Matthew 25:14-15]

<sup>87</sup> “... wist ye not that **I must be about my Father’s business?**” [Luke 2:49] “*For the Son of man is* as a man taking a far journey, who left his house, and **gave authority to his servants, and to every man his work**, and commanded the porter to watch.” [Mark 13:34]

A family-order **serves** its Priest-King for the benefit of Abba's family according to His specific and lawful will and intent. And, there is a "reward" for the faithful that love one another as the Messiah loves them.<sup>88</sup>

**The Servant Learns to Serve:** By definition, a *true* trustee is a **servant** (not an oppressive ruler): "And he {Christ} said unto them, The kings of the Gentiles **exercise lordship** over them {G2962: have dominion over (context implies unrighteous dominion)}; and they that **exercise authority** upon them {G1850: bring under the power of (context implies oppression)} are called benefactors {implies one who gives or withholds a benefit; 'plays favorites'}. <sup>[26]</sup>But ye *shall not be* so {authorized}: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth **serve**. <sup>[27]</sup>For whether is greater, he that sitteth at meat, or he that serveth? *is not* he {greater} that sitteth at meat {at his own table}? but I am among you as **he that serveth** {til I sit at my table}. <sup>[28]</sup>Ye are they which have continued with me in my temptations {learning to serve as I do}. <sup>[29]</sup>And I appoint unto you a kingdom, as my Father hath appointed unto me {delegation of authority}; <sup>[30]</sup>That ye {the beneficiaries} may eat and drink at **my table** in my kingdom {the trust's assets & property}, and sit on thrones judging the twelve tribes of Israel {after you've learned to serve while exercising righteous dominion}." [Luke 22:25-30]

"For the kingdom of God is not meat and drink; but **righteousness**, and **peace**, and **joy** in the Holy Ghost. <sup>[18]</sup>For **he that** in these things **serveth Christ** *is* acceptable to God, and approved of men." [Romans 14:17-18]

**The Servant Becomes a Friend:** If you *truly* want to know someone, then spend *quality time* -- **abide**:

"Herein is my Father **glorified**, that ye **bear much fruit**; so shall ye be my disciples. <sup>[9]</sup>As the Father hath loved me, so have I loved you: continue ye in my love. <sup>[10]</sup>If ye keep my commandments, ye shall **abide** in my love; even as I have kept my Father's commandments, and **abide** in his love. <sup>[11]</sup>These things have I spoken unto you, that **my joy might remain in you**, and that your **joy might be full** {the highest benefit that flows from peace of right}. <sup>[12]</sup>This is my commandment, That ye **love one another, as I have loved you**. <sup>[13]</sup>Greater love hath no man than this, that a man lay down his life for his friends. <sup>[14]</sup>**Ye are my friends**, if ye do whatso-

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<sup>88</sup> "And, behold, I come quickly; and my **reward** is with me, to **give every man according as his work** shall be." [Revelation 22:12]

ever I command you. <sup>[15]</sup>Henceforth **I call you not servants**; for the servant knoweth not what his lord doeth: **but I have called you friends**; for **all things** that I have heard of my Father I have made known unto you {succession of **full disclosure**}." [John 15:8-15]

**Our Priest-King Multiplies Fruitfulness:** The first commandment in Genesis is repeated five times: "Be fruitful, and multiply."<sup>89</sup> Its fulfilment is in *giving*.<sup>90</sup>

Yet, giving presupposes having. That is, how can you give that which you don't have? How many talents did Abba give His Son? Surely more than five!<sup>91</sup>

Since Abba **entrusts** the *peaceful* Priest-King of *right* with more than any "Son of man," it follows that His Anointed Son would be more able, and **required** or **asked**, to multiply fruitfulness beyond any other son.

There are many beautiful and wondrous fruits.<sup>92</sup> "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>[23]</sup>Meekness, temperance: against such there is no law." [Galatians 5:22-23]

Abba's only begotten "Son of man sitting on the right hand of power" multiplies *all* fruit in those having eyes to see, ears to hear, and hands to do the kingdom's work.<sup>93</sup> Since *we're* the fruit of Abba's long-suffering and loving-kindness, let us cleave to the Son, for when He returns, "we shall be like him." [1 John 3:2]

Ultimately, it's impossible to be fruitful and multiply without *family* -- a family of *servants* -- a family of *friends*. That *sole family* shall **trust** in and be centered upon its Abba "in heaven." And, He shall ever-dwell in the lives of those "in earth" that invite Him to ever-**abide** there. "Whosoever abideth in him sinneth not:" [1 John 3:6]

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<sup>89</sup> See Genesis 1:22, 28; 8:17; 9:1; 35:11.

<sup>90</sup> "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, ...." [Luke 6:38a]

<sup>91</sup> "For unto whomsoever much is given, of him shall be much **required**: and to whom men have committed much, of him they will **ask** the more." [Luke 12:48b]

<sup>92</sup> Fruit of the *trees*; *ground*; *womb*; *land*; *earth*; *righteous*; *vine*; *vineyard*; and, *lips* for peace.

<sup>93</sup> See Matthew 26:64, Mark 14:62 and Luke 22:69. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and **bring forth fruit**, and *that your fruit should remain*:" [John 15:16a] "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." [Matthew 13:43]

### Part 3: The Ecclesia

**Purpose:** Maxim: “Things similar are not the same.” Sadly, *congregation*, *church* and *ecclesia* are often used interchangeably or misused. Instead, let’s *deliberate*.

**Congregation:** “The act of bringing together, or assembling. A collection or **assemblage of separate things**; ... appropriately, **an assembly** of persons met for the **worship** of God, and for religious **instruction**.”<sup>94</sup>

Though intended for worship<sup>95</sup> and instruction,<sup>96</sup> it has no formal or legal existence. But, it may help establish a formal, local church, which is a *religious society*.

**Church:** “In its most general sense, the *religious society* founded {ordered} and established by Jesus Christ, to receive, preserve, and propagate **His doctrines and ordinances**.”<sup>97</sup> And, “A congregational church is a voluntary association of Christians united for discipline and worship, connected with, and forming a part of, some *religious society*, having a **legal existence**.”<sup>98</sup> “... Christians, united under **one form**<sup>99</sup> of *ecclesiastical government*,<sup>100</sup> in one creed, and using the same ritual

<sup>94</sup> *Ibid.*; Webster, 1828, column CON.

<sup>95</sup> Go beyond worship toward wor(k)ship (a call to service); *i.e.*, singing and praising *while being productive*.

<sup>96</sup> Unity and agreement of the Faith come through praying, fasting, studying, deliberating, following the Spirit’s leading, *etc.* It’s an *alignment process*.

<sup>97</sup> **Doctrine:** “The term ‘doctrine’ includes, but is not limited to, policies, practices, purposes, aims, or procedures.” [Title 8 U.S.C.: §1101.]

**Ordinance:** An ‘authoritative statute, charge, command or order; custom or practice; religious ceremony or rite.’ “His doctrines and ordinances” have *political, economic, legal & other aspects*, which today’s church tends to *overlook* or *deny*.

<sup>98</sup> *Ibid.*; Black, 1957, page 306.

<sup>99</sup> Regarding “**one form**,” a formal or legal existence reflects *spiritual* conditions. *The Book of Acts* is a **record** of formal or legal acts. Maxim: “What is proved by record ought not to be denied.”

<sup>100</sup> *To compete for your allegiance & obedience*, man-kings subvert or pervert Christ’s governance by severing life’s *temporal* side (thru its *legislative, judicial & executive* branches of govt.), from life’s *spiritual* side (thru its *ecclesiastical* branch, which they have, too; who ‘serves Justice’ wearing black robes?). They pretend, ‘The spiritual stuff is for the church, but **all** worldly stuff is ours.’

But, that competing claim falls short: “**All power is**

and ceremonies.” And, “The body of clergy, or ecclesiastics, in distinction from the laity.”<sup>101</sup>

A church is a *religious society* -- its *government* and *state* springs therefrom. In lawful assembly (‘court of the LORD’), members deliberate (‘by the Book’), determine and act jointly upon **all matters of life** they have and hold *in common*<sup>102</sup> -- juridical,<sup>103</sup> temporal & spiritual.

**Ecclesia:** *Ecclesia* is derived from *ἐκκλησία* [G1577: called-out assembly (of believers)]<sup>104</sup> In English, it’s a much better word than *church*;<sup>105</sup> *i.e.*, it’s faithful to its *original scope, function and calling*. Sadly, the **com-given unto me in heaven and in earth** {far beyond just spiritual aspects}. [Matthew 28:18] And, “The earth is the LORD’S, and the fulness thereof; the world, and they that dwell therein {even man-kings and those that worship or idolize them}.” [Psalm 24:1] And, “For the LORD *is* our judge, the LORD *is* our **lawgiver**, the LORD *is* our king; he will save us.” [Isaiah 33:22] “And **I appoint unto you a kingdom** {not just its spiritual aspects}, as my Father hath appointed unto me;” [Luke 22:29]

<sup>101</sup> *Ibid.*; Webster, 1828, col. CHU. For details, see Part 4, The Flow of Ecclesial Governance.

<sup>102</sup> “**There is one body, and one Spirit**, ... called in **one hope** of your calling; [<sup>5</sup>]**One Lord, one faith, one baptism**, [<sup>6</sup>]**One God and Father of all ....**” [Eph. 4:4-6]

<sup>103</sup> **Juridical:** ‘Of or pertaining to the law or its administration.’ Submitting to man-kings, the modern church *overlooks* or *denies* its *juridical and jural duties*. **Jural:** “Pertaining to natural or positive right.” [*Ibid.*; Anderson, 1893, page 579.] “**Founded in law**; ... existing for the **recognition and protection of rights** ... ‘jural society’ ... synonym of ‘state’ or ‘organized political community.’” [*Ibid.*; Black, 1957, page 851.]

<sup>104</sup> Christ presents His *ecclesia* in two different lights: **Universal**; “... upon this rock I will build my {universal; all places and times} church {ecclesia};” [Matt. 16:18] **Local**; “And if he shall neglect to hear them, tell *it* unto the {local} church {ecclesia};” [Matt. 18:17] The church at Corinth was a local body of ‘called-out ones.’

<sup>105</sup> **To rectify confusion**, I use the broad term *ecclesial* (of or pertaining to *ecclesia*). Now, the world’s *limiting phrase* ‘one form of ecclesiastical government’ is *appropriately rendered* ‘one form of **ecclesial** government,’ which is separate and distinct from any civil government.

*Church* is bound by ‘one form of *ecclesiastical* government’ (to ‘spiritual matters’), but *ecclesia* is loosed by ‘one form of *ecclesial* government’ “united under” our Priest-King’s **jurisdiction over all** juridical, temporal & spiritual matters of life. This gold coin is precious!

mon, diluted usage of *church* overlooks or denies its *political, economic, legal, juridical & other aspects*.<sup>106</sup>

There are two kinds of ‘calls’: Christ’s **general call** is to *all His children* to ‘come out’ and ‘be separate’; *i.e.*, to partake in a holy,<sup>107</sup> peculiar<sup>108</sup> and ever-living<sup>109</sup> ecclesia -- a living ‘body *in* Christ.’ His **specific call** is to those to be ordained into offices or ministries that form an ecclesial government -- a living ‘body *of* Christ.’<sup>110</sup> That is, we are *generally* ‘called-out’ to be united into one ‘body *in* Christ’ with offices held by those *specifically* ‘called-out’ to be united in one ‘body *of* Christ.’

**How is One Ordained or Chosen?:** The Greek word *χειροτονέω* (khi-rot-on-eh'-o), is translated *ordained* or *chosen* in only **two**<sup>111</sup> verses; it’s **procedural**.<sup>112</sup> That is,

<sup>106</sup> An ecclesia involves more than worship and instruction. It’s a **living assembly** of families using their callings & talents upon **living** lands under their **ever-living** Father’s Sovereign-authority. Let His ecclesia perfect all aspects of life so that it outshines *all* other societies.

<sup>107</sup> *Holy* because Emmanuel (‘God with us’), is present. “For where two or three are gathered together in my name, **there am I in the midst of them.**” [Matt. 18:20]

<sup>108</sup> **Peculiar:** “Particular or special.” [*Ibid.*; Black, 1957, page 1130.] *Particular* refers to a subclass, such as gemstones or gold among all minerals or metals. *Special* refers to a higher quality of the subclass. A collection of gemstones and gold is a *treasure*. See Footnote 9!

“But ye *are* a chosen generation, a royal priesthood, **an holy nation, a peculiar people**” [1 Peter 2:9a] “... if ye will obey my voice indeed, and keep my covenant, then ye shall be a **peculiar treasure** unto me **above all people: for all the earth is mine.**” [Exodus 19:5]

<sup>109</sup> Maxim: “The church does not die.” It’s *perpetual*.

<sup>110</sup> “Ye have not chosen me, but **I have chosen you, and ordained you, ...**” [John 15:16a] “By me princes rule, and nobles, *even* all the judges of the earth.” [Prov. 8:16] “Now ye are the **body of Christ**, and members in **particular**.<sup>[28]</sup> And God hath set some in the church, first apostles, secondarily prophets, ...” [1 Cor. 12:27-28]

<sup>111</sup> “And when they had **ordained** {G5500} them elders in every church {ecclesia}, and had prayed with fasting, they commended them to the Lord, on whom they believed.” [Acts 14:23] “And not that only, but who was also **chosen** {G5500} of the churches {ecclesias} to travel with us with this grace, ...” [2 Corinthians 8:19a]

<sup>112</sup> Strong’s G5500. “From a compound of G5495 and *τείνω* teinō (**to stretch**); to be a **hand reacher or voter (by raising the hand)**, that is, (genitive) **to select or**

it doesn’t express *why* one is qualified to hold office; it only expresses the procedure for *how* one is ordained.<sup>113</sup>

1. Affirm: By ‘show of hands’ the local ecclesia (*not* one family, a minister or pastor, or a church board),<sup>114</sup> stretch forth or raise hands to **select** or vote; *i.e.*, ‘We choose (ordain; **point-out**) *that one* to serve us.’

2. Confirm: The elders (if no apostles), ap-**point** the one ordained.<sup>115</sup> The confirmed affirmation is a **double witness**, and the act is recorded in *The Book of Acts*.

**Bind & Loosen:** The ‘bind & loosen’ precept is a precious **key**<sup>116</sup> to the kingdom regarding *jurisdiction*.<sup>117</sup>

**appoint: - choose, ordain.”**

And, “1) **to vote by stretching out the hand**. 2) to create or appoint by vote:... 3) **to elect**, create, appoint.” [*Thayer’s Greek Dictionary*; e-Sword®.]

**All other** Greek words translated to *chosen, ordain, ordained* are **not procedural**, but point to duties, holding office (not how chosen), order in space or time, *etc.*

<sup>113</sup> Only ordain one who is **best able to serve**. An office has qualifications, so *deliberate* before *choosing*.

<sup>114</sup> Of Acts 1:15-26: “This was the first assembly convened to transact the business of the church; and it is not a little remarkable that the vote in so important a matter as electing apostle was by the **entire church**. It settles the question that the election of a minister and pastor should be by the church, and that **a pastor should not be placed over a church by a patron, or by an ecclesiastical body** {or by a board of directors}.” [*Barnes’ Notes on the Bible*; e-Sword®.]

<sup>115</sup> “... look ye out {*you inspect/point out*} among you seven men ... whom we may **appoint** ...” [Acts 6:3]

<sup>116</sup> “And the **key** {singular} of the house of David will **I lay upon his shoulder**; so **he shall open, and none shall shut; and he shall shut, and none shall open.**” [Isa. 22:22] Maxim: “He who has *jurisdiction* to loosen {open}, has *jurisdiction* to bind {shut}.” See Rev. 3:8.

<sup>117</sup> **Jurisdiction:** *Juris* [right] + *dicta* [say; dictate] + *-tion*. “**The word is a term of large and comprehensive import**, and embraces **every kind of judicial action** ... It is the **authority** by which courts and judicial officers **take cognizance** of and **decide cases.**” And, “It is the **authority**, capacity, power or **right to act.**” And, “Jurisdiction defines the **power** of courts to inquire into facts, apply the law, make decisions, and declare judgement.” [*Ibid.*; Black, 1957, page 991.] The “power of the court over the subject matter, over the *res* {thing} or property in contest, and for the rendition of the judgment or decree the court assumes to make.” [*Ballentine’s Law*

Bind & loosen are as conjugates<sup>118</sup> -- they allow **and** prohibit; they grant **and** deny. It's *not* one **or** the other, but for completeness, they are *yoked together*.

**Example 1:** "And I will give unto thee the **keys** {plural} of the kingdom of heaven: and whatsoever thou shalt **bind** {shut} on earth shall be **bound** in heaven: **and** whatsoever thou shalt **loose** {open} on earth shall be **loosed** in heaven." [Matthew 16:19]<sup>119</sup>

**Example 2:** "Verily I say unto you, Whatsoever ye shall **bind** {shut} on earth shall be **bound** in heaven: **and** whatsoever ye shall **loose** {open} on earth shall be **loosed** in heaven." [Matthew 18:18]

Like *ordination*, *jurisdictional due process* is **procedural**.<sup>120</sup> *Jurisdiction*, in the hands of the ecclesia, is a **gold coin** -- a **precious key** to the kingdom.

**Example of Jurisdictional Statements:** The *simplified* example below **grants** authority to a sole and exclusive jurisdiction **and** explicitly and categorically **denies** it to all others: This is **choice of law in action**.

- A. **Grant of Jurisdiction (Open):** We **grant** sole and exclusive jurisdiction to [Appellation of Society] over any dispute, controversy or matter involving any person, subject-matter or thing concerning us; and, *The Court-Rules* thereof are made a part hereof by reference.

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*Dictionary*; Ballentine, 1948, page 917.]

So, *jurisdiction* essentially means **authority** to hear a matter and **defined power** to make judgment or act.

*Hearing* precedes the *right* to 'say or dictate.' "He that answereth a matter before he heareth it, it is folly and shame unto him." [Proverbs 18:13] "Doth our law judge *any* man, before it hear him, and know what he doeth?" [John 7:51] The *duty* to listen precedes the *right* to speak.

**Original:** The jurisdiction "bestowed upon a **tribunal** in the first instance." [*Bouvier's Law Dictionary &c.*; Bouvier, 1914, page 1761.] "Any jurisdiction of a court which is not appellate is original." [*Ibid.*; Ballentine, 1948, page 917.]

**Exclusive:** The jurisdiction "which give {s} to **one tribunal sole** power to try the cause." [*Ibid.*; Bouvier, 1914, page 1761.] See Footnote 39.

<sup>118</sup> **Conjugate:** 'Yoked together; married.' One part can not exist without the other part: A glass can't be half full if it's not half empty, too.

<sup>119</sup> Do you pray for a thing to happen but *don't pray* against anything that would prevent it from happening?

<sup>120</sup> Acts 18:24-28 is case-law. Aquila & Priscilla blessed Apollos and the ecclesia by *following procedure*.

- B. **Denial of Jurisdiction (Shut):** We explicitly and categorically **deny** jurisdiction to a foreign entity over said Society or its members; and, we strictly prohibit and forbid any infringement or trespass upon the execution of a process, judgment or order of said Society through its courts-ecclesia.

**An Ecclesia's Organizational Relations:** A structure without all its essential elements is deficient or unsound. Now, let's consider an organic gathering of family-households into a formal and permanent society, starting from one unaligned household under Christ.

**One Household:** Though it's a start, this ecclesial structure is deficient or unsound.

**1 Household = 1 Unaligned Family** (stray lamb)

1. There's no coverture of an ecclesia, a minister or a court. There are no aligned households to aid in times of trouble. The unaligned household is in danger: "Be sober, be vigilant; because your adversary the devil, as a **roaring lion**, walketh about, **seeking whom he may devour**:" [1 Peter 5:8] A stray lamb is easy prey for a lion to catch and devour.
2. In tough times, the urge for the family to 'return to Egypt'<sup>121</sup> can be difficult to overcome.
3. The household is responsible before Christ for its own acts. But, other households may bring the stray lamb into 'courts of the unjust' (before unbelievers), for resolving a dispute or controversy.
4. A successor to the household's assets & property may suffer foreign inheritance taxes or probate.
5. Productivity is limited to a single household.<sup>122</sup>

**Two Households:** As an *informal*, 2-household collective, it may form a congregation. This ecclesial structure is deficient or unsound; yet, two is better than one.

**2 Households = 1 Congregation**

1. There's hope of aid from an aligned household, but there's no coverture of an ecclesia, a minister or a court. There's still danger: A pack of lions can easily catch and devour 2 households.

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<sup>121</sup> This implies going to foreigners for benefits, privileges, opportunities or conveniences; faith in man-kings.

<sup>122</sup> Historically, it takes about 10 households to create a stable, economically viable, local society (based on wealth, skills, productivity, *etc.*). But, because *today's families are much smaller and oppressed*, it might take *many more* families to perfect a local economy. Also, 'just weights and measures' and the 'money issue' are crucial factors. See Footnote 3, *Heavens on Earth*.

2. In tough times, the urge for a family to ‘return to Egypt’ can still be difficult to overcome.
3. Each household is responsible before Christ for its own acts. But, **no 3<sup>rd</sup> household exists** to mediate a dispute between them. Using a ‘court of the unjust’ might yield a remedy or a curse.
4. A successor to a household’s assets & property may suffer foreign inheritance taxes or probate.
5. Productivity is limited to 2 households (based on time, wealth, skills, *etc.*). But, geographic isolation often makes working together impracticable, which is a limiting economic factor.

**Three Households:** Here’s where it gets workable. It takes a minimum of three electors<sup>123</sup> to establish an order (ministry or office), or to constitute a tribunal.<sup>124</sup> As an *informal*, 3-household collective, it may establish a *formal* ecclesia and ordain ministers. Though this structure is sufficient and sound, it’s not yet *fortified*.

**3 Households = 1 Ecclesia** (up to 3 ministers)

- Electors A + B ordain Minister C
- Electors A + C ordain Minister B
- Electors B + C ordain Minister A<sup>125</sup>

1. There’s hope of aid from 2 aligned households and coverture of 2 ministers.
2. In tough times, the urge for a family to ‘return to Egypt’ can still be difficult to overcome.
3. Each household-pair is responsible before Christ for its minister’s acts; they’re *witnesses* with jurisdiction to resolve a dispute with their **servant**. One competent minister may perform notarial acts. Among many other acts, two electors/ministers may witness a 3<sup>rd</sup> elector/minister execute

<sup>123</sup> Instead of *householder*, I use *elector* [*elect* (ordain; chose; appoint) + *-or* (one who)], as one who is ‘sent out’ to represent the voice of a household (a husband, widow or unmarried man; or, *by proxy*, a wife, son, daughter, servant, fellow-elect, *etc.*; see Footnote 233, Proxy.).

Also, *elector* doesn’t conflict with the Scriptural meaning and usage of *elder*. A **household** chooses its *elector*. An *ecclesia* ordains its *elder*. Big difference!

<sup>124</sup> **Tribunal:** A ‘seat or court of justice; anything having the power of determining or judging; the whole body of judges who compose a jurisdiction.’ More than 3 (tri-) judges are allowed; but, **three** is the *minimum needed* to constitute a *complete court*. In Footnote 32, an *assembly* is constituted by “**three** or more persons in one body.”

<sup>125</sup> Though there are *three* electors, *three* elector-pairs exist (A+B; A+C; B+C). Among other acts, *each pair* may ordain the 3<sup>rd</sup> elector into a ministry or order.

and seal an instrument.<sup>126</sup>

4. A successor to a household’s assets & property may be protected; **the ecclesia is a separate and distinct society with its own records-system and courts-ecclesia**; *i.e.*, foreign inheritance taxes or probate may be mitigated or eliminated.
5. Productivity is limited to 3 households, but geographic isolation might still be a limiting factor.

**Four Households:** A 4-household collective is very advantageous. This structure is sufficient and sound. Yet, it’s also *fortified* because it has *redundant* covertures and tribunals.

**4 Households = 1 Ecclesia** (up to 4 ministers)

- Electors A + B + C ordain Minister D
- Electors A + B + D ordain Minister C
- Electors A + C + D ordain Minister B
- Electors B + C + D ordain Minister A<sup>127</sup>

1. There’s hope of aid from 3 aligned households and coverture of 3 ministers.
2. In tough times, the urge for a family to ‘return to Egypt’ can still be difficult to overcome.
3. Each set of 3 households is responsible before Christ for its minister’s acts, and they constitute a *complete tribunal* to decide matters regarding the 4<sup>th</sup> householder/elector/minister; this coverture is *internal* to the ecclesia. And, each tribunal protects the 4<sup>th</sup> householder/elector/minister from the world; this coverture is *external* to the ecclesia (a hedge; stand in the gap). *That’s the fortification*.
4. A successor to a household’s assets & property may be protected by a tribunal. Foreign inheritance taxes or probate may be mitigated or elimin-

<sup>126</sup> “For **where two or three are gathered** together in my name, there am I in the midst of them.” [Matthew 18:20] “One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: **at the mouth of two witnesses**, or at the mouth of three witnesses, shall the matter be established.” [Deut. 19:15] “But if he will not hear *thee*, *then* take with thee one or two more, that **in the mouth of two or three witnesses every word may be established**.” [Matthew 18:16] “He that despised Moses’ law died without mercy **under two or three witnesses**.” [Heb. 10:28; see Deut. 17:6; 1 Tim. 5:19; 1 Cor. 14:29; 2 Cor. 13:1b; Rev. 11:3.] Maxim: “What is proved by record ought not to be denied.”

<sup>127</sup> Though there are *four* electors, *five* tribunals exist (4,3-electer tribunals + 1,4-electer tribunal). Among many other acts, *each 3-electer tribunal* may ordain the 4<sup>th</sup> elector into a ministry or order.

ated; *i.e.*, **records and judicial decisions over property-matters are internal to the ecclesia**. A foreigner may object by submitting to the jurisdiction of *courts-ecclesia* for a final, binding and conclusive determination or judgment.

5. Productivity is limited to 4 households, but geographic isolation might still be a limiting factor.

**Five or More Households:** Let Christ's light shine above the hilltops thru His resilient, local ecclesias. In Him, spiritually-motivated families that diligently work the land with meekness<sup>128</sup> and rectitude<sup>129</sup> will naturally bear much-needed fruit.<sup>130</sup> Productivity and prosperity improve and accelerate as more households learn to work in the unity of the Faith and the knowledge of Christ.<sup>131</sup> This may result in great strength, which will be much-needed if foreign governments fail.

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<sup>128</sup> **Meekness:** "Softness of temper; mildness; gentleness; forbearance under injuries and provocations. 2. In an *evangelical sense*, humility; resignation; **submission to divine will, without murmuring or peevishness; ...**" [*Ibid.*; Webster, 1854, p. 704.] See Galatians 15:23.

Today, *meekness* implies sheepishness, spinelessness and timidity. But, meekness is not weakness. "(... Moses was very meek, above all the men ....)" [Numbers 12:3] Also, *meekness* is not without blessing: "Blessed are the meek: for they shall inherit the earth." [Matthew 5:5]

<sup>129</sup> **Rectitude:** "In *morality*, rightness of principle or practice; uprightness of mind; **exact conformity to truth**, or to the rules prescribed for moral conduct, either by divine {laws} or human laws {statutes}. **Rectitude of mind** is the disposition to act in any known standard of right, truth, or justice; **rectitude of conduct** is the actual conformity of such standard. **Perfect rectitude** belongs only to the Supreme Being. The more nearly the *rectitude* of men approaches to the standard of the divine law, the more exalted and dignified is their character. Want {lack} of *rectitude* is not only sinful, but debasing. There is a sublimity in **conscious rectitude** - in comparison with which the treasures of earth are not worth naming." [*Ibid.*; Webster, 1854, page 922.]

<sup>130</sup> "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth **fruit**, and that your **fruit** should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." [John 15:16] "Be fruitful, and multiply." [Genesis 1:22]

<sup>131</sup> "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:" [Ephesians 4:13; see Ephesians 4:11-16]

**Finally:** Are *you* willing to climb the mountain and *abide* in Abba with His Son to reach His incorruptible character?<sup>132</sup> If not, then you'll probably *fall* for the 'strong leader' approach,<sup>133</sup> which fosters 'cultish' *lordship* plagued with meddling *benefactors* ('yes-men').

The Adversary perverts the way of true leadership to favor *misled, dominating* leaders. Immature leadership misleads -- it fosters lordship and oppression, which foment revolution and rebellion.

Yet, true leadership springs from *maturity in service*. *Choose* to ascend the mountain; let Abba joyfully lead you from the wide gate and broad way. While you mature without the influences of an intermediary manking or 'strong leader,' you'll learn to joyfully follow His Spirit, hear His voice and keep His charge to become a true leader serving those in His ecclesia.

If societies that are *bankrupt of faith and love* collapse, then what will His children do? For the sake of peace and love,<sup>134</sup> may they *now* repent and return to Him, seek first His kingdom and righteousness, and embrace His faithful children that love one another as our Messiah loves them.

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<sup>132</sup> "And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." [Exodus 20:19] Moses **directly** heard Abba's voice {did abide}, but the Israelites rejected hearing Him {didn't abide} and desired Moses to be an *intermediary*. Abraham, the prophets and Christ heard Abba **directly**, too. By their examples, let *us* abide and **directly** 'obey His voice, and keep His charge, commandments, statutes and laws.' See Genesis 26:4-5. **Let's abide.**

<sup>133</sup> Why did Christ and His ecclesia at Ephesus "hate" the deeds and doctrine of the Nicolaitans? [Rev. 2:6, 15] Where is the American, mainstream church's secular 'business-model' taught in the Bible?

<sup>134</sup> "**Love** worketh no ill to his neighbour: therefore love *is* the fulfilling of the law. [<sup>11</sup>]... *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed. [<sup>12</sup>]... let us therefore cast off the works of darkness, and let us put on the armour of light." [Rom. 13:10-12] "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. [<sup>2</sup>]... darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. [<sup>3</sup>]And the Gentiles shall come to thy light, and kings to the brightness of thy rising." [Isaiah 60:1-3] "When a man's ways please the LORD, he maketh even his enemies to be at **peace** with him." [Proverbs 16:7]

## Part 4: The Flow of Ecclesial Governance

**Purpose:** This Part explains *Flowchart: Ecclesial Governance* (Appendix A).<sup>135</sup> Under our Priest-King's governance for His ecclesia, the flowchart shows an *ideal* of four families developing into a formal and permanent society.<sup>136</sup> Follow the flowchart while reading below.

**Bodies In Christ:** Christ makes a *general call* to His children to enjoy His local ecclesia.<sup>137</sup> Four households [Family<sub>A1</sub> / A2 / A3 / A4] of mind-set A, answer His call and step across the dashed line as '**Bodies in Christ**' (four *separate* bodies of believers; unaligned estates; 'stray lambs'). The line is 'dashed' because each **Family** is free to withdraw or separate (all arrows are bidirectional). With *equal footing* or *equal standing*, each **Family** ever-remains at the top to *prevent lordship* from any minister.

They agree to meet in **Congregation**<sub>A1</sub> for religious wor(k)ship and instruction. But, they recognize that their **Informal Society** has no formal or legal existence (of 'form' or 'record'), with protections against the world.

During the **Alignment Process**, they agree that His ecclesia is a **Formal & Permanent Society**. While religious wor(k)ship and instruction continue, the **Families** study the **covenantal relations** with their Father, His Son and *one another*. They agree to **adapt** a comprehensive system of foundational writings that constitutes 'one form of ecclesial government.' They also agree that *a very wise people* will have formal **dispute-resolution procedures before He establishes Ecclesia**<sub>A1</sub>.<sup>138</sup>

<sup>135</sup> **Governance:** The 'act, process, manner or power of governing.' **Self-governance:** "Generally when self-governance of nation-states is discussed, it is called national sovereignty -- a concept important in international law." [*The Possibility of Self-Government*; Bird (2000), *The American Political Sci. Review*, 94(3).] **Self-govern-ing:** 'Exercising control or rule over oneself or itself. Having the right or power of self-govt.; autonomous.'

<sup>136</sup> The groom doesn't make the bride ready; she makes herself ready with her handmaids. [Rev. 19:7-8] Let her be ready, not only for the wedding and marriage supper (*one-time* events), but for the true intent -- *eternally governing* in righteousness, peace and joy with her Husband.

<sup>137</sup> Ephesians 4:1-6 expresses the general call.

<sup>138</sup> A *court* is an **essential element** of an organized society. **From the beginning**, please have procedures for agreeing on *how to disagree* and *how to come to peace*. Again, civil courts are *adversarial*; courts-ecclesia are *reconciliatory* (see 2 Cor. 5:18; ministry of reconciliation).

**One Body In Christ: Ecclesia**<sub>A1</sub> becomes **one Body in Christ** when it formally **adopts** *The Foundational Writings*.<sup>139</sup> **Ecclesia**<sub>A1</sub> formally records the *originals* in its records<sup>140</sup> (without incorporating into a foreign State).<sup>141</sup> Each family obtains a certified copy for its records.<sup>142</sup> **Ecclesia**<sub>A1</sub> displays or posts its Banner<sup>143</sup> and Seal on doors, gates of lands, material goods, documents, *etc.*<sup>144</sup>

Now, an **Elector** represents its family.<sup>145</sup> 100% of all the **Electors** in assembly constitute a **Superior Tribunal** that stands above any tribunal of **Ecclesia**<sub>A1</sub>.<sup>146</sup>

**Family-Minister:** Ideally, each household is dedicated to a productive service or ministry.<sup>147</sup> For coverage, **Ecclesia**<sub>A1</sub> may formally recognize a family-minister (**F-Minister**), and incorporate his office into the ecclesia's *jurisdiction* to protect the ministry and its fruit.

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<sup>139</sup> See Part 9, Procedures for Establishment.

<sup>140</sup> Maxim: "What is proved by record ought not to be denied." Documentary evidence carries much weight.

**Ecclesia**<sub>A1</sub> may post a legal notice of its existence in a local newspaper for three weeks, and a notice of non-response (but objections must be met), for the 4<sup>th</sup> week.

<sup>141</sup> **A fatal, legal flaw** is to incorporate a local ecclesia into a State that's foreign to Christ's universal ecclesia. It's well-established that the foreign State becomes the **head** of an IRC 501(c)(3) 'church,' *not* Christ! See Part 1, Corporation & Incorporate, and Footnotes 26 and 44.

<sup>142</sup> See Part 9, A Seed for Planting, and Footnote 117, Original. A family-record is **the highest record of original jurisdiction on earth**. The reality and implications of muniments (title-documents), recorded therein ought be diligently studied (*gist*, as in **re-gist-er**). See **Ancient Land-Purchase Procedures** (at the backside of the Appendix's Table of Contents, following page 45).

<sup>143</sup> "Thou hast given a banner to them that fear thee, ... displayed because of the truth ...." [Psalm 60:4]

<sup>144</sup> "... [9]And thou shalt write them upon the posts of thy house, and on thy gates." See Deuteronomy 6:1-9.

<sup>145</sup> See Appendix C, *The P&Ps*, Ch. 1, Part 1, Sect. 3.

<sup>146</sup> See Appendix B, *The Writ of Establishment*, Electorate. Remember: "... each **Family** ever-remains at the top to *prevent lordship* from any minister."

<sup>147</sup> A household may provide *more than one ministry*. **Callings or talents must be encouraged and nurtured**. Any calling or talent that is, or can be, prosperous and needs protection from foreigners, should be afforded its own ministry. See Part 10, A Family's Order & Its Writ.

Said office is an order; a legitimate corporation sole; an ancient and “necessary” titular office held in perpetuity through the fixed succession of officers, and designed to ensure, among other things, continuity of the Trustee’s ownership of assets and property that are dedicated to benefit His family (a legitimate religious organization<sup>148</sup>), or its missions.

However, if **F-Minister**<sub>1</sub> can’t quite do the ‘live-off-the-land thing,’ then he may work thru another society by accepting its *voluntary admissions and confessions*.<sup>149</sup> To fortify and cover **F-Minister**<sub>1</sub>’s position, a **Familial Tribunal** (or **Ecclesial Tribunal**, discussed later), may write a directive or order ‘requiring’ **F-Minister**<sub>1</sub> to be ‘sent out’ into the world to be productive.<sup>150</sup>

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<sup>148</sup> See Footnote 70 and Endnote B, Point 2.

<sup>149</sup> See Footnote 68, paragraphs 4, 5 and 6.

<sup>150</sup> **F-Tribunal** or **E-Tribunal** acts as **F-Minister**<sub>1</sub>’s “ecclesiastical superiors.” See Footnote 68, par. 4.

**F-Minister**<sub>1</sub>’s *foreign status* prevents him from ‘touching’ the ‘unclean money’ that he earns from his service (not a “trade or business”). He may waive his property (‘aggregate of rights, titles and interests’), in the payment, which instead goes *directly* to **Ecclesia**<sub>A1</sub>. It’s cleansed by these *voluntary admissions and confessions*:

For a perfect remedy against the “unlawful” issuance of “elastic currency” make a “demand for lawful money” pursuant to Title 12 U.S.C. §411: See Federal Reserve Act of 1913, Section 16; The Judiciary Act, saving to suitors clause, Statutes at Large, Sept. 24, 1789, Chapter 20, page 77; and, the U.S. Constitution, Article I, §10 and §8. An ecclesia may establish a **Religious Order** just for handling foreign monetary matters; use great skill and wisdom; seek very good counsel.

Now consider: “... that God hath made man upright; but they have sought out many inventions.” [Eccl. 7:29] “A false balance is abomination to the LORD: but a just weight is his delight.” [Prov. 11:1] “... of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? <sup>[26]</sup>Peter saith unto him, Of strangers. Jesus saith unto him, **Then are the children free.**” [Matt. 17:25-26] “The silver is mine, and the gold is mine, saith the LORD of hosts.” [Haggai 2:8] “Who hath prevented me, that I should repay *him*? *whatsoever is* under the whole heaven is mine.” [Job 41:11] “All things that the Father hath are mine.” [John 16:15a]

Also, since **F-Minister**<sub>1</sub> has ‘all things in common,’ the **Religious Order** provides for his needs. **Abba** and **F-Minister**<sub>1</sub> gave freely; therefore, let the **Religious Order** do the same. “... Thou shalt not muzzle the ox

**F-Minister**<sub>1</sub> helps write the directive or order (such are *not* tools of lordship over a family-minister; acceptance is only by *consent*). His “**ecclesiastical superiors**” execute the resulting document under seal, which declares his “vow of poverty” for services “performed in the exercise of the duties required by the order.”

**F-Minister**<sub>1</sub> presents the document to his foreign ‘boss’ or ‘hirer’ (not “employer”). Now the fruit of his labor (a vested property right), goes directly to **Ecclesia**<sub>A1</sub>. Maxim: “What is given to the church is given to God.”

**One Body of Christ:** Christ’s *specific call* is for ministers to serve **Ecclesia**<sub>A1</sub>.<sup>151</sup> Each office (defined in *The Foundational Writings*), forms a part of the **Ecclesial Government -- one Body of Christ**. See **Least Servants** and **Greatest Servants**<sup>152</sup> in the flowchart.

**Ecclesial Minister:** An ecclesial minister (**E-Minister**), fills an office in a branch of government: ecclesiastic, judiciary or executive (no legislature; discussed later). An ecclesial minister’s election or ordination is pursuant to *The Foundational Writings*.

**Governmental Functions:** The **Ecclesial Government** is populated with officers that may flow from any part of **Ecclesia**<sub>A1</sub> depending upon its size, needs, *etc.* (follow the many arrows of opportunity in the flowchart).

There are four **Internal & External Functions** for maintaining a stable society:

1. **Records-office:** Keeps decent and orderly records of numerous and various matters.
2. **Court:** Resolves disputes or controversies.
3. **Post-office:** Ensures open communications and service of process for international, intra-

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that treadeth out the corn. And, The labourer *is* worthy of his reward.” [1 Tim. 5:18] “The husbandman that labourereth must be first partaker of the fruits.” [2 Tim. 2:6]

Aside: Of the wealth **F-Minister**<sub>1</sub> creates (being paid ‘according to his service’), only he decides what or how much to *freely* ‘burn upon the altar’ *in toto* (‘in whole; completely’). “Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?” [Acts 5:4a] Compensation for labor is a vested property right; mandatory contributions are unlawful.

<sup>151</sup> Ephesians 4:7-13 expresses the specific call. This minister is distinct from a family-minister, yet it’s an extension of family. Perhaps the best candidate might be one proven successful in his family-ministry.

<sup>152</sup> “But he that is greatest among you shall be your servant.” [Matthew 23:11; see Luke 22:25-27]

or inter-societal matters).<sup>153</sup>

4. **Just Weights & Measures:** Affords a viable, stable and self-referencing economy.<sup>154</sup>

Also, the **Ecclesial Government** has **Special, External Functions**. **Outreach** is a great calling.<sup>155</sup> For numerous and various purposes (*e.g.*, creating bonds of love; helping with building or repair projects; providing educational, vocational, consultative or medical services, *etc.*), **Ecclesia<sub>A1</sub>** may ‘send out’ missionaries (ambassadors, delegates or ministers), to families or households, to congregations, ecclesias & churches, or to worldly states, organizations & societies. And thereby, coming into the unity of the Faith and the knowledge of Christ, His ecclesia may bless the whole earth. A religious order may oversee many of these purposes.

**Religious Order:** For many **Regular & Special Missions, Ecclesia<sub>A1</sub>** may establish a **Religious Order** (a bishopric, or more than one). Like a family’s *householder*, there’s only a *sole* or *single*, titular officeholder (a bishop or overseer), over a **Religious Order**.

Like *householder*, the office is a legitimate corporation sole; an ancient and “necessary” titular office held in perpetuity through the fixed succession of officers, and designed to ensure, among other things, continuity of the Trustee’s ownership of assets and property that are dedicated to benefit **Ecclesia<sub>A1</sub>** (a legitimate religious organization), or its missions.

**As is true for all familial and ecclesial offices**, the **Religious Order** is *fully within* the confines of Abba’s jurisdiction thru **Ecclesia<sub>A1</sub>**: **All** offices are separate and distinct from *any* foreign state, government or society: **No office is a civil law entity**. Abba created familial and ecclesial offices: **He who creates controls or governs**.

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<sup>153</sup> The *post* [H7323; to *run* ... especially to *rush*; footman; guard] is an ancient, sacred and executive office. See 2 Chronicles 30:6, 10; Esther 3:13, 15; 8:10, 14; Job 9:25; Jer. 51:31; see the N.T. verses about ‘letters.’ A postal carrier is a *runner* with mail or letters.

<sup>154</sup> See *The P&Ps*, Chapter 1, Part 1, Section 4, Article 5(E), Medium of Exchange.

<sup>155</sup> “And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.** <sup>[19]</sup> **Go** ye therefore, and **teach all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>[20]</sup> Teaching them to observe all things whatsoever I have commanded you:... Amen.” [Matt. 28:18-20] “And he said unto them, **Go ye into all the world**, and preach the gospel to every creature.” [Mark 16:15]

**Other Potential Relations:** Though not shown in the flowchart, **Congregation<sub>A1</sub>** or **Ecclesia<sub>A1</sub>** may voluntarily congregate or assemble with people of similar or other mind-sets to, (a) develop bonds of love through religious wor(k)ship and instruction, and (b) encourage unity of the Faith and the knowledge of Christ through a deliberative, alignment process.

Relations may be formal or informal. A formal relation might be to convene *courts-ecclesia* pertaining to any matter they have and hold in common, like creating a hedge of protection against ‘mandatory vaccines’ that a foreign society might attempt to impose.<sup>156</sup>

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<sup>156</sup> For evidence, courts-ecclesia might consider, “It is written”: “Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? <sup>[17]</sup> If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.” [1 Cor. 3:16-17] “... preserve my life from fear of the enemy. <sup>[2]</sup> Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: <sup>[3]</sup> Who whet their tongue like a sword, and bend *their bows to shoot* their **arrows**, *even* bitter words: <sup>[4]</sup> That they may shoot in secret at the perfect: suddenly do they **shoot** at him, and fear not. <sup>[5]</sup> They encourage themselves *in* an evil matter: they commune of laying snares privily; they say, Who shall see them? <sup>[6]</sup> They search out iniquities; they accomplish a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep. <sup>[7]</sup> But God shall shoot at them *with* an arrow; suddenly shall they be wounded. <sup>[8]</sup> So they shall make their own tongue to fall upon themselves: all that see them shall flee away. <sup>[9]</sup> And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. <sup>[10]</sup> The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.” [Ps. 64:1-10] Consider all of Psalm 91, *etc.*

“Hello Mr. Foreign Agent with a big needle in your hand! I offer you *peace*. (**Always** offer *peace*.)

“Thank you for being concerned for my health, but I’m under a **strict Order** from an **Ecclesiastical Court** to forbid the desecration of my body, which is a sacred temple protected by international law and our Priest-King. Desecration would be a heinous crime.

“Can you protect me from the wrath of God? Surely, I can’t protect you. Please **attend to your own people**. *Peace* be unto thee.” (**Always** offer *peace*.)

See Footnote 201.

## Chapter Two: Sowing

### Part 5: *The Foundational Writings*

**Purpose:** This Part explains *The Foundational Writings*.<sup>157</sup> Based upon the previous Parts, let’s integrate Biblical precepts and principles into a real, practical and functional society.

Four writings constitute *The Foundational Writings*:

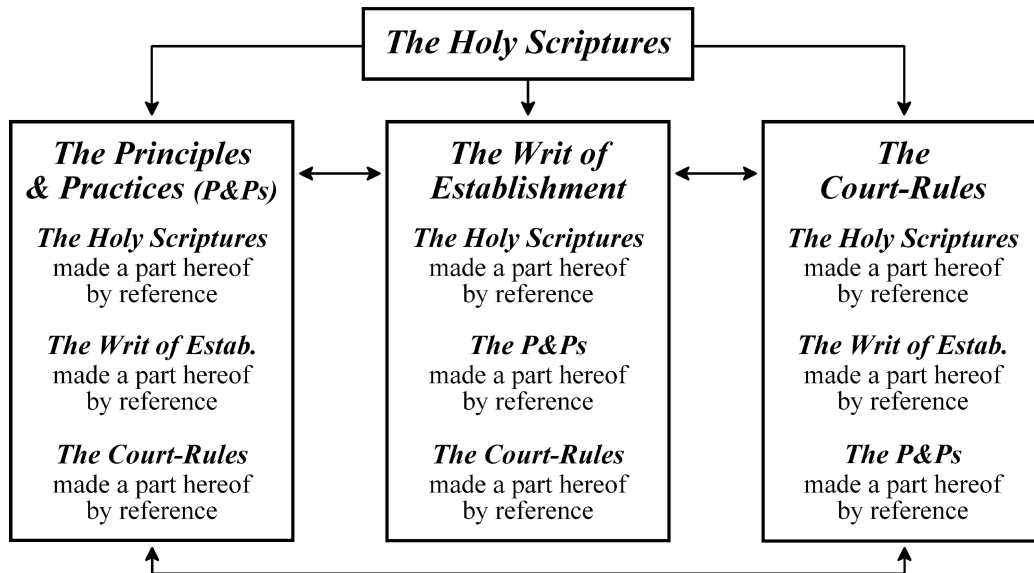
1. *The Holy Scriptures* evidences authority, precedent, law, custom, usage, procedure, etc.
2. *The Writ of Establishment (The Writ)*, evidences an ordered and established society.
3. *The Principles & Practices (The P&Ps)*, evidences a society’s detailed organization.
4. *The Court-Rules* evidences a society’s means and intent to live in peace and quiet.

**Figure 1** shows *The Holy Scriptures* fully integrated into three subordinate writings by reference; and, each subordinate writing integrates the other two: All these embody ‘one form of ecclesial government.’<sup>158</sup>

**Overview:** Part 6, *The Writ of Establishment*, discusses the heart or intent of the subordinate writings. Part 7, *The Principles & Practices*, discusses an ecclesia’s structure. Part 8, *The Court-Rules*, discusses Biblical dispute-resolution. Part 9, Procedures for Establishment, discusses protocols to adopt *The Foundational Writings* at the 1<sup>st</sup> Assembly and other important matters in assembly.

**Caution:** Study and adapt *The Foundational Writings* in the Appendixes during the **alignment process**. These ought help you comprehend the meaning of, and the requirements for, perfecting a *fully-functional, ecclesial state, government and society*.<sup>159</sup> **Adapting** the *Writings* will reflect Christ’s light in you. **Adopting** the *Writings* will evidence your allegiance and consent, and it will confirm them as **Abba’s covenant/word/oath/law**.<sup>160</sup> In matters like these, being hasty is very foolish.

**Figure 1:** Integration of *The Foundational Writings*.



<sup>157</sup> The Scriptures are the primary written source for an ecclesia. *The Writ* is the secondary source. *The P&Ps* and *The Court-Rules* constitute the remaining sources.

<sup>158</sup> See Part 3, Church.

This is *An Approach to the Priest-King’s Governance for His Ecclesia*. Is there any other publically available book in history offering this unique arrangement of one comprehensive system that is ready for adaptation, adoption and implementation? If you know of such a book, then I need to study it right away, please.

<sup>159</sup> “**Study** to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” [2 Tim. 2:15] *Study* [G4704: be diligent].

<sup>160</sup> “Be ye mindful always of his **covenant**; the **word** which he commanded to a thousand generations; [16] *Even of the covenant* which he made with Abraham, and of his **oath** unto Isaac; [17] And hath **confirmed** the same to Jacob **for a law**, and to Israel **for an everlasting covenant**,” [1 Chronicles 16:15-17]

Maxims: “Consent makes the law.” “Allegiance is, as it were, the essence of the law; it is the bond of faith.”

## Part 6: *The Writ of Establishment*

**Purpose:** This Part explains *The Writ of Establishment* (Appendix B), for a local ecclesia. *The Writ* expresses the ecclesia's *heart* or *intent*. It evidences a formally and legally (of form; of record), ordered and established society. It's loosely analogous to a society's 'birth certificate' or 'notice of live issue.'<sup>161</sup>

**What an Ecclesia is Called:** What should a local ecclesia be called? The New Testament keeps this simple: "The church {ecclesia} at Corinth." It includes a locale, but *not* names or titles.<sup>162</sup> The preposition *at* is much preferred (*in* has negative jurisdictional connotations). Scripturally, there's only *one* ecclesia per city or locale.

**Offices & Ministries:** If an ecclesia fails or neglects to 'give place' for *every* primary office that a society needs to thrive, then it is deficient or unsound. The Adversary targets *any* vacant or neglected office -- evil diligently seeks to fill a void.

*The Writ* provides a place for the *primary* offices of our Priest-King's ecclesia. *The P&Ps* covers *all* offices.

**Outline:** After a Preamble, this is *The Writ's* outline:

- |                        |                    |
|------------------------|--------------------|
| 1. Source of Authority | 6. Executive       |
| 2. Choice of Law       | 7. Declaration &c. |
| 3. Electorate          | 8. Authorization   |
| 4. Ecclesiastic        | 9. Witnesses       |
| 5. Judiciary           | 10. The Great Seal |

**No Legislature:** The ecclesia's 'one form of ecclesial government' has *no* legislature: A legislature is *anathema* and *forbidden*. That is, since there's *only one* Law-

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<sup>161</sup> In *The Writ*, *The P&Ps*, *The Court-Rules* and elsewhere, I use "[Abba]" or "[Father]" (as His Son called Him), and "[Sn]" for 'Son's name' (to pre-empt *contentions over name, title, spellings, pronunciations, etc.*): These may be adapted to specific needs, doctrines or convictions. However, for *example* documents, I must use *something* -- so, a 'boilerplate' approach seems the least objectionable and most respectful to all.

<sup>162</sup> Or, will you add complexity or often objectionable words such as Iaua, YHWH, YHVH, Yahuah, Jesus, Yeshua, Yahshua, Yahushua, God, Christ, Messiah, *etc.*, *etc.*? Some favor names, some favor titles: Some know there's a difference; some know there's not. Again, my focus is a model-vessel for governance, *not* doctrinal impositions, contentions or strife.

**giver**,<sup>163</sup> why allow *any* lawmakers?<sup>164</sup>

Sadly, proponents for a legislature act as though Abba's law is deficient or unsound. The "mere will" of a legislature is an effective, civil means to create *lords many* and *benefactors* (oppressors), which our peaceful Priest-King of right forbids.<sup>165</sup>

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<sup>163</sup> "For the LORD *is* our judge, the LORD *is* our **lawgiver**, the LORD *is* our king; he will save us." [Is. 33:22] In Hebrew, the most important is at *center* (decreasing priority extends side-to-side). *Lawgiver* is placed at center, for without law what will a *judge* determine and then a *king* execute? In English, the most important is listed *first*. The U.S. government counterfeits Isaiah 33:22 with, (1) legislature, (2) judiciary and (3) executive.

However, "There is one **Lawgiver**, who is able to save and to destroy: who art thou that judgest another {by your *own* self-willed, civil statutes}?" [James 4:12]

**Lawgiver:** [G3550] "[N]omothetēs 'a lawgiver' occurs in James 4:12, of God, as **the sole 'Lawgiver'**; therefore, to criticize the Law is to **presume to take His place**, with the **presumption of enacting a better law** {statute}." [Vine's Complete Expository Dictionary of Old and New Testament Words with Topical Index; W.E. Vine, 1996, page 357.]

<sup>164</sup> Lawmakers don't make law, but enact *statutes* (see Footnote 82, para. 1, 2 and 3!). By "mere will," legislatures **presume to usurp** the Lawgiver's authority: "And **thou shalt not go aside from any of the words which I command thee this day**, to the right hand, or to the left, to go after other gods to serve them {gods legislate; servants obey}." [Deut. 28:14] "**Ye shall not add** unto the word which I command you, **neither shall ye diminish** ought from it, that ye may keep the commandments of the LORD your God which I command you." [Deut. 4:2] "Every word of God *is* pure: he *is* a shield unto them that put their trust in him. <sup>[6]</sup>Add thou not unto his words, lest he reprove thee, and thou be found a liar." [Proverbs 30:5-6] "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please {despite legislative enactments}, and it shall prosper *in the thing* whereto I sent it {a legislature routinely fails the society it ought serve and bless}." [Isaiah 55:11]

<sup>165</sup> "The kings of the Gentiles **exercise lordship** over them; and they that **exercise authority** upon them are called **benefactors**. <sup>[26]</sup>But **ye shall not be so** {authorized}: ... he that is chief, {let him be} as he that doth **serve**. I am among you as he that **serveth**." [Luke 22: 25-27; see Matt. 20:25-28, Mark 10:42-45 & Rev. 2:6, 15.]

**Resolution:** Instead, in “*courts of the LORD*” (lawful assembly), a local ecclesia *resolves*<sup>166</sup> a matter by deliberation and other protocols (praying, fasting, studying, seeking good counsel, listening to Abba’s still, small voice, *etc.*). That is, an ecclesia may *re-solve* any matter that societies have considered since time immemorial. An ecclesia *does not make law*.

Essentially, an ecclesia asks, “How may we perfect the matter before us by that which is right in Abba’s eyes?”<sup>167</sup> To honor the Lawgiver’s Word and Will, and for righteousness, peace and joy, an ecclesia *adopts a resolution* -- it is *judicial*, *not* legislative. An ecclesia adopts a resolution; it does *not* enact “better law.”

**Reading Instructions:** The Preface states, “It will take a *very long time* to **integrate** this Book’s information.” To test this, can you find reasons or proofs in this Book, other works and Scripture that prove every word, phrase or clause in *The Writ*? Also, because of similarities, consider reading Appendix F, 1, *Certificate of Naturalization*, along with *The Writ*. You may glean many hours of study from these two documents, alone.

Each section embodies a complete thought. Notice how the *Ecclesiastic*, *Judiciary* and *Executive* branches of our Priest-King’s governance are in harmony with each other: They have the *same structure*, yet *different functions*.<sup>168</sup>

**Finally:** *The Writ* is an intensive document with reasons or proofs for every matter in it. So, before adapting it to specific needs, doctrines or convictions because *you know better*, prove *every* change through *much prayer, fasting and deliberation* ‘by the Book.’

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<sup>166</sup> **Resolve:** *Re-* [again, anew] + *solve* [find an answer to]. To ‘settle or find a solution to; to make a firm decision about; to decide or express by formal vote.’

**Resolution:** ‘A firm decision to do something; a course of **action determined** or decided on; of a **deliberative** body.’ “[In} Practice. **A solemn judgment or decision of a court**. This word is frequently used in this sense by Coke and some of the more ancient reporters.” [*Ibid.*; Black, 1957, p. 1474.] Notice **deliberate, determine, act**. See Part 1, Society.

<sup>167</sup> See Deut. 12:8, 13:18; 1 Kings 11:33, 14:8, 15:5, 11, 22:43; 2 Kings 10:30; 2 Chr. 14:2; Prov. 12:15; *etc.*

<sup>168</sup> This method removes much complexity and confusion; it’s applied often in *The Principles & Practices*.

## Part 7: *The Principles & Practices*

**Purpose:** This Part explains *The Principles & Practices* (Appendix C). *The Writ* expresses an ecclesia’s heart or intent; *The P&Ps* expresses its *backbone* or *structure*. It evidences a society’s detailed organization.

In *The P&Ps*, Chapter One covers a local ecclesia’s detailed aspects or characteristics. Chapters Two, Three and Four cover the ecclesia’s relations with other ecclesias and foreign states, governments and societies.<sup>169</sup>

**Building a House:** “Except the LORD build the house, they labour in vain that build it:” [Psalm 127:1a]

**Figure 2**, Building a House of Perfection, is a mnemonic that represents the seven Sections in Chapter 1, Part 1 of *The P&Ps*. Each Section embodies a complete thought. And, the Scriptural meaning of numbers helps put these in a decent and orderly manner.

**Section 1: Banner.** *One* implies unity. It addresses an ecclesia’s consent to authority, precedent, law, custom, usage, procedure, *etc.*, and how they’re evidenced or displayed.

**Section 2: Land & Property.** *Two* implies double witness or division. It addresses trust-holdings pertaining to an ecclesia in Abba’s kingdom.

**Section 3: Foundation.** *Three* implies completeness and order. It addresses the households’ electors that constitute the foundation of an ecclesia among the apostles, prophets and Chief cornerstone.

**Section 4: Walls.** *Four* implies blessing and prosperity (fullness of creation). It addresses procedures for assemblies and just weights & measures.

**Section 5: Roof.** *Five* implies grace. It addresses the ministers or officers that protect and cover the members and their fruit, especially against the troublesome ‘reigns’ of backsliders, lords or foreigners.

**Section 6: Courtyard.** *Six* implies man and sin. It addresses an ecclesia’s mandate to *make* just judgment.

**Section 7: Tree.** *Seven* implies perfection. It addresses an ecclesia’s mandate to *do* just judgment.

**Perfection or Depravity?:** Which kind of house will an ecclesia build? A house of perfection is built upon the *love in its givers*. A house of depravity is built upon the *covetousness in its takers*. Will the members love their neighbors as the Messiah loves them, or will they

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<sup>169</sup> Look for fractal or scalable structures and functions. Also, it’ll take many local ecclesias to develop ‘one form of ecclesial government’ to bless the whole earth.

covet their neighbor's goods?<sup>170</sup>

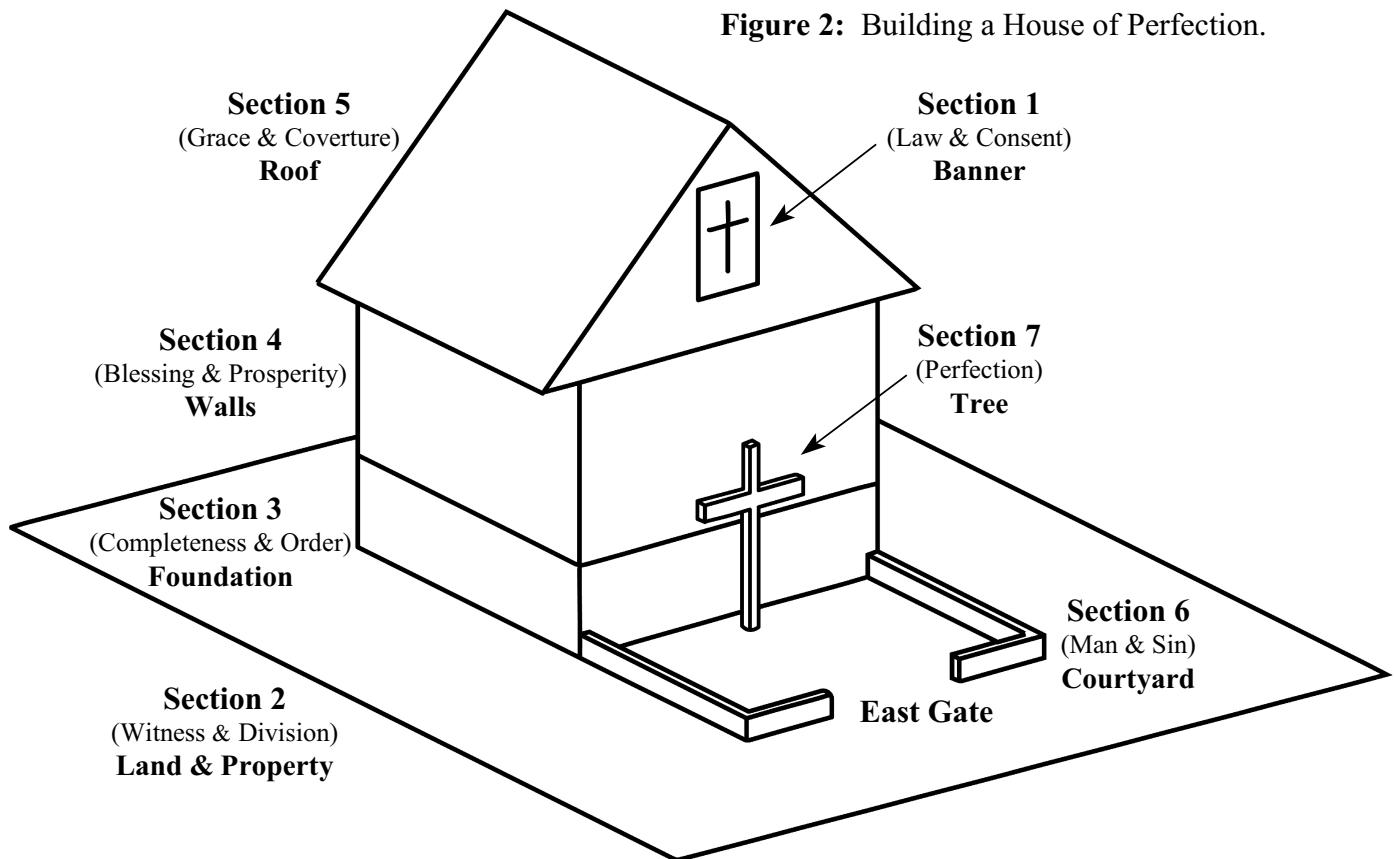
In part, *The P&Ps* defines *qualities and functions* of **all** offices.<sup>171</sup> Will offices of service be honored and upheld,<sup>172</sup> or will offices of lordship be the standard?

Remember: Mised leadership is immature; it fosters lordship and oppression, which foment revolution and rebellion. Therefore, inspire and encourage members to exercise Abba's Spirit *in maturity*. It's better to have few elders that are mature in the Spirit than to have many busybodies or talebearers filling many offices.

**Finally:** Each Section embodies a complete thought; each subheading embodies a simple concept. To grasp the scope and breadth of *The P&Ps*, begin by reading its three Tables of Contents (Summary, General & Detailed).

*The P&Ps* is an intensive document with reasons or proofs for every matter in it. So, before adapting it to specific needs, doctrines or convictions because *you know better*, prove *every* change through *much prayer, fasting and deliberation* 'by the Book.'

**Figure 2:** Building a House of Perfection.



<sup>170</sup> Free-will giving or compulsory taking? A benefit, privilege, opportunity or convenience gained at the *imposed-by-force* expense of one's neighbor eventually violates and consumes everyone's property and peace.

<sup>171</sup> Except for good record-keeping, a righteous people rarely need many officers for internal matters; *e.g.*, why need a judge without a dispute? However, it's *crucial* to have officers for dealing with backsliders and foreigners.

<sup>172</sup> Maxim: "The greatest charity is to do justice to each individual and at every time when it is necessary." An ecclesia is *one body*; yet, the liberty and autonomy of *each family* must be protected: "... each *Family* ever-remains at the top to *prevent lordship* from any minister." Officers are derived from, and are accountable to, Abba in His Son and the electorate, each of which has the standing or vested right to *recall* or *dismiss*.

## Part 8: The Court-Rules

### Section A. The Flow of Biblical Due Process

**Purpose:** This Section explains *Flowchart: Biblical Dispute-Resolution* (Appendix D). Follow the flowchart after reading the next subsection.

**Mediation & Arbitration:** These are processes by which parties *voluntarily* submit their dispute to one or more mediators<sup>173</sup> or arbitrators<sup>174</sup> for *reconciliation*.<sup>175</sup> They are disinterested, fair, neutral and impartial *strangers to the dispute* (but generally, *not* strangers to the parties).

A mediator ‘referees’ the parties through a guided negotiation to reach a **voluntary, final, binding and conclusive settlement**. An arbitrator is a ‘judge’ to whom the parties *voluntarily* grant jurisdiction to make a **final, binding and conclusive judgment**, called an *award*.

Mediation is preferred before arbitration; arbitration before litigation (which is often unpredictable and usually costs much time, money, emotions/frets, *etc.*).

**Initiating Biblical Due Process:** When disputes arise from the matters of life, parties ought honor *our Priest-King’s clearly established procedures* for resolving dis-

<sup>173</sup> **Mediator:** “1. One who interposes between parties at variance **for the purpose of reconciling** them.” [*Ibid.*; Webster, 1854, page 704.]

**Mediate:** “To interpose between parties, as the **equal friends of each**; to act indifferently between contending parties, with a view {intent} to **reconciliation**.” And, **Mediation:** “Interpose; intervention; agency between parties at variance, with a view to **reconcile** them. The contentions of individuals and families are often terminated by the mediation of friends. The controversies of nations are sometimes adjusted by mediation.” [*Ibid.*; Webster, 1854, pages 703-704.]

<sup>174</sup> **Arbitrator:** “A term applied to a person or persons chosen by parties who have a controversy, to determine their differences.” [*Ibid.*; Webster, 1854, page 64.]

**Arbitrate:** “1. To hear and decide, as arbitrators; as, to choose men to *arbitrate* between us. 2. In a general sense, to decide, or determine.” And, **Arbitration:** “The hearing and determination of a cause between parties in controversy... This may be done by one person ... or for each party to choose one, and these two name a third, who is called the *umpire*. Their determination is called an *award*.” [*Ibid.*; Webster, 1854, page 64.]

<sup>175</sup> “... reconciled us to himself by Jesus Christ, and hath given to us the **ministry of reconciliation**;” [2 Cor. 5:18]

putes pursuant to *The Book of Matthew* 18:15-17.<sup>176</sup>

In verse 15 he says, “moreover **if** thy brother shall trespass against thee, {**then**} go and tell him his fault **between thee and him alone** {in private}: **if** he shall hear thee, {**then**} thou hast gained thy brother.”{1}<sup>177</sup> Therefore, the parties ought *privately* settle a matter in a Christ-centered manner, which, *if* successful {2}, may result in reconciled, restored and healed relations {3}.

**On to Mediation:** However, if the parties are still at an impasse, then our Priest-King continues in verse 16; “But **if** he will not hear *thee*, **then** take with thee one or two more<sup>178</sup> {still private}, that in the mouth of two or three witnesses every word may be established.”

Inviting a fair, neutral and impartial stranger for *privately* reconciling disputants is the **function and essence of mediation and arbitration**. Remember the *voluntary nature* of dispute-resolution; *i.e.*, both parties *mutually* grant jurisdiction (the ‘right to say or dictate’).

*If* no pre-dispute mediation-agreement exists {4A} and the parties don’t join in mediation {4B}, *then* the offended party may dismiss the dispute {5A},<sup>179</sup> *whereupon* the dispute is not resolved {6}. *Or*, the party may move for arbitration {9} *or* seek other remedies {18}. However, *if* a pre-dispute mediation-agreement exists {4A} *or* the parties agree to join in mediation {4B}, *then* the mediator has jurisdiction {7}.

*If* the parties still agree to participate {8}, *then* the parties prepare for mediation, *and* mediation ensues {10}. *If* the parties reach a settlement *and* comply with its terms {11}, *then* the dispute is resolved {3}. *If* one party doesn’t participate {8}, *then* the other party may move for arbitration {9} *or* seek other remedies {18}, *or* voluntarily dismiss the dispute {5B}, *whereupon* the dispute is not resolved {6}.

<sup>176</sup> Today it’s called *due process*. Of great importance, **all believers** are obligated to honor Matthew 18:15-17! But, unskilled pastors and those avoiding exposure often disregard this, which fosters more contention and strife, rather than true reconciliation and peace.

<sup>177</sup> For simplicity and clarity, a bracketed number {#} is placed near each box in the flowchart that corresponds with the {#} placed here.

<sup>178</sup> The “one or two more” are usually friends, family, loved-ones, ministers, skilled peacemakers, *etc.*

<sup>179</sup> Regarding boxes {5A} and {5B}, the offended party may dismiss a dispute at any time and for any reason. Yet, a false accuser or claimant is accountable, which reduces fraudulent, shady or false accusations or claims.

**On to Arbitration:** *If* no pre-dispute arbitration-agreement exists{12A} *and* the parties don't join in arbitration{12B}, *then* the offended party may seek other remedies{18}, *or* voluntarily dismiss the dispute{5B}, *whereupon* the dispute is not resolved{6}. However, *if* a pre-dispute arbitration-agreement exists{12A} *or* the parties agree to join in arbitration{12B}, *then* the arbitrator has jurisdiction{13}. *Then*, the parties prepare for arbitration, *and* arbitration ensues{14}. *Then* the arbitrator renders an award (judgment){15}. *If* all parties comply{16}, *then* the dispute is resolved{3}.

**Beyond Mediation & Arbitration:** So far the dispute has remained *private*. *If* the offended party doesn't seek other remedies{18} *and* the dispute is not resolved{6}, *then* the dispute ought remain *private* between the parties, the mediator or arbitrator, and our Priest-King.

However, *if* a party doesn't *voluntarily* comply with the award (judgment), *then* the ecclesia should prohibit that party from bringing any other action into its courts{17}<sup>180</sup> *until* compliance is honored and perfected.

Should any party not voluntarily comply with the award{16}, Christ continues in verse 17(a); “And **if** he shall neglect to hear them{16}, **{then}** tell *it* unto the church {ecclesia}.”{18} *If* the offender hears the church and complies{16}, *then* the dispute is resolved{3}.

Or, Christ continues in verse 17(b), “but **if** he neglect{s} to hear the church{19}, **{then}** let him be unto thee as an heathen man and a publican{20}”, *whereupon* the dispute is not resolved{6}.

Regarding verse 17, ***all privacy is lost*** when a matter comes before the ecclesia<sup>181</sup> The ecclesia may not wrest

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<sup>180</sup> Maxims: “A person deservedly loses the protection of the law who attempts to overturn the law itself.” “Vainly does a person who offends against the law seek the help of the law.”

<sup>181</sup> *Public* causes were brought before one or more judges. “Judges and officers shalt thou make thee in all thy gates {of the righteous; Prov. 14:19}, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.” [Deut. 16:18]

**Where's the Scriptural authority for a jury** (its duties; how assembled; its relation to Abba, judges, parties, courts)? In the U.S.A., juries were best for causes where the accuser/plaintiff was a State and the accused/defendant was a citizen. A jury of a citizen's peers (wise or foolish), judged the *facts and the law* to **protect a citizen from a State** attempting to enforce bad statutes or policy. This sounds good, but who “raises up judges”

{stretch/delay} judgment; it has a **duty** to render a timely **reproof** against a noncompliant party, but only **after due process is perfected** and *the judgment is just*{20}.

**Reproof (Forms of Discipline):** A just reproof is a means by which one who has failed or neglected to ‘self-correct’ might reassess the bitter fruit of *unrepentance*. It's designed to remind a member of **who he or she is in Christ**, and to offer a remedy so the member may be restored to the brethren in good standing.

As defined in *The P&Ps*, “*reproof* means a form of discipline by Resolution of a superior tribunal that is offered earnestly, yet with rectitude of mind and meekness of spirit,<sup>182</sup> has particular terms; and, exhorts an offender toward repentance, restoration, reconciliation or faithfulness. Before a reproof is offered, the offender ought be admonished<sup>183</sup> by exposing a sin and warning of the danger of unrepentance.”

There are four degrees of reproof with increasing severity:

**Rebuke** is a reproof that exposes and denounces the serious character of a sin, and warns that unrepentance may lead to a more severe reproof.

**Suspension** is a reproof that temporarily deprives the privilege of office or of membership.

**Deposition** is a reproof that dismisses an officer and declares the office vacant.

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[Judges 2:16(a)], and who is “with them in judgment” [Judges 2:18]? I can find no mention of Abba's presence with a jury or His call for its formation. In fact, a jury can be the source of **great conflict and mischief**. It may be aptly called an ‘undisciplined or easily influenced **mob**’; study *mobocracy* and *ordeal by jury*.

Here's the result of a **famous** mob-jury: “But the chief priests moved the people, that he {Pilate} should rather release Barabbas unto them. <sup>[12]</sup>And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews {Judeans}? <sup>[13]</sup>**And they cried out again, Crucify him.** <sup>[14]</sup>Then Pilate said unto them, Why, what evil hath he done? **And they cried out the more exceedingly, Crucify him.** <sup>[15]</sup>And *so* Pilate, willing to content the people, released Barabas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.” [Mark 15:11-15]

<sup>182</sup> See Footnotes 128 and 129. Notice the proper attitude: The ecclesia is **not for destruction or condemnation, but for reconciliation** -- to ‘gain one's brother.’ Eschew a bad attitude; embrace meekness and rectitude.

<sup>183</sup> An admonition may be *privately* offered to a *member* that's in a state of wrongdoing, unrepentance or sin.

**Disfellowship** is a reproof that terminates the privilege of membership.

Regarding **disfellowship**, verse 17(b) passes a type of ‘death sentence.’ Yet, given that Abba’s throne is founded upon mercy, a noncompliant party retains his *temporal life*, but becomes *dead* to the ecclesia.<sup>184</sup> A shunned-one becomes a ‘stray lamb’ without a society.

Also, given that all local ecclesias ought be of one mind, faith and spirit, the shunned-one has no standing to petition for entry into another local ecclesia; *i.e.*, each ecclesia has a **duty** to honor a judgment or reproof *if it has notice of it*. If the shunned-one fails to provide full disclosure to the petitioned ecclesia, then this dishonor

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<sup>184</sup> “Let every soul be subject unto the higher powers {**of the society to which the soul belongs!** (see Rom. 14:4 & 1 Cor. 5:12)}. For there is no power but of God: the powers that be {**in that society**} are ordained of {**its**} God. <sup>[2]</sup>Who-soever therefore resisteth the power {**in that society**}, resisteth the ordinance of {**its**} God: and they that resist shall receive to themselves damnation.” [Romans 13:1-2]

“In the name of our Lord Jesus Christ {*all process is done in the Priest-King’s name*}, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, <sup>[5]</sup>To deliver such an one unto Satan {the Adversary} for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” [1 Cor. 5:4-5] There’s a twofold mercy: 1. The man is removed from the ecclesia. 2. The man may retain his temporal life.

Yet, Abba is clear: It could be a capital offense to disobey a judgment -- a severe form of *contempt of court*. “**And thou shalt do according to the sentence**, which they of that place which the LORD shall choose shall shew thee; and **thou shalt observe to do according to all that they inform thee:** <sup>[11]</sup>According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, **thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.** <sup>[12]</sup>And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. <sup>[13]</sup>And all the people shall hear, and fear, and do no more presumptuously.” [Deuteronomy 17:10-13]

“And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.” [Ezra 7:26]

**A just judgment fits the wrong:** Don’t forget *equity*.

puts that ecclesia in jeopardy. Yet, a wise ecclesia hearing a petition for membership will ask, ‘Have you ever been reproofed, but failed or neglected to be restored in good standing? Where’s your *Letter of Credence*?’

Hopefully the grace of our Priest-King will lead the shunned-one to *repentance* and *works or fruits worthy of repentance* (restitution, reconciliation, peace offering, etc.), for the ecclesia to ‘regain its brother.’

**Review & Restoration:** An ecclesia may review a reproof when there’s evidence of *works or fruits worthy of repentance*. As defined in *The P&Ps*, “*restoration* means the revocation of a reproof and the reinstatement of the privilege of office or of membership by Resolution of a superior tribunal.” The sweet fruit of ‘self-correction’ is a return to the brethren in good standing.

**A Hard Row to Hoe:** Can Abba love His children without a *means of justice* to protect them? Without justice, innocent blood cries out from the ground; curses and judgments against unfettered crimes not only accumulate to the offenders, but to **all the people and the land**.<sup>185</sup>

Private matters aside, is an ecclesia authorized to burden foreign societies with a member that commits any **public** crime or wrong?<sup>186</sup> For example: *In the extreme*, may one who causes an *accidental* death still flee to a ‘city of refuge’ before the ‘avenger of blood’ falls upon him?<sup>187</sup> Is a convicted, *intentional* murderer

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<sup>185</sup> “That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you. [Lev. 18:28] “... keep all my statutes, and all my judgments, and do them: that the land ..., spue you not out.” [Lev. 20:22] “That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias ....” [Matt. 23:35] “Woe to the bloody city ....” [Ezekiel 24:6-14] Maxim: “The law of God and the law of the land are all one; and both promote and favor the common and public good of the land.”

<sup>186</sup> The Scriptures have many stories of heinous crimes. Yet, did the Israelites call the proverbial 911? “Hello. Babylon Police Department. What’s the emergency?”

No: They had the burden to clean their own messes -- *so does each local ecclesia*. Also, since such matters are *public*, mediation and arbitration will not be used. Therefore, *The Court-Rules* (Appendix E), are in place if any crime or wrong occurs (intentional and accidental).

<sup>187</sup> “And ye shall **take no satisfaction** for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.” [Numbers 35:32] Since Christ is an ever-living High

still ‘disfellowshipped’ by temporal death?<sup>188</sup> *This is a hard row to hoe!*

Is this where a local ecclesia will fail? Will it pass its *horrific* problems to foreign societies, or *endanger* the general inhabitants to the whims of a ‘shunned’ criminal as innocent blood cries out from the ground? Either a society will “do judgment”<sup>189</sup> or it won’t.<sup>190</sup>

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Priest, does the accidental or negligent murderer suffer a life-sentence to confinement in a city of refuge? Is he free to be productive through works of repentance, but woe if he leaves the city? **Where are those cities?**

With other ecclesias ‘united under one form of ecclesial government,’ the wrongdoer might be sent to another ecclesia’s city of refuge. This not only protects him, but protects the *avenger of blood* who might be tempted to overstep his bounds (being ever-reminded of his loss while the wrongdoer is close by). Also, let’s not fail to consider the power of repentance, forgiveness and remission of sin by the kinship relation of Christ.

<sup>188</sup> “Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die. <sup>[31]</sup>Moreover ye shall **take no satisfaction** for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.” [Numbers 35:30-31]

What about Cain or David the king? Consider: **The law shall prevail, unless equity speaks.**

<sup>189</sup> Maxim: “Nothing better preserves the subjects of the realm in tranquillity and concord than a due administration of the laws.” “And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that **the wisdom of God was in him, to do judgment.**” [1 Kings 3:28] “... **because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.**” [1 Kings 10:9] “**It is joy** to the just to **do judgment**: but destruction *shall be* to the workers of iniquity.” [Proverbs 21:15]

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. <sup>[27]</sup>And I will put my spirit within you, and cause you to walk in my statutes, and **ye shall keep my judgments, and do them.**” [Ezekiel 36:26-27]

<sup>190</sup> “The robbery of the wicked shall destroy them; because they **refuse to do judgment.**” [Proverbs 21:7] “But we know that the law is good, if a man use it lawfully; <sup>[9]</sup>Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane,

**Prevention:** The “fruit of the spirit” expressed in one’s life is desirous. Yet, ‘crimes of passion’ do occur. How will an ecclesia respond if any crime or wrong occurs?<sup>191</sup>

Better yet, how will the brethren pre-empt or prevent an offense? They must be vigilant against attacks of the Adversary; notice expressions of ‘lusts of the flesh’ or changes in countenance (body-language reveals much). Brethren must uplift those suffering the troubles, pains and great hurts of life that can lead to lesser or greater crimes or inappropriate behavior of any kind.

**Abba’s character expressed thru Christ must be the focus.**<sup>192</sup> The heart of reconciliation is love, *not* condemnation. A sinner with a troubled conscience (law written on the heart), needs the *love* of those “reconciled to God,” not their condemnation. “And let us consider one another to **provoke unto love** {uplifting} **and to good works.**” [Hebrews 10:24a; see 1 Cor. 5:20.]

**The Left & Right Hands of Governance:** The ecclesia has temporal and spiritual duties and functions, each with juridical aspects. The spiritual side is a *ministry of grace* (equity or fairness). The temporal side is a *ministry of law*. These are the two outstretched hands of Christ’s body from which the fruit or blessings of righteousness, peace and joy *flow in abundance*.

For example: Let’s focus on *forgiveness*. One may forgive according to Abba’s will, or deny it. When sin prevails over biblical forgiveness, then tyranny and decay consume a society. When biblical forgiveness prevails over sin, then regeneration and liberty reign.

His left hand is a *ministry of grace* perfected thru the *ecclesiastic* (Priest). For a remedy, His kinship (blood relation) remits and atones for sin. In light of mercy and faith, forgiveness may follow. This subject is extensive.

His right hand is a *ministry of law* perfected thru the *judiciary* (Judge) and *executive* (King). For a remedy, His judgment-seat exposes or reveals sin. In light of law and restitution, forgiveness may follow. This subject is extensive.

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**for murderers of fathers and murderers of mothers, for manslayers,** <sup>[10]</sup>For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;” [1 Timothy 1:8-10]

<sup>191</sup> What occurs if a foreigner commits a crime against a member? Maxim: “Any offender should be subject to the law of the place where he offends.” “... for all the earth {venue; gathering-place} is mine.” [Exodus 19:5b]

<sup>192</sup> See Hebrew 1:1-5!

A one-handed society is *deformed*. Without **both hands in one body**, one inevitably usurps the other's role, which destabilizes a society. People will **tend** to 'go to church' for *spiritual* matters, but 'go to unbelievers' for *worldly* matters because the church fails to **tend** to **all** juridical, temporal & spiritual matters of life.

However, a society that perfects **both** forms of our Abba's forgiveness makes for a righteous, peaceful and joyous land.<sup>193</sup> With all dignity, the union of these two hands *in one body* maintains *superior deference*, and is *very advantageous*.<sup>194</sup>

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<sup>193</sup> "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." [Proverbs 29:2]

<sup>194</sup> "... in the time of our Saxon ancestors **there was no sort of distinction between the lay and the ecclesiastical jurisdiction: the county court was as much a spiritual as a temporal tribunal: the rights of the church were ascertained and asserted at the same time and by the same judges as the rights of the laity** {officers were equal with the people; "All are equal under the law."}. For this purpose the bishop of the diocese, and the alderman {chief; patriarch}, or in his absence the sheriff of the county, used to **sit together** in the county court, and had there the **cognizance of all causes, as well ecclesiastical as civil** {temporal}: a **superior deference** being paid to the bishop's opinion in spiritual matters, and to that of the law judges in temporal. **This union of power** was **very advantageous** to them both: the presence of the bishop added *weight* and *reverence* to the sheriff's {alderman} proceedings; and the authority of the sheriff was equally useful to the bishop, by enforcing obedience to his decrees in such refractory {stubborn; unmanageable} offenders, as would otherwise have despised the thunder of mere ecclesiastical censures.

"BUT so *moderate and rational a plan* was wholly inconsistent with those *views of ambition*, that were then forming **by the court of Rome** {civil; self-willed}. It soon became an established maxim in the papal system of policy, that all ecclesiastical persons and all ecclesiastical causes should be solely and entirely subject to ecclesiastical jurisdiction only {isolated hands}: which jurisdiction was supposed to be lodged in the first place and immediately in the pope, by divine indefeasible right and investiture from Christ himself; and derived from the pope to all inferior tribunals {hierarchical or top-down lordship} ... and places an emphatic reliance on a fabulous tale which it tells of the emperor Constantine; that when some petitions were brought to him, imploring the

**Finally:** *The Writ of Establishment* (Appendix B), provides for left-hand and right-hand offices; *The P&Ps* (Appendix C), defines and details the roles of all offices; and, *The Court-Rules* (Appendix E), provides how an ecclesia will handle disputes or controversies to return the people and the land to *peace and quiet*.

This Book isn't about an ear-tickling, singing, clapping kind of Nicolaitan 'churchianity.'<sup>195</sup> Instead, it endeavors to approach the fulness of our *Priest-King's governance for His ecclesia* to maintain *righteousness, peace and joy in the land*, and especially to protect

***the least among us and the innocent.***

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aid of his authority against certain of his bishops, accused of oppression and injustice, he caused (says the holy canon) the petitions to be burned in their presence, ... {i.e., 'The Pope (spiritual side) has jurisdiction, not me (temporal side).'} The hands are not unified in one body.}

"IT was not however till after the Norman conquest, that this doctrine was received in England; when William I, ... was at length prevailed upon to establish this **fatal encroachment**, and **separate** the ecclesiastical court from the civil {temporal}: ... in order to discountenance the laws of king Edward abounding with **the spirit of Saxon liberty**, ... **when the county court fell into disregard by the bishop's withdrawing his presence**, ...

"**KING Henry the first**, at his accession, among other restorations of the laws of king Edward the confessor, **revived this of the union** of the civil {temporal} and ecclesiastical courts ... This **however** was ill relished by the **popish clergy**, who, under the guidance of that arrogant prelate archbishop Anselm, very early disapproved of a measure **that put them on a level with the profane laity**, and **subjected spiritual men and causes to the inspection of the secular magistrates**; ... they **ordained that no bishop should attend the discussion of temporal causes**; which soon **dissolved this newly effected union**." [Blackstone's Commentaries with Notes of Reference (1803); St. George Tucker.]

Though this commentary interchangeably uses *civil* and *temporal*, we now know better and eschew civil or self-willed behavior. Also, notice that Rome is *adversarial* to "Saxon liberty." Rome's corruption severed the spiritual hand from the temporal hand, which is described as a "fatal encroachment."

<sup>195</sup> "... Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. <sup>[7]</sup>Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men." [Mark 7:6-7]

## Section B. The Rules of Procedure

**Purpose:** This Section explains *The Court-Rules* (Appendix E). It evidences a society's means and intent to live in peace and quiet.

Let's learn to resolve disputes 'at the kitchen table' in a Christ-centered manner without the formalities that the Rules provide, yet with Abba's Spirit they attempt to exemplify. However, a quick glance reveals the land is full of disputers, *even in churches*. Therefore, it's imperative for those **lawfully assembled for judicial purposes** to have rules for when they need them.<sup>196</sup>

The Rules are intended to be clear, concise, correct and comprehensive. Though they give special attention to mediation and arbitration, they provide a complete judicial law-form for **all juridical, temporal & spiritual matters** that a society may have and hold in common.

**Comparative Research:** I study time-tested dispute-resolution rules of procedure,<sup>197</sup> and for good reason -- the world has problems, too. That is, to pre-empt war, rules must be *sound* and *effective* to **reconcile societies or nations**, or *members* in a society.

Yet, writers of *civil* rules or procedures often 'speak a tongue' most don't comprehend.<sup>198</sup> Truly, they are so

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<sup>196</sup> An undeveloped court: "The **first** Michigan court rule was promulgated by the Michigan Supreme Court on October 6, 1806, *more than a year after the court began to function...* However, this rule was repealed on December fifteenth *of that same year.*" [*Michigan Legal Literature*; 2<sup>nd</sup> ed., Beer, 1991, page 93.]

Adapt Appendix E during the alignment process. When adopted, *The Court-Rules* enables a newly established ecclesia to be much better organized and prepared than when the Michigan Supreme Court was established. See Footnote 138.

<sup>197</sup> For example: The US Arbitration Act, Title 9 U.S.C.; The Uniform Arbitration Act; The American Arbitration Association; The London Court of International Arbitration; and, The Hong Kong International Arbitration Centre. Also see *Convention on the Recognition and Enforcement of Foreign Arbitral Awards* [Jan van den Berg]; *Appealing Unappealable: Vacating Arbitration Awards* [ABA Tort & Insurance Practice]; and, *Enforcing Arbitration Awards* [lectlaw.com].

<sup>198</sup> A national curse: "**The LORD shall bring a nation against thee from far**, from the end of the earth, *as swift* as the eagle flieth; **a nation whose tongue thou shalt not understand;**" [Deut. 28:49] Roman legalese?

well-educated that, with great skill, they know *exactly* how to create confusion, *even for themselves*.

Instead, I collated the best national and international rules into one comprehensive system. Then I compared, contrasted and aligned them with Biblical principles and practices. Also, from 1997 to present, I sought good counsel from more than 85 people studied in law or the Scriptures. The offered result is *The Court-Rules*.<sup>199</sup>

**Presuppositions:** Before adapting and then adopting the Rules, some presuppositions must be considered.

1. There are two substantive jurisdictions of courts-ecclesia<sup>200</sup> for public and private issues: courts-spiritual<sup>201</sup> and courts-temporal.
2. A judiciary should have at least *four* judges (for term-of-office or case-at-hand). This ensures a minimum, 3-judge tribunal to 'constitute a full court,' if any one of the four acts as an arbitrator or is unable or unwilling to hear a matter.
3. An ecclesia may have a judiciary-council; it is an advisory body *of* the ecclesia *for* the judiciary. Also, it should be hospitable to guest-counsel or others having shown themselves approved.
4. A mediation-session or arbitration-hearing is an inferior court of general, original jurisdiction.
5. A tribunal may be a court of general, original jurisdiction, such as to hear criminal issues, or to communicate with a foreign body. Or, it may have limited or appellate jurisdiction, such as to review petitions or confirm awards.
6. Regarding the last page of the court-forms, the form AFFIDAVIT AND NOTICE OF ENTRY OF FOREIGN JUDGMENT<sup>202</sup> evidences that

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<sup>199</sup> The Rules may be applied to dispute-resolution among or between: husbands, wives & children; families, neighbors & strangers in the land; masters & servants; landlords & tenants; patrons, tradesmen, apprentices & laborers; ecclesias, churches & congregations; businesses & corporations; and, societies & nations.

<sup>200</sup> *Courts-ecclesia* means the society's entire court-system for all juridical, temporal & spiritual matters.

<sup>201</sup> Courts-spiritual are not only for doctrinal disputes, but also for doctrinal inquiries, especially regarding sacred obligations or duties. For example: Is receiving a vaccine authorized; is it desecrating one's body? A **court-order** in-hand is better than being empty-handed 'when comes the knock-at-the-door.' See Footnote 156.

<sup>202</sup> This form is not a part of *The Court-Rules*; it's for illustration purposes. According to Amy Byrd, Forms

the State of Michigan's court-system allows a foreign judgment to appear in its courts and records, and may consider executing that judgment within its own jurisdiction. Of course, an ecclesia has its own form for foreigners to use.

7. The Rules may be amended, modified or corrected (see **Rule 3.0**, Limitation of Amendment).

**Civil vs Ecclesial Courts:** It's *crucial* for a society to have a **court**. Remember -- a *choice of law clause*<sup>203</sup> is an *essential element* in a society's foundational writings (and in contracts and agreements).<sup>204</sup> It *jurisdictionally differentiates* that society and its courts from all others.

Furthermore, there's an expected *comity*<sup>205</sup> between foreign courts. That is, it's honorable for a society to allow foreign judgments to appear in its courts and records so that its judgments may appear in a foreign society's courts and records. It's an international 'do unto others' expectation, convention or **courtesy**.

Regarding an *award*,<sup>206</sup> the scope of judicial review

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Specialist for the State of Michigan Court Administration Office, (a) courts are not mandated to supply a form to the public, (b) a form is not copyrighted, (c) a form doesn't become a legal document (a pleading), until it's properly filled and filed, (d) a specific form is not required, *i.e.*, a pleader may create his own form with the essential elements (*in lieu of a State's form*), and (e) a courthouse or law-library may have forms available. [Telephone interview; 04/05/99.] Regarding (d) above, the ecclesia has its own Affidavit & Notice of Entry of Foreign Judgment Form in *The Court-Rules'* Appendix A, Forms & Styles.

<sup>203</sup> See Footnote 39, Choice of law.

<sup>204</sup> "And the LORD shall make thee **the head, and not the tail**;" [Deuteronomy 28:13a] Headship is secured when the tail accepts the head's jurisdiction or standing.

<sup>205</sup> **Comity:** "Courtesy; complaisance; respect; a willingness to grant a privilege, not as a matter of right, but out of deference and good will." **Judicial comity:** "... the courts of one state or jurisdiction will give effect to the laws and judicial decisions of another, not as a matter of obligation, but out of deference and respect." [*Ibid.*; Black, 1957, page 334.]

<sup>206</sup> **An award has great strength!** Maxims: "An award is a judgment." "Judgments are dicta or sayings of the law, and are received as **truth**." "A judgment is always received for **truth**." "A thing adjudged must be taken for **truth**." "**Truth**, by whomsoever pronounced, **is from God**."

**Res judicata (thing judged):** "It is a general princi-

by **any** court is *limited*.<sup>207</sup> This is especially true if a *tribunal fortifies an award with a confirmation*.

Regarding the decision of a "church judicatory," "secular civil courts" *voluntarily admit and confess* (recognize), that their ability to *intrude or inquire is limited*.

"It has been well settled for over 120 years by the United States Supreme Court that **when the highest authority of a church judicatory** {'God' Himself?} **has decided questions of discipline, faith, or ecclesiastical rule, custom, or law, secular civil courts must accept such decisions as final and binding:**

"**The right to organize voluntary religious associations** to assist in the expression and dissemination of **any religious doctrine**, and to **create tribunals** for the decision of controverted questions of faith within the association, and for the ecclesiastical government of **all** ... within the general association, is **unquestioned. All who united themselves to such a body do so with an implied consent** to this {ecclesial} **government**, and are **bound to submit to it**. But it would be vain consent and would lead to total subversion of such religious bodies, if any one aggrieved by one of their decisions could **appeal to the secular courts** and have them reversed. **It is of the essence of these religious unions**, and of their **right to establish tribunals** for the decision of questions arising among themselves, **that those decisions should be binding in all cases of ecclesiastical** {ecclesial} **cognizance, subject only to such appeals as the organism itself provides for.**' Watson v. Jones, 80 U.S. (13 Wall.) 679, 728-29, 20 L.Ed. 666 (1871)."

And, "Conclusion: Green's complaint directly involves, and would require **intrusion** into, rules, policies,

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ple that such decision is **binding and conclusive upon all other courts of concurrent power**." [*Ibid.*; Holt-house, 1847, page 373.] "The sum and substance of the whole rule is that **a matter once judicially decided is finally decided**." [*Ibid.*; Black, 1957, pg. 306, under *Res.*] **A "cause of action**, once finally determined, without appeal, between the parties, on the merits, by a competent tribunal, **cannot afterwards be litigated** by a new proceeding either before the same or **any other tribunal**." [*Ibid.*; Bouvier, 1914, page 2910.] "... he said, **It is finished**:" [John 19:30a]

<sup>207</sup> See *The Court-Rules*, Part 13, Post-Judgment Review. Also, see *Pastor, Church and Law*, 2<sup>nd</sup> ed.; Richard R. Hammer, J.D., LL.M., CPA, 1991: This "standard" provides numerous cases regarding said limitations.

and decisions that are unmistakably of ecclesiastical cognizance. **The First Amendment bars such an inquiry.** For this reason, **we overrule** Green’s first eight points of error and affirm the trial court’s order dismissing the cause **for want of subject matter jurisdiction.**”<sup>208</sup>

Maxims: “That is the highest law which favors **religion.**” “The **cause** of the church {ecclesia} is equal to public cause; and **paramount** {more important than anything else; supreme (in power)} **is the reason which makes for religion.**”<sup>209</sup>

A society’s *religious cause* or *law* determined by its “highest authority” (‘Almighty God’), *ranks supreme* over its members with their “implied consent.” And, though the UPCI (and the Presbyterian Church in *Watson v Jones*), *chose* to suffer the *fatal, legal flaw* of being *incorporated into* a civil State, Christ’s ecclesia has *no authority* to “go to law before the unjust” (to grant jurisdiction to “secular civil courts”), for a “decision of questions arising among themselves.”

Abba’s kingdom (appointed to His Son; then to His elect), is *not* limited to ‘spiritual’ matters; jurisdiction is fully ‘ecclesial,’ not just ‘ecclesiastical.’ Our Priest-King *waives no jurisdiction of any kind.*<sup>210</sup> Truly, He retains final, binding and conclusive ‘right to dictate’ over matters of ‘temporal’ *finality.*<sup>211</sup>

Do man-kings dread the inevitability of our Priest-King’s ecclesia (vested with Sovereign-authority), exercising jurisdiction over all matters through His courts-ecclesia? Yet, **where is His ecclesia?**

**Finally:** *The Court-Rules* is an intensive document with reasons or proofs for every matter in it. So, before adapting it to specific needs, doctrines or convictions because *you know better*, prove *every* change through *much prayer, fasting and deliberation* ‘by the Book.’

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<sup>208</sup> *Reverend Homer Green v. United Pentecostal Church International*; Appeal from 200th District Court of Travis County, Texas, 1995.

<sup>209</sup> See Footnote 35, and then apply Footnote 100.

<sup>210</sup> “**All power** {G1849: authority, jurisdiction, liberty, power, right, strength} **is given unto me** in heaven and in earth.” [Matt. 28:18b] “**And I appoint unto you** {His ecclesia} **a kingdom ...** <sup>[30]</sup> **That ye may sit on thrones of judging the twelve tribes of Israel.**” [Luke 22:29-30]

<sup>211</sup> “But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.” [Luke 19:27; see Luke 3:5]

## Part 9: Procedures for Establishment

**Introduction:** A people may assemble for religious wor(k)ship and instruction. But, such an assembly is *not* a deliberative body for making a judicial determination.

However, if a matter arises for a formal decision, then the assembly’s nature or purpose changes. Therefore, this requires other protocols to “Let all things be done decently and in order.” [1 Corinthians 14:40]

Yet, a local ecclesia must exist *first*. So far, this Book has provided the music: Now it’s time for the dance-steps. This Part provides a simple, effective and long-standing method<sup>212</sup> to duly and legitimately,

- a. establish a formal and permanent society *without procedural mistakes or errors*, and
- b. maintain and develop it *in perpetuity.*<sup>213</sup>

**Assembly:** An *assembly* is a body of three or more persons gathered at a set time and place to consider common goals.<sup>214</sup> Assemblies of different societies vary greatly, and are managed to obtain the best results guided by protocols to maintain *order and peace.*<sup>215</sup>

**The First Two Assemblies:** Ideally, the 1<sup>st</sup> Assembly creates a society; the 2<sup>nd</sup> Assembly confirms or witnesses that the 1<sup>st</sup> Assembly was proper and in due order. The adopted records of these two assemblies *substantiate or evidence that a society is duly established.*<sup>216</sup>

<sup>212</sup> It’s adapted from practical experience and *Robert’s Rules of Order Revised*, 1951 (see Footnote 3).

<sup>213</sup> Maxim: “The church {ecclesia} does not die.”

<sup>214</sup> See Footnote 32 in its entirety.

<sup>215</sup> Though some societies have strict rules of assembly, it’s my experience that a less formal approach is workable. Yet, an assembly may *instantly* adapt to any appropriate degree of formality as circumstances arise.

The moderator (presiding officer), (a) ought have tact and common sense (especially with an intelligent and competent assembly), (b) should observe an assembly’s intentions in a fair, neutral and impartial manner, and (c) keep an assembly *on-point* (not permit anyone to obfuscate, weary or deflect the assembly from its present purpose).

**Every assembly has the right to decide who may be present:** When an assembly, by rule or vote, decides someone is disruptive and shall not remain present, it’s the moderator’s duty to enforce the ‘rule of order’ by *any force necessary* to eject an unwelcome attendee.

<sup>216</sup> If, during the 2<sup>nd</sup> Assembly, a mistake or error is found to have been made at the 1<sup>st</sup>, then the matter is

## Chapter Three: Growing

### Part 10: A Family's Order & Its Writ

**Purpose:** This Part explains *The Writ of Establishment for a Family-Order* (App. G).<sup>248</sup> *The Writ* evidences an ecclesia's formal and legal, (a) recognition of a family-order thru which its ministry is perfected, and (b) intent to provide protection and coverture thru its courts.

*The Writ* supports kingdom-building.<sup>249</sup> And, a disciple's divestiture of assets or property may be perfected through a family-order.<sup>250</sup>

**Hearer vs Doer:** Why is the kingdom only *in mind* or *at heart* to many believers? **The most local government is the kingdom within you.** The kingdom ought be *at hand* because it's within you *to do* -- implying it's *real, practical and functional*<sup>251</sup> -- it's *present tense*.

An ecclesia's *strength* depends on the *strength* in each of its families. So, let's take that which is *in mind* and *at heart* and **put them to work at hand**.<sup>252</sup> Ideally, each household is dedicated to a productive service or ministry, and it endeavors to offer *every other household* these **five essential tools** for production and coverture:

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<sup>248</sup> With **all** Footnotes, reread Part 1, Corporation & Incorporate; Part 2, A Family's Endeavor and What is an Order?; and, Part 4, Family-Minister.

<sup>249</sup> *The Writ* is for those that possess **fields** {lands}, **house** or **colt** {automobile} *to serve* Christ and His children: "... he {Christ} went through the corn **fields**; and his disciples plucked the ears of corn, and did eat ...."; "... Zacchaeus, ... I {Christ} must abide at thy **house**."; and, "... Why do ye loose *him* {the **colt**}? ... Because the Lord {Christ} hath need of him." [Luke 6:1; 19:5, 31]

<sup>250</sup> "... he said unto his **disciples** ..., Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on." Whosoever "... forsaketh not all that he hath, he cannot be my **disciple**." [Luke 12:22; 14:33] Divestment is by degree; but, one fully divested doesn't 'own' property. See Part 2, To Own or Not to Own.

<sup>251</sup> "Thy kingdom **come**. Thy will **be done** in earth, **as it is** in heaven." [Matt. 6:10] <sup>[20]</sup>"... by their fruits ye shall know them... <sup>[24]</sup>"Therefore whosoever heareth these sayings of mine, **and doeth them**, I will liken him unto a wise man, ...:" [Matt. 7:20, 24] All *present tense*.

<sup>252</sup> Sadly, adversarial societies seem to be designed to prevent or thwart this, even though they freely admit that it's lawful to 'choose whom you will serve,' because they 'encourage you' to *choose them* to serve.

1. *The Writ* (to formally & legally order, establish and maintain a family-order in perpetuity).
2. Capital ('things needed for production').<sup>253</sup>
3. Education and training.
4. Coverture and protection (courts-ecclesia).<sup>254</sup>
5. Relations with best interests in mind and at heart, *and offering* a helping-hand (fieldwork in the mission-field).

**A Failed Model:** Many pastors 'make a living' *outside* the church. Yet many believe that the laity 'making a living' is *not* a ministry at all, but is only for living in society and supporting 'real' ministers.<sup>255</sup>

Yet, struggling to keep the fruit of their labor, many families can't pay for a meeting-hall or their minister's

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<sup>253</sup> **Capital vs Finance Capital:** Communists attack **capitalism**, but *never* attack **capital**. They need buildings, tools, raw materials, *etc.*: 'Things needed for production' are **capital**. Yet, even they're addicted to **finance capital** (with usury, debt and "elastic currency").

However, a Scriptural economy is based on **strict standards** of *just weights & measures* (upheld in *The P&Ps*). The Bible covers contracts and agreements; banking, lending, borrowing, bonds, usury, bankruptcy and redemption; theft; international law; *etc.*: These influence a viable, stable and self-referencing economy.

<sup>254</sup> A stable economy needs a court to *secure jurisdiction* and to *perfect due process* for resolving disputes.

<sup>255</sup> Today, is it wise or practical for families to support a minister? Isn't it clear that the many-supporting-one model is ripe for abuse? Doesn't it foster the snares and pitfalls of a lordship welfare state for ministers? "But **it shall not be so** {authorized} **among you.**" [Matt. 20:26a; Mark 10:43a. See Footnote 165.]

The early church had many 100s of families supporting ministers; many families were not isolated; and, they possessed lands that yielded food, clothing, shelter, energy and healthcare. Generally, we are few, often isolated, and without lands.

Today, it's wise and practical to ensure that *each family* has the **five essential tools** for *production* and *coverture*. Families serving *one another* help maintain **equal footing** (see App. A, **Family**<sub>A1/A2/A3/A4</sub>). "... one is your Master, *even* Christ; and **all ye are brethren.**" [Matthew 23:8b] The spirit of lordship is not allowed.

**Bottom Line:** To succeed, a society must **create value** so wealth will flow into it. **If a society fails to generate wealth** (from the societies around them), **then it will fail!** Read *Heavens on Earth* (see Footnote 3).

needs. This often leads to 'cheerful, free-will giving' being usurped by 'guilt-trip-imposed tithing' usurps<sup>256</sup>

Also, why would a church have a usurious mortgage that's *foreign* to Christ's economy? If 'the law is done away' (except for tithing), then *whose God's* bankruptcy statutes apply to a failing church and its minister? How can a failed or failing church *truly* bless others?

**Joseph's Example:** Joseph, Pharaoh's right-hand man, was *pre-positioned* to bless his family and many others. Likewise, local ecclesias ought be *pre-positioned* to bless people *before* civil societies utterly fail.<sup>257</sup>

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<sup>256</sup> Shamefully, many ministers *gladly accept tithes drawn from public assistance!* Instead, they ought encourage those on welfare to build a wealth-producing family-ministry. Treacherously, freely available *civil* funds entice Nicolaitans to perpetuate servitude to, and dependence upon, man-kings' civil constructs while they extort benefits from the 'golden calf' or 'cash-cow' through their poor laity. Isn't this minister-approved, **societal fornication and idolatry**? See Prov. 23:1-3.

"For all nations have drunk of the wine of the wrath of her **fornication**, and the kings of the earth have committed **fornication** with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." "And the kings of the earth, who have committed **fornication** and lived deliciously with her, ..." [Revelation 18:3, 9] Are "delicacies" and "deliciousness" derived from benefits, privileges, opportunities and conveniences of man-kings and their civil constructs?

"For all the gods of the nations **are idols**: but the LORD made the heavens." "And they served their **idols**: which were a **snare unto them.**" [Psalms 96:5 & 106:36]

<sup>257</sup> Sadly, f(o)ederal ministers won't be pre-positioned: Instead, they'll suffer 'of her plagues' for *perpetuating societal fornication and idolatry*. And, with only the kingdom *in mind* or *at heart*, rather than cultivating *at hand* skills in a functioning ecclesia, they'll fail to bless refugees that appear; instead, *they'll be refugees*.

Woe to those who teach servitude to, or dependency upon, man-kings and their civil constructs. Suffering persecution for being a 'Christian' is one thing. But suffering persecution for being a member of a society **our Priest-King commanded you to leave is completely different!** "Yet ye have forsaken me, and served other gods {societal fornication and idolatry}: wherefore **I will deliver you no more.** <sup>[14]</sup>**Go and cry unto the gods which ye have chosen; let them deliver you** in the time of your tribulation." [Judges 10:13-14; see Jer. 11:11-14]

**Economics:** A life-giving economy focuses on food, clothing, shelter,<sup>258</sup> energy and healthcare. This *physical economy* is vital compared to an artificial *financial economy* that overlays or usurps it and milks it to death.

It's time to wor(k)ship together to endure the coming *hardships for an indefinite time-period*. Believers must come to rely on Abba for *all* provision, especially in this transition-period. As much as possible, a local ecclesia must learn to function separately from civil societies while *each* family and its fruit are *very well protected*.

**Family & Its Ministry:** Abba perpetuates His *family*; a legitimate religious organization; an ancient, sacred and living body *de jure* created for purposes of His government. Man-kings seem irked that *family is not a civil law entity*. So they either want to control it or destroy it. Yet, **He who creates controls or governs**.

Abba created *family in* Adam, and placed him into the very first office of *householder*, which is a family-ministry. Let's not overlook or deny the fact that **all civil and ecclesial offices flow** from that **sole** office.

By extension, *householder and his successors* is a legitimate religious order; a corporation **sole de jure**. Adam was ordained into 'the **order** of Melchizedec,' of which the first successor was Seth. *Of right*, it passed through the Patriarchs "until he come whose right it is" to be the *ultimate* and *perpetual* successor.<sup>259</sup>

By **choice of law**,<sup>260</sup> a family may "blend indistinguishably into" His *pre-existing ecclesia* (His *extended family*); a legitimate religious organization; an ancient, sacred and living body *de jure* created for purposes of His government. *It's not a civil law entity, either*.

<sup>258</sup> "And having **food and raiment** let us be therewith content." [1 Tim. 6:8] In Hebrew & Greek, *raiment* is not just clothing, but *covering*, such as housing. "He doth execute the judgment of the fatherless and widow, and loveth the stranger, in **giving him food and raiment**." [Deut. 10:18] "... **her food, her raiment**, and her duty of marriage, shall he not diminish." [Exodus 21:10]

<sup>259</sup> "... Jesus, made an high priest **for ever** {in perpetuity} after the **order** of Melchisedec." [Heb. 6:20b] He has *full & plenary* juridical, temporal & spiritual jurisdictions: "**All** power has been given ...." [Matt. 28:18b]

<sup>260</sup> See Footnote 39. "... **put away the gods** which your fathers served on the other side of the flood, and in Egypt {and in America}; and serve ye the LORD. <sup>[15]</sup>And if it seem evil unto you to serve the LORD, **choose you this day whom ye will serve; ... but as for me and my house, we will serve the LORD.**" [Joshua 24:14b-15]

Regardless of the statutes, decrees, roars or flailing arms of man-kings, we may enjoy our Elder Brother's **vested sovereignty** over **all** juridical, temporal & spiritual matters.<sup>261</sup> Why consent otherwise?<sup>262</sup>

*Of right (de jure)*, a family-ministry may exist in full force and effect *without* formal or legal recognition by anyone. *Of right*, an ecclesia's **state** may exist *without* formal or legal recognition, either.<sup>263</sup>

For coverture, an ecclesia may formally recognize the origin of family and its orders in *The Foundational Writings* and by pertinent resolutions. Never forget that a family and its order ought **never incorporate** into a state that's foreign to Abba's kingdom and family!<sup>264</sup>

Ultimately, **our Abba perpetrates His family with vested, inherent, natural and fundamental rights and duties that He ordains in its favor** (for its benefit)! Therefore, keep your family and its activities within His family, or you'll risk being subject to another *father!*

Now, let's examine a legitimate alternative to the counterfeiting ways of roaring and flailing man-kings.

<sup>261</sup> "And **I appoint unto you a kingdom**, as my Father hath appointed unto me;" [Luke 22:29] See Footnote 15.

<sup>262</sup> *A voluntary admission and confession*: "Where a statute is equally susceptible of two interpretations, one in favor of natural right and the other against it, the former is to prevail." [Oregon Code, 174.030: This 'rule of construction' is uniform in the several States.]

<sup>263</sup> **State**: See Footnote 40. "The political existence of the state is **independent of recognition** by the other states." And, "The state as a person of international law should {not shall} possess the following qualifications: (a) a permanent population; (b) a defined territory; (c) government; and (d) capacity to enter into relations with other states." [Montevideo Convention on Rights and Duties of States, 1933.] Why ask permission? Give notice ('Take cognizance. You've been served.')

For (a) above, *The Great Roll* evidences the ecclesia's *permanent population*. For (b), "The earth is the LORD'S, and the fullness thereof ...." and "... ye are the temple of God ...." [Ps. 24:1; 1 Cor. 3:16] For (c) and (d), see *The Foundational Writings*. For (d), realize that "capacity" doesn't *necessitate* "willingness."

<sup>264</sup> "Congress shall make no law respecting an establishment of religion, or prohibit the free exercise thereof;" [Bill of Rights, Amendment I; Dec. 15, 1791.] This *voluntary admission and confession* implies that freedom of religion is *of right (de jure)*. That right flows from the *ancient duty* to **choose** one's 'God,' which is the *source of one's choice of law and way of life*.

**Example Resolutions:** Appendix G, 1, Preamble, presents two resolutions. The first one<sup>265</sup> is explained by *whereas* clauses,<sup>266</sup> known as *recitals*. Once you have read the Preamble, finish reading this Part 10, and then read Appendix G, 1, in its entirety.

**The Writ:** *The Writ* is similar in structure and function to an ecclesia's three subordinate *Writings*, yet all in **one instrument**. It may be adapted to specific needs, doctrines or convictions; be careful, diligent and thorough. Part 4, Section 1, is nearly word-for-word from *The P&Ps*, Chapter 1, Part 1, Section 3, Article 1(C), Vestment.

In light of our Priest-King's governance, *The Writ* embodies an approach to perfect a family's juridical, temporal & spiritual duties and functions. Under ecclesial law (not civil law), *The Writ* describes how its order endeavors to function for the family's benefit pursuant to *The Foundational Writings* for, and applicable resolutions of, the local ecclesia to which the family belongs.

Pursuant to ecclesial law, our Priest-King's children ought not yield to a statute of a society that's foreign to His kingdom: "Then Peter and the other apostles answered {all in agreement} and said, We ought to obey God rather than men."<sup>267</sup> Therefore, an order is incorporated into the ecclesia's **sole and exclusive jurisdiction, any other jurisdiction notwithstanding**.<sup>268</sup>

In *The Writ*, "[Title]" may be anything appropriate. Primarily, it's for "*Householder*"<sup>269</sup> and his successors,

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<sup>265</sup> The 1<sup>st</sup> resolution and the model-writ are made a part of the 1<sup>st</sup> Assembly's Record. [See Part 9, Special Business, and A Seed for Planting.] The 2<sup>nd</sup> resolution is made during an assembly when a family-minister (petitioner), requests formal recognition for his order.

<sup>266</sup> Generally, a resolution is self-explanatory; e.g., "We hereby Resolve to adjourn until ...." Yet, sometimes it requires a 'recital,' or 'whereas clause' (or list of them), to express a fact or element for its adoption. The recital is then followed by a conclusion, "Now Therefore, be it Resolved that ...." See *Robert's Rules of Order*.

<sup>267</sup> Acts 5:29. But, if you 'foolishly' volunteer to obey man-kings, then "so as not to offend," you ought live up to your 'foolish' word. See Matthew 17:24-27.

<sup>268</sup> See Part 1, Corporation & Incorporate, and Footnote 141.

<sup>269</sup> *Householder* is the **oldest and most organic office on earth** (all offices flow from it); see *The P&Ps*, Chapter 1, Part 1, Section 3, Article 1, Elector; it's an 'umbrella-office' for suborders. See Appendix G, 1, Pre-

a Religious Order (for [Appellation of Ministry]); e.g., (for The Family [or, House] of [Appellation]). Though each family should have its 'house in order' and be on 'equal-footing' with all other households, *The P&Ps* already recognizes *householder* and it's suborders.<sup>270</sup> It's optional for each household to have *The Writ* to qualify for enrollment.<sup>271</sup>

Secondarily, for a suborder, "[Appellation of Ministry]" may be after these examples: The School of [?]; [?] Research Foundation; [?] Mission of Midwifery; [?] Healing Center; [?] Housing Developer; [?] Automotive Repair; etc. Titles may be overseer, bishop, archbishop, priest-king, prince, abbot, parson, head of mission, guardian, conservator, steward, caregiver, caretaker, succourer, president, dean, executor general, general contractor, chief medic, chief mechanic, head midwife, etc.

In *The Writ*, "The Great Seal" is most important.<sup>272</sup> The Great Seal of a *householder* would be a *family-seal*. However, a suborder, such as *Dean and his successors* for a school or academy, ought have its own Great Seal.

**The Certificate:** Appendix G, 2, presents an example *Certificate of Existence & Incorporation*. It substantiates and authenticates an order's formal and legal existence and the *sole and exclusive jurisdiction* into which the order is incorporated. Since the *Certificate* touches upon *foreign matters*, an ecclesia issues it under seal with a seal-sticker through the office of scribe, acting in the capacity of 'secretary of state.'

**Procedure:** Again, an order, such as *householder and his successors* (and its suborders), may exist in full force and effect without recognition by anyone. However, pursuant to *The P&Ps*, Chapter 1, Part 1, Section 3, Article 1(D), Family-Ministry's Order, if recognition and coverture are sought, then here's a simple procedure.

Once adapted, the scribe inspects *The Writ* to ensure that it's "proper in substance and form to formally and legally order, establish and maintain an order in perpetuity." If so, then the original *Writ*, duly executed and

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amble; Part 3, Section 1(A); and, Part 7, Sections 1 & 2.

<sup>270</sup> Family-matters precede ecclesial ones. It's neglectful and debilitating for a house to be in 'scribal' disarray.

<sup>271</sup> Such a requirement may be placed in *The Writ of Establishment* (Appendix B), Electorate, paragraph 1.

<sup>272</sup> See *The Court-Rules* (Appendix E), under *The Court-Forms* (Appendix A), Style 31, The Court-Seal.

A thumb-print is a seal. "He sealet up the hand of every man; that all men may know his work." [Job 37:7]

sealed, is recorded in the family-order's records (securing original jurisdiction).<sup>273</sup>

Then, the family-minister (as petitioner), issues a certified copy of *The Writ* and presents it to the ecclesia for its records.<sup>274</sup> Then, by resolution and order, the ecclesia issues a *Certificate of Existence & Incorporation*.<sup>275</sup>

Now, in a jurisdiction that's *entirely foreign* to other states, governments and societies, a family-minister is at liberty to honor and perfect the first recorded commandment to Adam's household and family:

"Be fruitful, and multiply."<sup>276</sup>

**Cautions:** *The Writ* is an intensive document with reasons and proofs for every matter in it. So, before adapting it to thorough because *you know better*, prove *every* change through *much prayer, fasting and deliberation* 'by the Book.'

Also, *how* an order will function in the world requires much deliberation and skill. And, in a world that 'wants its *fair share*,' know that the Scriptures offer much wisdom,<sup>277</sup> and foreign societies offer *voluntary admissions and confessions*, for how to work or deal "at arm's length"<sup>278</sup> to the Adversary's devouring lions.

Surely, it's a straight and narrow path.

<sup>273</sup> Experience suggests that matters pertaining to a family-order ought be kept in its own Liber (book of records), that's *separate and distinct* from other family-records. *The Writ* is the *first* entry into that Liber.

<sup>274</sup> Experience suggests that an ecclesia ought keep a *separate and distinct* Liber for matters pertaining to certified copies of writs and certificates. This is also true of records for lands, automobiles or other unique properties or matters for which many records of like-kind may accumulate. See 1 Cor. 14:40.

<sup>275</sup> Only a suborder should have a *Cert. of Ex. & Inc.*

<sup>276</sup> See Genesis 1:26-28. See Part 2, Our Priest-King Multiplies Fruitfulness.

<sup>277</sup> "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." [Matt. 10:16] Study *Proverbs* and *Maxims*.

<sup>278</sup> **At arm's length:** "Beyond the reach of personal influence or control. Parties are said to deal "at arm's length" when each stands upon the strict letter of his rights, and conducts the business in a formal manner, without trusting to the other's fairness or integrity, and **without being subject to the other's control or overmastering influence.**" [*Ibid.*; Black, 1957, page 159.] "With care, to avoid being overreached or imposed upon." [*Ibid.*; Ballentine, 1948, page 105.]

## Part 11: An Ecclesia's Order & Its Writ

**Purpose:** This Part explains *The Writ of Establishment* for an ecclesia's order (adapted from Appendix G).<sup>279</sup> *The Writ* evidences an ecclesia's formal and legal intent to, (a) support and develop the juridical, temporal & spiritual growth of its families, and (b) perfect outreach.<sup>280</sup>

After ('in the style or manner of'), the order of the peaceful Priest-King of right, a family-order holds, administers and governs some of the Trustee's assets and property for the benefit of His family, or its ministries, missions or relations. By extension, an ecclesia's religious order serves the Trustee through *Overseer and his successors*.<sup>281</sup> An ecclesia may have suborders, too.

**Missions:** Many missions may be overseen.<sup>282</sup> But, seeing the *signs of the times*, in **hard times** a physical economy will focus on food, clothing, shelter, energy and healthcare. So, no matter which mission an ecclesia sets its hands to do, every effort ought be *efficient and*

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<sup>279</sup> An order expresses an ecclesia's growth. When abundance and blessings flow into familial orders, free-will offerings may flow to missions for a higher good. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*" [Mal. 3:10]

<sup>280</sup> "All power is given unto me {our Priest-King} in heaven and in earth. <sup>[19]</sup>Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>[20]</sup>Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world {age}. Amen." [Matt. 28:18-20; see Mark 16:15.]

<sup>281</sup> *The Writ* (App. B), states, "The electorate may elect a chief overseer for matters internal to the Ecclesia, ...."

<sup>282</sup> Housing & campgrounds; industries; gardens, orchards and farms; storehouses; sanitation facilities; schools and academes; medical, emergency-relief and support services, and hospitals; orphanages; asylums; parsonages; cemeteries; *etc.*

Aside: What's an alternative to a monastic model? That is, a monastery tends to be expensive, self-serving, or a place of isolation. Instead, why not create modest "prophets' quarters" on private or common lands? Though such places are for solitude and study, a disciple (often single), ought be a *visible*, good example and helping-hand for the hosting ecclesia and its families.

*multi-functional* to secure this life-giving economy.

An ecclesia may establish a religious order for any peculiar (“particular and special”) mission.<sup>283</sup> This isolates liability or accountability from other orders. Also, this provides numerous and various opportunities for *more than one* ‘priest-king in-training’ to learn how to be responsible for ever-greater missions.

An archbishop, which may oversee all missions, is merely a ‘coordinator,’ not a tyrant. Though the office might at first appear to have ‘too much power,’ never forget that Abba in His Son and the electorate have *authority to overrule, recall or dismiss* an overseer pursuant to *The Court-Rules* for the ecclesia.<sup>284</sup>

**The Writ:** *The Writ* is similar in structure and function to an ecclesia’s three subordinate *Writings*, yet all in **one instrument**. Adapt *The Writ* in Appendix G, 1, to an ecclesia’s order; be careful, diligent and thorough.

The primary changes will be to the title of *The Writ*; Part 2, Mission; and, Part 5, The Great Seal. Also, like *The Writ* for a family-order, Part 4, Section 1 is nearly word-for-word from *The P&Ps*, Chapter 1, Part 1, Section 3, Article 1(C), Vestment.

**The Certificate:** Adapted from Appendix G, 2, a *Certificate of Existence & Incorporation* substantiates and authenticates an order’s formal and legal existence and the *sole and exclusive jurisdiction* into which the order is incorporated. Since the *Certificate* touches upon *foreign matters*, an ecclesia issues it under seal with a seal-sticker through the office of scribe, acting in the capacity of ‘secretary of state.’ The ecclesia issues a certificate for each established order or suborder.

**Procedure:** The procedure for establishing an ecclesia’s order is similar to that for a family’s order. Also, it’s prudent that an order’s Great Seal be unique yet similar to The Great Seal of its ecclesia.

**Cautions:** The same cautions apply to an ecclesia’s order as to a family’s order. The world eagerly ‘wants its *fair share*’ from the many, just as from the one.

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<sup>283</sup> See the three branches of ecclesial governance in *The Writ of Establishment* (Appendix B), for its orders.

<sup>284</sup> See *The P&Ps*, Chapter 1, Part 2, Section 1, Article 2(D), Recall & Dismiss.

## Chapter Four: Reaping

### Part 12: Peace Be to Thee & Thine House

**Please Consider:** Now you know how *crucial* it is to comprehend the significance of a society, and how it’s differentiated from all other societies. Have you realized the implications are truly multilayered and extensive? Have you overcome psychological blocks so the kingdom is within your grasp, or even at hand?

Or, are you still committing societal fornication or idolatry by being a member of a civil society that’s foreign to Abba’s ecclesia? If so, aren’t you partaking of *her sins*? Aren’t you suffering of *her plagues*?

Isn’t the ‘writing on the wall’ for civil societies? Or, are you waiting for their transformation into a unified, more foul one? With the kingdom *in mind* or *at heart*, are you *still* waiting for Christ to return to fix things?

Our Priest-King’s realm of heaven on earth is *real, practical* and *functional*. His kingdom is *at hand* for you to *do* His work, *now*.

**Lo, the law esteems liberty and our Priest-King authorizes separation!** Yet, His call to ‘come out’ and ‘be separate’ from man-kings isn’t for the fainthearted, hasty, rebellious or vindictive belligerent. Instead, His realm of heaven favors those who keep the peace, live in service to others, and ever-abide in Abba with His Son to attain His incorruptible character. Together in One, They ask to sit in the throne of *your* heart, *now*.

**A Righteous & Joyous Bride is Ready:** The Bride is free to **choose** the authority to govern her life, *now*. She’s free to make a ‘**choice of law**’ based on that authority, *now*. She’s free to **choose** to love the Father, His Son and His children, *now*.

Let the Bride be ready, not only for the wedding and marriage supper, but for the true intent of their anointed union -- to *eternally govern* in righteousness, peace and joy with her Husband.

**In Peace:** Lo, “as for me and my house, we will serve the LORD.” May you **choose well**, and “earnestly contend for the faith which was once delivered unto the saints.” May “Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.”<sup>285</sup>

So be it.

**Nevertheless, let Abba’s will be done.**

**! All Praise Abba, Father !**

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<sup>285</sup> Joshua 24:15; Jude 1:3; 1 Samuel 25:6.

## Endnote A:

The ‘people-know-best’ is man-centered and **self-willed**. Yet, public policy (democracy; mob rule), has no place in the kingdom: “Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king. <sup>[24]</sup>And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because **I feared the people, and obeyed their voice** {collective self-will}.” [1 Samuel 15:23b-24]

However, there’s *another* will. “Saying, Father, if thou be willing, remove this cup from me: nevertheless **not my will, but thine, be done.**” [Luke 22:42] “... Our Father which art in heaven, ... **Thy will be done**, as in heaven, so in earth.” [Luke 11:2]

Abba *offered* His ‘way of life’ to His children. “Behold, I {Moses} have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. <sup>[6]</sup>Keep therefore and do *them*; for **this is your wisdom and your understanding in the sight of the nations**, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people. <sup>[7]</sup>For **what nation is there so great, who hath God so nigh unto them**, as the LORD our God *is* in all *things that* we call upon him *for*? <sup>[8]</sup>And **what nation is there so great, that hath statutes and judgments so righteous as all this law**, which I set before you this day?” [Deut. 4:5-8]

[Continue with Footnote 24 on page 4.]

## Endnote B:

**Point 1:** From a 1983 appellate case about a hospital that attempted to attach a corporation sole’s assets to the debts of the corp. sole’s **titular head**:<sup>A</sup> “The topic was covered by Blackstone {1765} who described the corporation sole as follows: ‘**Corporations sole consist of one person only and his successors**, in some particular station, who are **incorporated by law**, in order to give them some legal capacities and advantages, particularly that of **perpetuity**, which in their natural persons they could not have had. In this sense **the** {office of} **king is a sole corporation; so is a bishop**; ... some deans ...; ... every parson and **vicar**. And the **necessity**, or at least use, **of this institution will be very apparent**, if we consider the case of a parson of a church. At the original endowment of parish churches, the freehold of the church, the churchyard, the parsonage house, the glebe, and the tithes of the parish, were **vested** {Fn 15}

<sup>A</sup> **Titular:** ‘Relating to a title; holding or constituting a formal position or title without any real authority.’

in the then parson by the bounty of the donor as a temporal recompense to him for his spiritual care of the inhabitants, and with intent that the same emoluments should ever afterwards continue as a recompense for the same care {by the successor}. But how was this to be effected? The freehold was **vested** in the parson; and, { **at worst** } if we suppose it vested in his natural capacity, on his death it might descend to his heir, and would be liable to his debts and encumbrances: or **at best**, the heir might be compellable, at some trouble and expense, to convey these rights to the succeeding incumbent. **The law therefore has wisely ordained, that the parson ... shall never die**, any more than **the king**; by making him and his successors a corporation {a body created for purposes of govt.}. By which means **all the original rights** of the parsonage **are preserved entire to the successor; for the present incumbent, and his predecessor** who lived seven centuries ago, **are in law one and the same person**; and what was given to the one was given to the other also.’ (1 Blackstone’s, Com., ch. 18, pp. 469-470.)”

And, “The issue, as defined by the trial court, ‘is whether the assets of a corporation sole are the personal assets of its titular head, and thus subject to execution for his or her debts.’ **The answer** on the basis of legal authorities defining the corporation sole and its attributes **must be**, as the trial court concluded, **an unequivocal ‘no.’**” [69 Cal.App.4th 354, 81 Cal.Rptr. 2d 574 July 26, 1983.]

“All the original rights” (or blessings, and their incident duties), granted by the Priest-King at the beginning “are preserved entire” to His ecclesia at the end.

**Point 2:** Abba designed His *family*, with the office of *householder*, to last forever. *Householder and his successors*, a legitimate religious order (a legitimate corporation sole *de jure*), **is designed to ensure continuity of ownership of property dedicated to the benefit of His family** (a legitimate religious organization).<sup>B</sup>

“A legitimate corporation sole {legalese for *householder and his successors*} **is designed to ensure continuity of ownership of property dedicated to the benefit of** a legitimate religious organization {legalese for *family*}.” [irs.gov/charities-non-profits/corporation-sole.] The IRS’ *voluntary admission and confession* implies that the Adversary bends the knee to Christ.

However, beware profiteers and debunkers. Though both recognize the ancient and necessary purposes and advantages of a corporation sole, both have inconsistent

<sup>B</sup> See Part 2, A Family’s Endeavor, and What is an Order? See Appendix G, 1.

ideas that deprive Abba's children from the blessings associated with *choosing* His jurisdiction and venue.

**Profiteers**, in part, teach that a corporation sole must be "incorporated" into a civil State. This is a *fatal, legal flaw* that necessarily grants jurisdictional standing to that civil State (and to the IRS by delegation of authority).

**Debunkers**, in part, reject a corporation sole because *it is* "incorporated" into a civil State. Yet, without a remedy, they 'throw out the baby with the bath water,' even though the IRS *recognizes* a 'legitimate baby.'

By *choice of law*, incorporators of any type of corporation *voluntarily grant* jurisdiction to a civil State for resolving a matter through that State's **courts**; or, the very act of incorporation is notice of the incorporators' *voluntary consent* to that State's jurisdiction.

Maxims: "All are equal under the law." "The law always gives a remedy." Since Abba's children have no authority to be federated ("bound by treaty to Rome"), here's a legitimate remedy: By *choice of law*, a family-minister voluntarily incorporates its "legitimate religious order" into the sole and exclusive jurisdiction of its local ecclesia.<sup>c</sup> Yet, the ecclesia *does not rule over or regulate* the family-minister or his order; it's only for resolving disputes or controversies; it's a hedge of *protection* against foreign meddlers or interlopers.

[Continue with Footnote 70 on page 10.]

### Endnote C:

**Issue 1. Birth Certificate:** Maxim: "The offspring follow the condition of the mother. This is the law in the case of slaves and animals; but with regard to freemen, children follow the condition of the father." "... Cast out the bondwoman {Hagar} and her son: for the son of the bondwoman shall not be heir with the son of the freewoman {Sarah}." [Galatians 4:30]

Why does a mother sign a birth certificate? Because she *acts* as **Hagar**, not Sarah. **Shame** on anyone who allows a woman, after the throes of childbirth, and usually under the influence of pharmaceuticals, to enter into a legal matter of *any kind!* Is there **doubt** as to her soundness of body and mind? Was her signature valid?

Was it *unconscionable* for hospital-staff to make an offer to her *in her condition*? **Unconscionable Bargain:** "An unconscionable bargain or contract is one which no man in his senses, not under delusion, would make, on the one hand, and which no fair and honest man would accept, on the other." [*Ibid.*; Black, 1957, page 1694.]

Why not *dissolve* an apparent obligation? Maxim:

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<sup>c</sup> See Part 10 and Appendix G.

"Written obligations are dissolved by writing, and obligations of naked assent by similar naked assent." Or, if you appear to assent/consent, then you may appear to *deny, revoke or cancel* assent/consent. That is, if you (or anyone), messed up your life with a *signature*, then you may *un-mess* up your life with a *signature*.

**Issue 2. Social Security:** There are many grounds upon which to cancel a signature, such as mistake, fraud or unconscionable bargain. Maxims: "No one is obliged to accept a benefit against his consent. (But if he does not dissent, he will, in many cases, be considered as assenting.)" "When any partner has **renounced** the partnership, the partnership is dissolved." If two aren't partnered, then *there's no obligation binding them*. But, the **key** is that *all parties must be 'made whole.'* Here, you must pay back the value of benefits received. Yet, did you receive any? Even *they* must make *you* whole.

If 'you can't get out of Social Security,' then why does Form SSA-521 exist to *cancel* an applicant's signature? Yet, are you wise enough to see the deception in the Form that they 'offer' you to *voluntarily* accept?

**Issue 3. Nationality & Citizenship:** Consider the implications: A *legitimate nation* is a people descended from a *common father* or *line of fathers*: Abraham, Isaac & Jacob are the *founding fathers* for the Israelites. Is a nation legitimate with 'founding fathers' *not* descended from each other (Washington, Jefferson, Franklin, *etc.*)? Is a 'mixed multitude' legitimate? See Footnote 62.

**National:** "The term 'national' means a person owing **permanent allegiance** to a state." **Naturalization:** "The term 'naturalization' means the **conferring** of nationality of a state upon a person after {re-}birth, **by any means whatsoever.**" [Title 8 U.S.C.: §1001.]

Been baptized? Did you give **permanent allegiance** to a Priest-King not *of* this world? Did His ecclesial state *confer* nationality upon you **by any means whatsoever**? Or, is your allegiance divided by becoming baptized, and then voting for a foreign man-king?

Maxim: "Allegiance is the bond of fealty {loyalty; faith} and the essence of law." **Natural allegiance:** "In English law, that kind of allegiance which is *due from all men* born within the **king's dominions**, *immediately upon their birth*, which is **intrinsic and perpetual**, and **cannot be divested** by any act of their own." [*Ibid.*; Black, 1957, page 99.] American law is similar.

**Which king?** The King of kings is my *only* king. Yet, "immediately upon my birth" within *His* "dominions," man-kings *plotted to rob me* from Him thru *unconscionable* means. *Come out from among them* means to

**go home to my true Father.** The prodigal son repents! That is, I **renounce** man-kings and their civil constructs that *supplant* my true **Founding Father**. They have no standing to **divest** me of **intrinsic and perpetual natural allegiance to Abba**, and I (or my parents), have no standing to ‘**divest** it by any act of my (their) own.’ Maxim: “**Natural allegiance** is restrained by no barriers, curbed by no bounds, compressed by no limits.”

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for **this is the whole duty of man.**” [Eccl. 12:13] It’s “**due from all men**” to **Him**, not to any man-king.

Do man-kings have standing to object? Maxim: “Where two rights concur, the more **ancient shall** be preferred.” “Remember the former things of old: for I *am* God, and *there is* none else; ... <sup>[10]</sup>Declaring the end from the beginning, and from **ancient times the things** that are not *yet* done, ...” [Isaiah 46:9-10a]

Don’t confuse *nationality* with *citizenship*. **Citizen:** A “person who by place of birth, nationality of one or both parents, or by going through the naturalization process has sworn loyalty to a nation... [T]raditionally ... an American citizen is subject to losing his/her citizenship if he/she commits acts **showing loyalty to another country** {society}, {such as by} **voting in a foreign country**. However, if the foreign nation recognizes dual citizenship the U.S. will **overlook** {fail to notice; ignore or disregard} this duality of nationalities.” [The People’s Law Dictionary; Hill & Hill, 2005; thefreedictionary.com.] **Plain & simple:** Nationality is *of blood* [Psalm 22:10]

Citizenship is *of choice* [Josh. 24:15]

Furthermore, you don’t have to leave the lands of your nativity. Maxims: “The law of God and the law of the land are all one; and both promote and favor the common and public good of the land.” “No man can *renounce* the country {*patriam*; fatherland} which he was born, nor *abjure* the obligation of his allegiance.”

One doesn’t *renounce* the **Father’s land**, *His* earth and footstool. “**The earth is the LORD’S**, and the fulness thereof;” [Ps. 24:1a] “Thus saith the LORD, The heaven *is* my throne, and **the earth is my footstool:**” [Isa. 66:1a; Acts 7:49] Is your “place of birth” within a *new* political, man-made boundary or upon Abba’s *ancient* earth?

One doesn’t *abjure* {‘swear to give up’} an obligation of allegiance; we *never had* **authority** to swear to, for or against anything. “Swear not at all;” [Matthew 5:34a]

Instead, in repentance, one simply renounces allegiance to any *civil society* that inherently commits *fornication and idolatry* against Abba. Be clean; escape.

**Alien:** “The term ‘alien’ means any person not a citizen or national of the United States.” [Title 8 U.S.C.: §1001.] It literally means *no lien*. If you’re not a citizen or national of a state, then you’re *alien* to that state: *No lien* can be held against you *without your consent*.

Our Priest-King authorizes His children to ‘come out’ and ‘be separate.’ It’s well-recognized that one is free to **choose permanent allegiance to any king**; his state may confer nationality “**by any means whatsoever.**” How will an ecclesia confer such upon its members? Which rites or ceremonies will be performed? A first-time or rededication baptism, or breaking of bread or sacred meal might be appropriate. These are reasonable for those that help establish a local ecclesia (discussed later).

But, what of prospective members that haven’t gone through the alignment process as the original members? Don’t let the unknown or ignorant have standing in a local ecclesia! Therefore, instruction is appropriate, which takes years for most societies. Isn’t it appropriate to teach the ecclesia’s history and its foundational writings (discussed later)? What about using this Book?

How will an ecclesia *substantiate* or *evidence* conferred nationality?<sup>b</sup> What about proofs of identity, banners, seals or other marks of distinction or recognition?

**‘Duel’ Citizenship & Transition:** Can one be a citizen with allegiance to two nations at once? Yes: *Dual* citizenship is well-known and allowed. But, there’s a battle -- a *duel*; each man-king “will **overlook**” the other.

Is it righteous to be baptized only to immediately return to vote in a corrupt civil society, or to fund its oppression against you, or to attempt to correct its flaws from ‘the inside’? Is that seeking *first* the kingdom?

Presently, we’re in a *transition-period*; from *freely* coming out to being *forced out* using a ‘line-in-the-sand’ ultimatum (sand? what about the Rock?). Therefore, it must be determined, after deliberation, if members may have a nexus (pledge; registration; agreement; contract; license), with a society that’s foreign to the kingdom (it’s a doctrinal matter -- remedies exist).

While ‘come out’ implies ‘take steps’ (emigrate), the call is to be **completely separate**. Yet, leaving a society first mandates getting one’s affairs or house in order.

Much wisdom regarding the transition-process has been learned over the years. Therefore, be forewarned: Carefully consider how to walk on water without doubting before you jump ship.

[Continue with Footnote 82, Conclusion, on page 12.]

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<sup>b</sup> See Appendix F, 1, *Certificate of Naturalization*. There’s no ‘duel’ citizenship: Only one King is claimed.

# Appendixes

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The inside cover of this Table of Contents presents  
***Ancient Land-Purchase Procedures: Jeremiah buys  
land from Hanameel, his Benjaminite cousin.***

# Ancient Land-Purchase Procedures

Jeremiah buys land from Hanameel, his Benjaminite cousin.

“No one is born an expert. Wisdom in the law is acquired only through diligent study.”

*Maxim of law*

“The earth is the LORD’S, and the fulness thereof; the world, and they that dwell therein.”

*The Book of Psalms, Chapter 24, verse 1*

“And **Jeremiah said** *{testifying witness}*, **The word of the LORD came unto me**, saying *{hears Abba’s still, small voice}*, <sup>[7]</sup>**Behold**, Hanameel the son of Shallum thine uncle shall come unto thee, saying, **Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it** *{intent; purpose; theme}*.

<sup>[8]</sup>**So Hanameel** *{party of the first part}* mine **uncle’s son** *{cousin; family}* came to me *{Jeremiah: party of the second part}* **in the court of the prison** *{venue: gathering place for meeting of the minds}* according to the word of the LORD, and said unto me, **Buy my field** *{offer}*, I pray thee, that is in **Anathoth** *{land of interest in which property may be acquired}*, which is **in the country of Benjamin** *{family’s territorial lands & jurisdiction}*: **for the right of inheritance is thine, and the redemption is thine** *{for good cause; to preserve family-wealth}*; buy it **for thyself** *{private property in land}*. **Then I knew that this was the word of the LORD** *{prior knowledge at Abba’s throne in heaven concerning a matter later confirmed in Abba’s earth}*.

<sup>[9]</sup>**And I bought the field** *{acceptance}* of Hanameel my uncle’s son, that was in Anathoth, and **weighed him the money** *{specie; substance; not notes, debt-instruments or elastic currency}*, even **seventeen shekels of silver** *{valuable consideration; a very small amount or token, given the war-time economy, for a far larger redemption much later (see verse 15, below)}*.

<sup>[10]</sup>**And I subscribed the evidence** *{signature on muniment or title-document}*, and **sealed it** *{authenticates a document is validly executed, acknowledged or witnessed; may be substitute for consideration, but not in this case}*, and **took witnesses** *{third-parties able to testify; not secret}*, and **weighed him the money in the balances** *{amount not taken for granted, but weighed & measured in a just balance; no doubt as to the amount -- old coins weigh less}*.

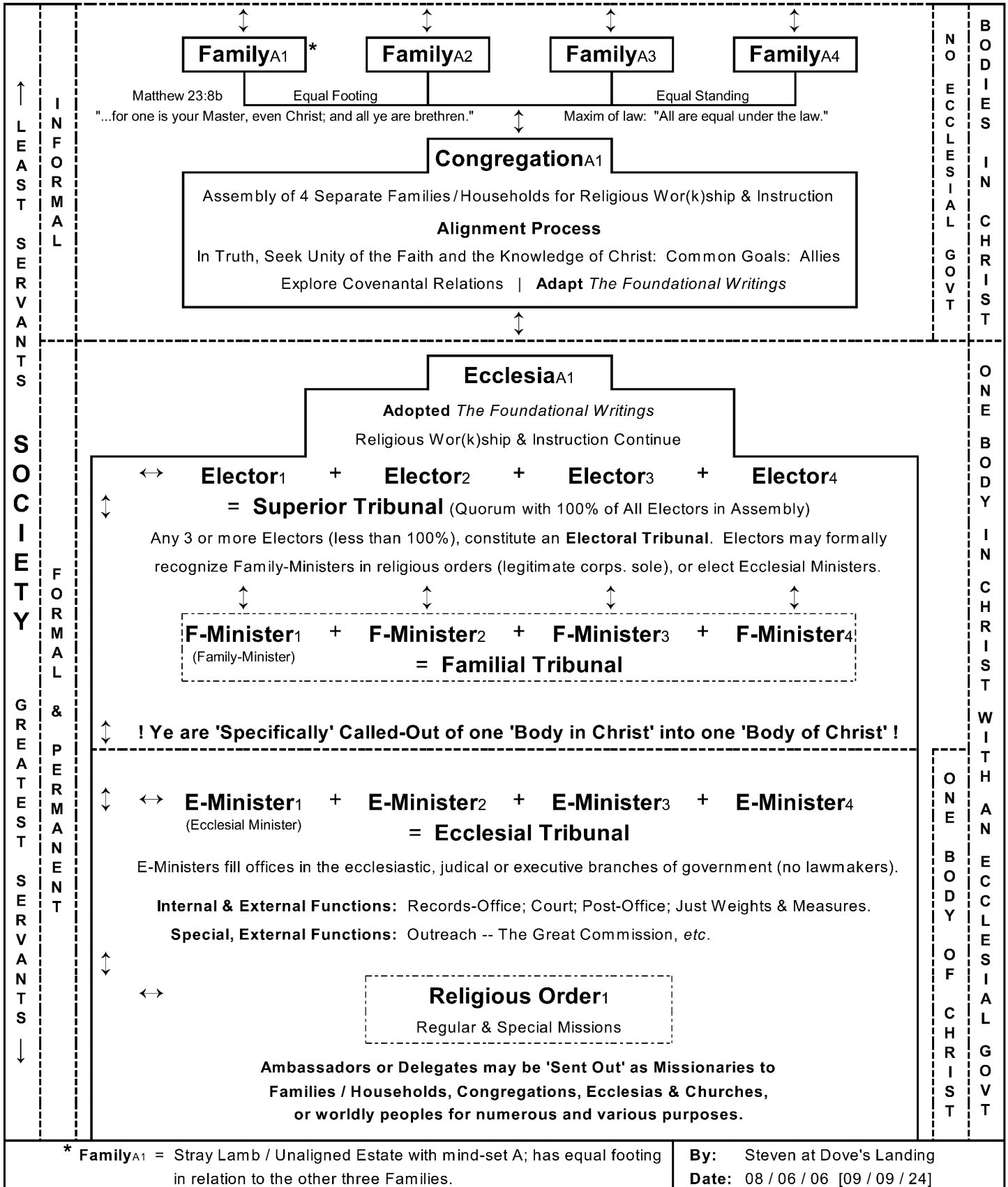
<sup>[11]</sup>**So I took the evidence of the purchase**, both that which was **sealed according to the law and custom** *{ancient & accepted practices; lawful dealings; valid today}*, and that which was **open** *{without fraud or deceit; full disclosure; not secret}*; <sup>[12]</sup>**And I gave the evidence of the purchase unto Baruch** *{notary, records-officer or scribe within the family’s jurisdiction; not a foreign, public officer or re-gist-er of deeds [re-gist-ered property in land creates a trust; property taxes (trustee fees, etc.), and land-use regulations (preserves land in its original condition upon registration), are imposed by voluntary consent]}* the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle’s son, and in the presence of the witnesses that subscribed *{open (not secret) chain-of-custody from Jeremiah to Baruch before the signing witnesses}* the book of the purchase *{land-records}*, before all the Jews *{Jehudites; third-parties, but next-of-kin to Benjaminites}* that sat in the court of the prison.

<sup>[13]</sup>**And I charged Baruch before them, saying** *{directs or instructs the notary with a non-discretionary or ministerial duty}*, <sup>[14]</sup>**Thus saith the LORD of hosts, the God of Israel** *{source of authority to charge the notary}*; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and **put them in an earthen vessel** *{family-vault; place of safekeeping}*, that they may **continue many days** *{preserve for the day of redemption}*. <sup>[15]</sup>**For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land** *{far-sighted intent; ‘for My people shall return, and they shall hold documentary evidence under seal for the right of redemption’}*.”

*The Book of Jeremiah, Chapter 32, verses 6 thru 15.*

# Appendix A Flowchart: Ecclesial Governance

**! Ye are 'Generally' Called-Out of the World !**



# Appendix C

## The Principles & Practices for [Appellation of Society]

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[ Example *Record of Improvements to The P&Ps* ]

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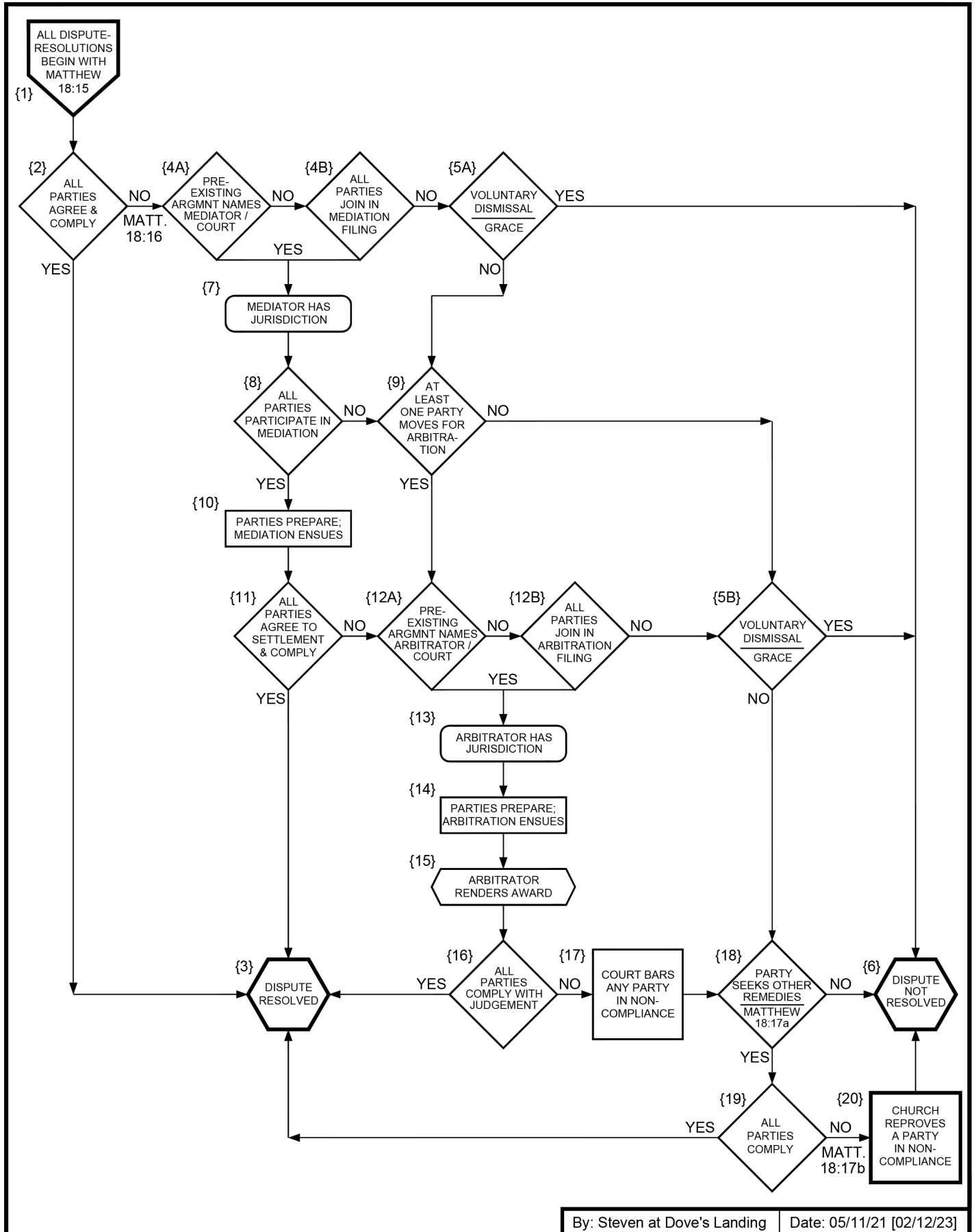
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[ Example *Record of Improvements to The P&Ps* ]

## Appendix D Flowchart: Biblical Dispute-Resolution



By: Steven at Dove's Landing | Date: 05/11/21 [02/12/23]

# Appendix E

## The Court-Rules for [Appellation of Society]

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[ Example *Record of Improvements to The Court-Rules* ]

**Appendix A: Forms & Styles**

## Appendix A: Forms & Styles

The Forms referenced within the Rules are Underlined, and may be required by the court, the parties or others. Forms or Styles may be created or developed as required; some might require instructions.

**Forms:** These two specific Forms placed at the end of this Appendix take precedence over the Styles presented below.

**A. Petition for Dispute-Resolution / Notice of Intent** (PDR-2026).

**B. Affidavit & Notice of Entry of Foreign Judgment** (ANEFJ-2026).

**Styles:** When appropriate, more than one style may be placed into the same form. For example, combining Notice of Appointment, Notice of Bias and Notice of Waiver of Bias localizes appointment information in one document. The following is a list of Styles presented in this Appendix.

1. General Form-Style.
2. Court-Heading.
3. Date.
4. Time.
5. Location.
6. Parties and Matter.
7. Certificate of Service of Process.
8. Certificate of Non-Response.
9. Notice of Appointment.
10. Notice of Bias.
11. Notice of Waiver of Bias.
12. Notice of Session / Notice of Hearing.
13. Directed Subpoena. (Jurisdiction not secured)
14. Subpoena. (Jurisdiction secured)
15. Petition for Postponement.
16. Judgment on Petition for Postponement.
17. Challenge to Interpretation.
18. Judgment on Challenge to Interpretation.
19. Mediation Settlement / Notice of Settlement.
20. Arbitration Award / Notice of Award.
21. Notice of Reproof.
22. Petition for Review.
23. Petition for Execution-Order.
24. Judgment on Petition for Review.
25. Subpoena & Order to Show Cause.
26. [Default] Judgment on Show Cause.
27. Execution-Order.
28. Return on Execution-Order.
29. Attestation of Condition of Hardship & Petition for Relief.
30. Signature-Block.
  - a. Attestation.
  - b. Certification of Two Witnesses.
  - c. Notary Public's Signature & Seal.
    1. Notarial Certification.
    2. Certificate of Authentication.
    3. Apostille.
31. The Court-Seal.

1. **General Form-Style:** A form should be written on letter-size paper (8.5" x 11"), with margins *no less than:*  
Top: One inch (1.0"), for filing and recording notations.  
Bottom: One-half inch (0.5").  
Sides: Three-quarters of one inch (0.75").  
Original evidence is excluded from this requirement.

[Court-Heading]

[Date]

[Parties and Matter]

[Form-Title]

[Style(s) for the Form-Title]

[Signature-Block]

[The Great Seal, The Court-Seal or Notary Public Seal (if applicable)]

2. **Court-Heading:** [There are many expressible options: See the example on the next page.]  
Use, "In" when jurisdiction is secured.

# Index A

## Key Terms

Use for family educational exercises: Seek to comprehend and integrate the meanings and usages to all related terms. Terms are *grouped by relation*; only key occurrences are listed; a definition is given on a **bolded page** or in an **Appendix**.

**Maxims of law: “The meaning of words is the spirit of the law.”**

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# Index B

## Maxims of Law

Use for family educational exercises: Find like-kind scriptures or proverbs (see Footnotes 13, 17, and 187, 1<sup>st</sup> paragraph; Endnote C, Birth Certificate, 1<sup>st</sup> paragraph; and, *The Court-Rules*, Rule 8.1, 2<sup>nd</sup> paragraph). Maxims are *grouped by relation*.

**Maxim of law: “No one is born an expert. Wisdom in the law is acquired only through diligent study.”**

The king never dies. . . . . Title Page (TP), 9  
No time or place bars the king. . . . . TP  
The church {ecclesia} does not die. . . . . TP, 9, 15, 33, 36  
That is the highest law which favors religion. . . . . TP, 6, 33  
The cause of the church {ecclesia} is equal to public cause; and  
paramount is the reason which makes for religion. . . . . 6, 33

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The meaning of words is the spirit of the law. . . . . 1  
He who does not speak the truth freely, is a traitor to the truth. 1  
What is first is truest; and what comes first in time, is best in  
law. . . . . 3, 7  
What is prior is truer. . . . . 7  
He who is first or before in time, is stronger in right. . . . . 7  
Where two rights concur, the more ancient shall be preferred.  
. . . . . 7, 45

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We are bound to obey God’s Will, because he is the sovereign  
LORD of the universe who made and governs all things by his  
almighty power, and infinite wisdom. . . . . 2  
An argument drawn from authority is the strongest in law. 2  
Reason and authority are the two brightest lights in the world. 2  
Where there is no authority to establish, there is no necessity to  
obey. . . . . 2

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All are equal under the law. 5, 30, 44; Appendix C, page 3  
Consent makes the law. . . . . TP, 5, 6, 22  
From the words of the law there should be no departure. 3  
The law requires nothing impossible. . . . . 11  
The law always gives a remedy. . . . . 11, 44  
The law of God and the law of the land are all one; and both  
promote and favor the common and public good of the land.  
. . . . . 28, 45  
The law is the highest inheritance that the king possesses; for by  
the law both he and all his subjects are ruled; and if there were  
no law, there would be neither king nor inheritance. . . . . 6

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Necessity has no law. . . . . 7  
That which is not otherwise lawful necessity makes lawful, and  
necessity makes a privilege which supersedes the law. 7  
Any offender should be subject to the law of the place where he  
offends. . . . . 29  
A person deservedly loses the protection of the law who  
attempts to overturn the law itself. . . . . 27  
Vainly does a person who offends against the law seek the help  
of the law. . . . . 27

Alliance is the bond of fealty and the essence of law. 44  
Alliance is, as it were, the essence of the law; it is the bond of  
faith. . . . . 22  
No man can renounce the country in which he was born, nor  
abjure the obligation of his allegiance. . . . . 45  
Natural allegiance is restrained by no barriers, curbed by no  
bounds, compressed by no limits. . . . . 45

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Whenever there is a doubt between liberty and slavery, the  
decision must be in favor of liberty. . . . . 12  
A right may sometimes sleep, though it never dies. . . . . 2  
A long possession exceeding the memory of man, will make a  
right. . . . . 2

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The greatest charity is to do justice to each individual and at  
every time when it is necessary. . . . . 25  
Nothing better preserves the subjects of the realm in tranquillity  
and concord than a due administration of the laws. . . . . 29

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A church ought not to pay tithes to a church. . . . . 10  
What is given to the church is given to God. . . . . 10, 20  
No one is obliged to accept a benefit against his consent. (But  
if he does not dissent, he will, in many cases, be considered as  
assenting.) . . . . . 44  
Written obligations are dissolved by writing, and obligations of  
naked assent by similar naked assent. . . . . 44  
When any partner has renounced the partnership, the partnership  
is dissolved. . . . . 44  
What is proved by record ought not to be denied. 14, 17, 19

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Things similar are not the same. . . . . 14  
Politics are to be adapted to the laws, not the laws to politics. 6  
Fictions arise from the law, and not law from fictions. 11  
The offspring follow the condition of the mother. This is the  
law in the case of slaves and animals; but with regard to free-  
men, children follow the condition of the father. 44

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He who has jurisdiction to loosen, has jurisdiction to bind. 15  
An award is a judgment. . . . . 32; Appendix E, p. 8  
Judgments are dicta or sayings of the law, and are received as  
truth. . . . . 32; App. E, p. 8  
A judgment is always received for truth. 32; App. E, p. 8  
A thing adjudged must be taken for truth. 32; App. E, p. 8  
Truth, by whomsoever pronounced, is from God. 1, 32; App. E,  
p. 8

# Time to Worship

**G C D7 G**  
As the sun comes up, let us take the time to worship.  
**C D7 G**  
Thank Abba for His care throughout the night.  
**G C D7 G**  
His tender love draws our hearts to Him;  
**C D7 G**  
Reminding us we're children of the light.

**G C D7 G**  
As the sun goes down, let us take the time to worship.  
**C D7 G**  
Thank Abba for His care throughout the day.  
**G C D7 G**  
His tender love draws our hearts to Him;  
**C D7 G**  
Revealing His Son and loving way.

Chorus

**C D7 G G**  
Come away with Me in the morning and the evening;  
**C D7 G**  
at the rising and the setting of the sun.  
**C D7 G Em**  
Commune with Me as I call your heart to worship  
**C D7 G**  
and My Spirit makes us One.

**C D7 G**  
Messiah says, "I am the light of the world."  
**C D7 G**  
He only says what He hears Abba say.  
**C D7 G**  
Messiah says, "Ye are the light of the world."  
**C D7 G**  
Remember, We are His children of the day.

**C D7 G**  
So let us, of the day, be sober;  
**C D7 G**  
With the breastplate of faith and love.  
**C D7 G Em**  
And for a helmet, the hope of salvation.  
**C D7 G**  
Obey the ways of Abba above.

Chorus 2x

Inspired from an original song of Abba by Eli Sheba at Covenant Rock -- Version 2.0  
See Exodus 25:22; Matthew 5:14; John 8:12, 9:5 & 12:36; Eph. 5:8; 1 Thes. 5:5 & 5:8.

# *An Approach to The Priest-King's Governance for His Ecclesia:*

## *How to Duly Order & Establish a Formal & Permanent Society*

Our Priest-King's *ecclesia* was never meant to be a mere *church* or *place of worship* within a broader civil society. Rather, His 'assembly of called-out-ones' was originally designed to be a distinct society -- an ordered community of covenantal households governed under His sole and exclusive authority.

*An Approach &c.* is a theological treatise and practical manual to order, establish and maintain resilient local societies that can grow organically into regional networks. It gives comprehensive templates that may be readily adapted to the specific needs, doctrines and convictions of those answering His call to, "come out from among them, and be ye separate."

This work defines *society* in detail. It demonstrates why a society's *courts* and its *choice-of-law* establish its jurisdiction and authority. It clarifies the contrast between the *adversarial* structures of Roman civil jurisprudence and the *reconciliatory* order of ecclesial governance.

Language is not neutral. Expressed through legal meanings and usages, it profoundly shapes a society's character and system of governance. Accordingly, this work is carefully supported with essential Scriptures, definitions, legal principles and maxims of law to substantiate its vision and to answer common objections.

Because peaceful coexistence between civil and ecclesial societies is both viable and desirable, this work does not advocate *any* act of terror, revolution, rebellion, insurrection, or sedition against earthly rulers -- truly, *not even a breach of peace*.

Carefully distinguished from the novel or reactionary patriot, redemption and sovereign-citizen movements, this 'approach' recovers the early Apostolic pattern -- one that has surfaced throughout Christian history -- and applies it to the present age with clarity and precision.

Written for the theologian, homeschooler and intentional community builder, it offers both theological depth and practical direction to recover the original meaning and purpose of His *ecclesia*, and the philosophy and mechanics of its governance.

The Shepherd is calling His lost sheep out of the mountains and hills of foreign governments and back into His reconciled and peaceful sheepfold. Yet true reconciliation and peace are attained only by *abiding* in our Father's Spirit through His Son.

**The most local government is the kingdom within you.** His kingdom of righteousness and peace is *at hand* for it is within you *to do*. And fear not -- His *ecclesia* need not ask permission of man-kings to walk in that which their Priest-King authorized and commanded long-ago.

"Let Christ's light shine above the hilltops thru His resilient, local *ecclesias*. In Him, spiritually-motivated families that diligently work the land with meekness and rectitude will naturally bear much-needed fruit. Productivity and prosperity improve and accelerate as more households learn to work in the unity of the Faith and the knowledge of Christ. This may result in great strength, which will be much-needed if foreign governments *fail* ...

"If societies that are *bankrupt of faith and love* collapse, then what will His children do? For the sake of peace and love, may they *now* repent and return to Him, seek first His kingdom and righteousness, and embrace His faithful children that love one another as our Messiah loves them." [Page 18]

**! All Praise Abba, Father !**

[ This *Introductory Version* may be found for free at [kingdomgov.net](http://kingdomgov.net). ]