

# Not of this World



Jesus answered, “My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my Kingdom not from hence.” John 18:36.

# **His Holy Church**

## **Dedicated to the service of the Lord.**

“For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.” (1Co 3:19)

“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places].” (Ephesians 6:11,12)

“They are corrupt, and speak wickedly [concerning] oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the most High? Behold, these are the ungodly, who prosper in the world; they increase in riches.” (Psalms 73:8-12)

“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” (John 15:19)

“And now abideth faith, hope, charity, these three; but the greatest of these [is] charity.” (1 Corinthians 13:13)

“For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people:

And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest.” (Hebrews 8: 10,11)

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The Ides of July, Two-thousand and Seven

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**“My kingdom is not of this world.”** What did Jesus mean?

He was descended from King David. Wise men had recognized Him as a King at birth. The people proclaimed Him the highest son of David when He entered Jerusalem.<sup>1</sup> He preached a kingdom at hand<sup>2</sup> and told us to do the same.<sup>3</sup> He took,<sup>4</sup> gave,<sup>5</sup> and appointed<sup>6</sup> the Kingdom.

The Kingdom had been on earth from generation to generation.<sup>7</sup> It was already there when He said He was going to take it away from the Pharisees and to appoint it to the little flock and then He did.

He said he would not eat again until He did so with them in the Kingdom with all things fulfilled<sup>8</sup> ---and then He did eat,<sup>9</sup> because all things were fulfilled,<sup>10</sup> that Kingdom was there, and the power came<sup>11</sup> when they were in Jerusalem as He said it would be, with all power.<sup>12</sup>

He had said the *Kingdom of God is at hand*, and told us to preach the same. He came in Spirit and Truth.<sup>13</sup> When did His Kingdom become only spiritual? Why did He tell His ambassadors in Matthew 20:25, Mark 10:42, and Luke 22:25, not to be like other princes and kings?

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- 1 Matthew 21:9 “And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed [is] he that cometh in the name of the Lord; Hosanna in the highest.”
  - 2 Matthew 4:17 “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” [Matthew 4:23, 9:35, Mark 1:14, Luke 4:43, 8:1]
  - 3 Matthew 10:7 “And as ye go, preach, saying, The Kingdom of heaven is at hand.”
  - 4 Matthew 21:43 “Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”
  - 5 Luke 12:32 “Fear not, little flock; for it is your Father’s good pleasure to give you the Kingdom.”
  - 6 “...I appoint unto you a Kingdom, as my Father hath appointed unto Me;” Lk 22:29
  - 7 Daniel 4:3 “...how mighty [are] His wonders! His Kingdom [is] an everlasting Kingdom, and His dominion [is] from generation to generation. (Dan. 4:34, Lam 5:19 ...thy throne from generation to generation.)
  - 8 Luke 22:16 “For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God.”
  - 9 John 21:13 “Jesus then cometh, and taketh bread, and giveth them, and fish likewise.”
  - 10 Luke 21:32 “Verily I say unto you, This generation shall not pass away, till all be fulfilled.” [Matthew 24:34]
  - 11 Mark 9:1 “And He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power.”
  - 12 Matthew 28:18 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”
  - 13 John 4:24 “God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth.”

**The word *world* in today's society** might conjure up a picture of a blue planetary globe hanging marble like in the blackness of space like a photograph from the moon, but when the gospel was preached, man's viewpoint of earth had not reached such astronomical heights. There are many different words in the New Testament that are translated into the single English word 'world'.

Which Greek word was used by Jesus, according to John 18:36?

Was it the word *aeon*? '**Aion**'<sup>14</sup> means an unbroken age, and is far more often translated into variations of the word *age* or *time*.

Another Greek word translated world is '**oikoumene**,'<sup>15</sup> which originally meant "the portion of the earth inhabited by the Greeks, in distinction from the lands of the barbarians." It commonly has to do with inhabited places including Israel. It was your national home place.

The word '**ge**'<sup>16</sup> is also translated *world*, once, but is translated *earth* about 188 times, land 42 times, ground 18, and country, twice. This is the closest word to meaning *planet earth* that you will find in the text. If you were to say "I am from the United States," you would not be using 'ge'. If you said you went all over the continent or even the whole planet and have seen its mountains and valleys, deserts and rich farmland, then the word 'ge' might be appropriate. But 'ge' is not the word used to demonstrate Jesus statement about His Kingdom not being *of this world*.

The word 'world' in John 18:36 is translated from the word '**kosmos**.' Some might think that *kosmos* is like the modern word cosmos, and therefore means the whole universe, but that was not its common use at the time. Kosmos in Greek had the sense of an orderly arrangement, and the Romans were the *New World Order* arrangement of their day. From that word the Greeks produced other forms, such as the Homeric *kosmeo*, used in reference to the act of "marshaling troops."<sup>17</sup>

From the Greek and Roman point of view, the "... encroachment of

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- 14 Strong's #165 αἰών aion from the same as 104; n m AV-ever 71, world 38, never + 3364 + 1519 + 3588 6, evermore 4, age 2, eternal 2, misc 5; 128 1) for ever, an unbroken age, perpetuity of time, eternity
- 15 Strong's # 3625 οἰκουμένη oikoumene feminine participle present passive of 3611 ); n AV-world 14, earth 1; 15 1) the inhabited earth 1a) the portion of the earth inhabited by the Greeks, in distinction from the lands of the barbarians
- 16 Strong's # 1093 γῆ ge contracted from a root word; n f AV-earth 188, land 42, ground 18, country 2, world 1, ...) arable land 2) the ground, the earth as a standing place 3) the main land as opposed to the sea or water
- 17 Online Etymology Dictionary, © 2001 Douglas Harper

one opposite on another was spoken of as injustice, (*adikia*) and the due observance of a balance between them as justice (*dikē*). The later word *kosmos* is based on this notion, too. It meant originally the discipline of an army, and next the ordered constitution of a state."<sup>18</sup>

The word *kosmos* is defined in Strong's Concordance as an "orderly arrangement" and in another Greek concordances as "*an apt and harmonious arrangement or constitution, order, government.*"<sup>19</sup>

Was Jesus simply telling Pontius Pilate, who was sitting in the judgment seat, that my Kingdom is not a part of your *constitution, order, or government* and you have no jurisdiction to judge Me or My Kingdom?

When Jesus was born, Augustus Octavius had already been the Emperor of Rome for almost 25 years.

"He [Augustus] was now, to quote his own words, 'master of all things,' and the Roman world looked to him for some permanent settlement of the distracted Empire. His first task was the re-establishment of a regular and constitutional government, such as had not existed since Julius Caesar crossed the Rubicon 20 years before!... At home it was understood that he would, year by year, be elected consul, and enjoy the powers and pre-eminence attached to the chief magistrate [god] of the Roman state. Thus the republic was restored under the presidency and patronage of its 'first citizen' (Princeps Civitatis)."<sup>20</sup>

Most people do not understand that the office of Emperor was an elected position with a ten year term, requiring an oath of office, and was equivalent to the commander in chief. Besides holding the office of Commander-in-Chief and President, he also was the Apotheos of Rome, which means he was the *appointer of gods*. That meant he appointed all the imperial judges or magistrates throughout the Empire, just like the President of the United States, who is also labeled Apotheos.<sup>21</sup>

Rome had not conquered Israel at that time, but had been invited in to settle a civil war between two brothers back in 66 B.C. over who should be king. Hyrcanus II and Aristobulus II were fighting over the Kingdom of God. One brother got the idea to invite Pompey and his legions for *benevolent* aid to settle this dispute. Rome was offered reimbursement by Aristobulus. There were men trying to overthrow his government.

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18 John Burnet's Early Greek Philosophy: Section A: Introduction

19 Strong's # 2889 Online Bible Concordance, Winterbourne, Ontario, Canada.

20 1910 Encyclopedia Britannica

21 <http://www.hisholychurch.org/study/bklt/romevusst.pdf>

**Under international law**, Aristobulus had made the request to Rome seeking to use its might as a world police force. Many countries accepted Roman aid by treaty, and were required to pay into the Roman effort of Pax Romana in the form of a tribute, or *excise tax*. They created mutual obligations which bound Aristobulus and Rome to keep the peace.

Aristobulus gained Pompey's favor by giving him a gift of gold. After some complaints surfaced, Pompey personally investigated and found Hyrcanus had a better claim as rightful king by the laws of Israel.

Pompey gave the gift from Aristobulus to the poor and offered to assist the lawful king obtain his throne. King Hyrcanus would not appeal to Rome, but without proper authority his followers, the Pharisees, did.

Pompey's troops carefully removed Aristobulus and his adherents, the Sadducees, who still occupied the Temple illegally. Rome respected the laws of other nations. It did not simply impose its personal whim, but through the reason of right and wrong and *jus gentium*, they decided disputes based on the specific customs and ordinances of each country.

Jesus would not appeal to Rome, because to make treaties with other nations would be a violation of the laws of Israel,<sup>22</sup> which diminished the rights of the people. Christ came to restore every man to those rights endowed by God and the “perfect law of liberty”.

The Romans had washed (in respect to the laws of the Jews) before entering that Herodian temple to remove Aristobulus' followers. The true defiling of the temple was at the hands of the people who had made the city a cauldron filled with the flesh of the people for the elite.<sup>23</sup>

Because of an appetite for the blood of the innocent, and a willingness to consent to the *one purse that runs toward evil*, the people were captured in the net of their own making which had been set to snare their neighbor for their personal welfare and gain.<sup>24</sup>

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

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

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22 Exodus 23:32 “Thou shalt make no covenant with them, nor with their gods.

Judges 2:2 And ye shall make no league ... but ye have not obeyed my voice: why have ye done this?” See Deuteronomy 17:15,17.]

23 Ezekiel 11:3-11 “Which say, It is not near; let us build houses: this city is the cauldron, and we be the flesh.” See also Exodus 16:3, Ecclesiastes 4:5, Micah 3:3 .

24 Proverbs 1:10-33 “Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: ... let us all have one purse... consent thou not....”

### **Nimrod in Babylon, a mighty provider instead of the Lord.<sup>25</sup>**

The word *kosmos* originated from the word *komizo*, meaning "to care for, take care of, provide for" or "carry off what is one's own."<sup>26</sup> Governmental systems organized in the manner of Nimrod, Pharaoh, Caesar first offer benefits, often in the form of a social Democracies.

Plato stated that "Tyranny naturally arises out of democracy." Thomas Jefferson seconded this opinion in his second inaugural address with the comment that, "A democracy is nothing more than mob rule, where fifty-one percent of the people may take away the rights of the other forty-nine." He also gave us some insight as to when the transition from democracy to tyranny will take place by his statement, "The democracy will cease to exist when you take away from those who are willing to work and give to those who would not."

It takes a steady change in the spirit of the people in order to make that transition, but it is often punctuated with major events in history.

Originally, Israel was a government that had no central authority to regulate or compel the people to contribute to the military or to the welfare of society. The responsibility of government was in the hands of the people<sup>27</sup> who made freewill offerings, and served as militia and court.

The welfare was managed through the network of the Levites, who were a unique civil society within their nation. Understanding the mission of Levites as body is critical to understanding the mission of the early Church, and the nature of the Kingdom preached by Christ.

The Pharisees had consistently turned from God's charitable protection.<sup>28</sup> Rome and Judea had become vast welfare states with people looking to government to take care of them, as in the days of Egypt and Babylon. They were covetous. They took comfort in benefits provided at the expense of their neighbor through the elected benefactors who exercised authority over the people. They became trapped in their own scheme, only to discover that they had become little more than merchandise, human resources for tyrants and despots.

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25 In Genesis 10:9 the word hunter is from *tsayid* which is more often translated 'provision, food, food-supply, or victuals'. Nimrod was a benefactor who exercised authority over the people in providing their welfare at his civic table, or altar.

26 Strong's # 2889 Online Bible Concordance, Winterbourne, Ontario, Canada.

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

28 John 19:15 "But they cried out, Away with [him], away with [him], crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar."

**The highest authority on earth** should be the Almighty Father of us all, in Heaven. That Father of us all should rule through the hearts and minds---of the people, for the people, and by the people. Jesus said to pray only to Our *Father in Heaven* and to *Call no man on earth Father*,<sup>29</sup> because the Roman leaders were all addressed as Patri, Father.

Tribute is: "A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the latter."<sup>30</sup> And "Excise (tribute), in its origin, is the patrimonial right of emperors and kings."<sup>31</sup>

The Pharisees appealed to Rome to get rid of Jesus, but Jesus would not appeal to Rome either for protection or to get rid of the Pharisees. Jesus is King. Had He appealed to Rome for protection He would have compromised the sovereignty of His Kingdom.

Allegiance is: "The obligation of fidelity and obedience which the individual owes to the government under which he lives, or to his sovereign, in return for the protection he receives. It may be an absolute and permanent obligation, or it may be a qualified and temporary one."<sup>32</sup>

Jesus had been hailed as King by the people, gave instruction in the *royal treasury*,<sup>33</sup> issued orders in the government temple,<sup>34</sup> and fired personnel. In 78 BC, the Pharisees had an ordinance<sup>35</sup> passed into law requiring the temple tax be paid, or the matter was handed over to the *appointed civil magistrates* of Judea for enforcement. The Greek word for "moneychangers" was *kollubistes*<sup>36</sup>, which was a word for a small coin or "clipped amount". *Kollubistes* had to do with the *commission* charged by the holders of these lucrative offices of the government.

These commissioned moneychangers were likely to bring in an

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29 <http://www.hisholychurch.org/study/bklt/fatherst.pdf>

30 Brande. Black's 3rd Ed. p. 1757.

31 Vectigal, origina ipsa, jus Cæsarum et regum patrimoniale est.

32 Black's 3rd Ed. p. 95.

33 John 8:20 "These words spake Jesus in the **treasury**, as he taught in the temple: and no man laid hands on him; for his hour was not yet come." The word treasury is γαζοφυλακιον gazophulakion 1) "a repository of treasure, especially of public treasure, a treasury"

34 Mark 11:16 "And would not suffer that any man should carry [any] vessel through the temple."

35 Salome- Alexandra (about 78 BC), that the Pharisaiical party, being then in power, had carried an enactment by which the Temple tribute was to be enforced at law. Alfred Edersheim's book *The Temple*.

36 "kollubistes, (i. q. a. a small coin, cf. Clipped; b. rate of exchange, premium), a money-changer, banker: Mt. xxi. 12; Mk. Xi. 15; Jn. ii. 15." Thayer's Greek-English Lexicon of the New Testament, page 353.

amount in excess of 7,600,000 denarii in that one month. They were allowed to charge a silver *meah*, or about one-fourth of a denar. Their cut on this one event could be 950,000 denarii, worth more than \$9,000,000 today. “Thus the immense offerings ... to the Temple passed through the hands of the moneychangers.”<sup>37</sup>

Only the king could fire these gatekeepers of the temple treasury,<sup>38</sup> and that is exactly what Jesus was doing with His string whip<sup>39</sup>, turning over those tables.<sup>40</sup> Understanding who the money-changers were as government officials, and what it meant to be fired from their lucrative commissioned position in the national treasury, brings the motivation of crucifying Jesus into a new and revealing light.

The Sadducees and Pharisees, including the scribes, were just a few of the more dominating political and philosophical groups of Judea which had changed the system preached by Moses and the prophets.

The Sadducees espoused the Hellenizing philosophy of the early Hasmonean princes, which had merged Church and State, allowing the Levites to own land and profit from collected taxes forced on the people by statutes created by the Sanhedrin and the application of the people for the benefits offered by the *foolish* system of Corban of the Pharisees.

In 78 BC, the Pharisees, a political party, had an ordinance<sup>41</sup> passed, requiring the temple tax be paid or face the judgment of an *appointed civil magistrate* of the Judean government. Funds flowed into the government’s treasury within the temple, whether it served the people or not. With top-down legislated courts, new statutes, and the fornication of the priests with the government of Herod and Rome, the system served the people less and the people served the government more.

**“All government without the consent of the governed  
is the very definition of slavery!”<sup>42</sup>**

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37 New Unger’s Bible Dictionary

38 1 Chr. 9:22 “All these [which were] chosen to be porters in the gates [were] two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.”

39 “All these [which were] chosen to be porters in the gates [were] two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.” 1 Chronicles 9:22

40 5132 τραπεζα trapeza AV-table 13, bank 1, meat 1; 15 1) a table.

*Trapeza* is the Greek word for *bank* and is translated bank in Luke 19:23.

41 Salome- Alexandra (about 78 BC), that the Pharisaical party, being then in power, had carried an enactment by which the Temple tribute was to be enforced at law. Alfred Edersheim’s book *The Temple*.

42 Jonathon Swift

**The Kingdom was an alternative form of government** which Jesus preached. Moses, Abraham, and the prophets had taught its precepts centuries before. It set men free from the tyranny of men who would rule over their brothers and neighbors, by unifying them in systems of charity and hope, love, and respect for the rights of each other.

Freedom under the God of creation had been a common theme of the Bible from Cain to Revelations. Nehemiah, Jeremiah, Ezekiel, Gideon, Moses, and Abraham all sought to set men free and teach them the way of liberty under the God of this planet. Yet modern Churches are often preaching that we are supposed to be subject to rulers.

Jesus was teaching people how a Kingdom of faith, hope, and charity worked. He knew that only freewill offerings, in a society that loved justice and mercy and each other as much as themselves, could establish a treasure of brotherhood that brings us closer to God and secures to us our godly endowment of freedom.<sup>43</sup>

The central treasury of the temple that held the government funds for the welfare system of a nation could be eroded by a selfish populous or a robbed by a corrupt bureaucracy. Such a self-destructive system supplanted the natural need for family, the foundation of society, and seduced the people into a slothful state of servitude. Jesus took the Kingdom from those who would suppress and corrupt the people and appointed His faithful followers to be the princes and ambassadors of a Kingdom that set men free in spirit and in truth.

Governments have no inalienable right to rule mankind. They obtain lawful authority through consent. Understanding how that consent is obtained is the first guardian of freedom.

“The real destroyers of the liberties of the people is he who spreads among them bounties, donations, and benefits.”<sup>44</sup>For “No one is obliged to accept a benefit against his consent. But if he does not dissent, he will be considered as assenting.”<sup>45</sup> “Every man is presumed to intend the natural and probable consequences of his own voluntary acts.”<sup>46</sup>

**Why was Jesus’ kingdom not a part of that world?** Because the Kingdom of God is and was not a part of the constitutional order of Rome, which by that time in history was exercising authority over the

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43 Matthew 6:20 “But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.”

44 Plutarch, 2000 years ago.

45 *Invito beneficium non datur.* Dig. 50.17.69; Broom, *Max.3d Lond.* ed.625.

46 1 Green. Evid. § 18; 9 East, 277; 9 Barnue. & C. 643; 3 Maule & S. 11, 17.

people who applied(or *prayed*) to it for their benefits and welfare.

Rome had gone from a free republic to an Empire. A once independent and self reliant society had become self indulgent, apathetic, and subject to the whim and will of their chosen Dictators, who called themselves Fathers and benefactors of the people.

Those benefactors forced contribution by the people to provide the welfare for the people by taxation of the people through their system of Roman Qorban or the Herod's Corban,<sup>47</sup> which made the word of God to none effect.<sup>48</sup> Society has always been required by God to make *sacrifices* to assist the needy of society, but that sacrifice must be freely given to be truly godly and qualify as true charity.

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

In Jesus' Kingdom, the needy of society were provided for through freewill offerings of the people who professed Him as King, and God as their Father. His sheep were fed according to the perfect law of liberty, by faith, hope, and charity. It was the *world* of Rome and the Pharisees that made the provisions of society a blemish on its moral character.

God's way was the antithesis of these social contracts, oaths, and benefactors who exercise an authority other than God's, the prophets, and Christ's.<sup>49</sup> Moses had required that we love our neighbor as ourselves with freewill offerings to provide for society. Jesus was no different, and if we understood Abraham's altars, we would see the same charity manifest to keep the people out of the hands of Ur and Sodom.

The Kingdom of God, the government of Israel and all those who walked with God would not covet their neighbor's goods through the agency of the institutions of the *world*.

Is there such a thing as free education, free fire protection, free police services? The benefits of government should be the result of the free will contributions of the people who come to the aid of their neighbor because it is right to do so.

God given rights are also responsibilities. If we will not exercise our responsibilities then we will loose our rights. “The hand of the diligent shall bear rule; but the slothful shall be under tribute.” Pr. 12:24

47 The words Qurban, Qorban, Corban or Korban all mean sacrifice or contribution.

48 Mark 7:13 “Making the word of God of none effect through your tradition [ordinance], which ye have delivered: and many such like things do ye.”

49 Matthew 20:25, Mark 10:42, Luke 22:25 “It is not to be that way with you.”

**“Protection draws to it subjection; subjection protection”<sup>50</sup>**

Moses set up a government entirely dependent upon freewill offerings distributed by a system<sup>51</sup> of charitable ministers<sup>52</sup> that served the welfare needs of the families in congregations of tens.<sup>53</sup> They formed a separate body<sup>54</sup> for the ministration of a free state. In Israel the people decided fact and law according to the commandments of God.

When the *voice of the people*<sup>55</sup> cried out for a commander in chief to fight their battles and to *appoint judges* from the top down, God called it a *rejection* of Him. Samuel warned the people about the bondage<sup>56</sup> that would result.<sup>57</sup> This sin of that rejection continues in the *world* today.

Paul said there were *gods many* and the God of heaven said we should not make covenants with those god or the inhabitants of their *world*. The original word for *God* and *gods* in old and new testaments means *ruling judges* or *magistrates*.<sup>58</sup> People make men gods over them by praying to them for justice and mercy, by bowing down and serving them in a covetous desire of the benefits they promise.

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50 Protectio trahit subjectionem, subjectio protectionem. Coke, Littl. 65.

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

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

53 Numbers 18:21 “And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, [even] the service of the tabernacle of the congregation.”

54 Numbers 8:14 “Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.”

55 “...now make us a king to judge us like all the nations... And the LORD said unto Samuel, Harken unto the voice of the people in all that they say ... they have rejected Me, that I should not reign over them.” (1 Samuel 8:5,7)

56 “...This will be the manner of the king that shall reign over you: He will take your sons ... and some shall run before his chariots.... he will appoint him captains... to make his instruments of war... he will take your daughters... your fields...and give them to his servants... he will take the tenth ... and give to his officers... he will take ... your goodliest young men... and put them to his work. He will take the tenth ... and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you...” 1 Sa 8:11

57 1 Samuel 8:8 “According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.”

58 See Strong's concordance and others.

**These precepts and warnings** are repeated throughout the Bible.

“When thou sittest to eat with a ruler, consider diligently what [is] before thee: And put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat.” Proverbs 23:1-3

The contractual nature of government requires the consent of the people in waiving their rights, through the offers of benefits supplied at the expense of their neighbor---which is the antithesis of charity. God's Kingdom is a system of faith, hope, and charity that binds families, communities, and nations together in a network of brotherhood so that the people can survive without the benefactors who would make them into merchandise. God's Kingdom operated by the perfect law of liberty, but that liberty can be lost through the sloth and avarice of the people.

At Pentecost, any one who received the baptism of Christ was kicked out of the system established by the Pharisees and were allowed to enter the system established by Christ and his appointed apostles. We see the Church taking on that job, working daily in the temple and tending to appointing porters to tend to the *bank*<sup>59</sup> of the people, and the distribution of the *daily ministrations* for the people.

In Ephesus, there was an uproar about the apostles with a reference to robbing the temple there. One of the best-kept secrets of our time is what was actually going on in these temples. We have seen that the temple built by Herod collected vast sums of money and contained a great treasury. Through its administration, it oversaw a welfare program for the needy, built aqueducts, and provided common government services.

The *assembly* at Ephesus was fashioned according to the *doctrines of Diana*, i.e. Artemus, in the Asiatic traditions. Its center was a massive temple similar in design to the front of the US treasury. Each of its 127 columns had been contributed by a different king and it was strategically located on major trade routes.

The most interesting thing was its purpose. It contained a great vault, which was considered one of the safest depositories in Asia Minor. This temple actually functioned as a bank. What we might call the “high priest” was also a credit officer making loans and collecting interest, managing valuable property, and in charge of security for those who deposited valuables in the temple in the course of commerce and trade.

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<sup>59</sup> Acts 6:2 “Then the twelve called the multitude of the disciples [unto them], and said, It is not reason that we should leave the word of God, and serve tables.” [This is the word for bank. The seven men chosen correspond to

It was was an underwriter of national social insurance systems. There were regular and sizable contributions by members in the hopes of a secure return, profit, or gain. There was coinage of money and the issuing of scrip. Ephesus was a World Bank.

Some temples acted as investment houses for mining, trade, and even military ventures. Great returns could be had with such investments in temples like Janus and Diana. The members were *investors* and the Temple of Diana could seat over 24,000.

In the Temple of Saturn there was a common treasury, supported by the general taxes and a special reserve fund, and the *aerarium sanctum* ---originally consisting of the spoils of war, but maintained chiefly by a 5% tax on slaves who were fired or discharged. It was not to be touched except in cases of extreme necessity.<sup>60</sup>

What was the purpose of the golden calf? It was not mere superstition that motivated them, but practicality and a lack of faith. The people literally deposited their gold on the altar of the golden calf. Gold was deposited into a large statue for all to see. The wealth and the community was melded together into a common purse.<sup>61</sup> They took, in turn, a token of their membership and the promise of security.

No one person could leave in the face of an enemy without leaving behind the golden depository of their wealth. Moses could take the people out of Egypt, but only God, time, and repentance could take Egypt out of the people. The depository of the Kingdom is the purses and pockets of a network of people who love one another.

This practice was used in Athens, by those who called their golden statue of a god the “reserved fund”. In 406 B.C., at the close of the Peloponnesian war, after a naval disaster, Athens equipped and manned its new fleet by sending the gold statue of the god Nike (in the Parthenon) to the mint.

These idols were not just superstitious mumbo-jumbo, but *paganism with a purpose*. They were reserved funds established to protect the

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60 (Livy vii. 16, xxvii. 10) Encyclopedia Volume 1 AKA Encyclopedia Anglicana and part 1 of the Interpedia Project.

61 “Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.”  
Proverbs 1:14-19

people and guarantee their loyalty. It also secured the power of the *ruling elite*. The king of Sodom had put more value on "his" human resources than the treasure of his city.

Aaron also knew these "arts of the temple" and accommodated the people. But Moses was outraged with the people for entrusting their family wealth in this unrighteous mammon. He knew it would return people to the bondage of Egypt. He called out the *Church in the wilderness* to undo that mess, the same as Christ called out the Church.

How much gold does the United States have in its Reserves?

There is supposed to be about 530 tons of gold in "reserve fund" at Fort Knox, although they have not had an audit in half a century.

If people of America had the *lawful title* to just one gold ounce each they would have their own reserve fund. In a vault, some thieves and robbers can steal the whole lot. And since it is not formed into a statue they could do it and you wouldn't even know.

To depend on a networking community based on charity is conducive to brotherly love, while commercial insurance and welfare systems under benefactors who exercise authority usually produces cold hearts.

In fact, God never wanted the people to build the stone temple. The ancient temple of Israel was to be only a tent that moved about. The Holy Spirit did not dwell in the works of men's hands, but in hearts and minds of people who live by faith and hope, charity and love.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19)

The planet did not hate the apostles, but those members of governments that reject God hated the Christians. They spoke evil of the ways of the Lord, even accusing them of turning the world upside down.

"Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him. For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."<sup>62</sup> (1 John 2:15-16)

John is not talking about not loving the planet. From the beginning, man was meant to have dominion over it and given the command to *dress and keep it*. It should be clear that the world Jesus is talking about

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62 "the world" Translated from Strong's No. 2889 kosmos {kos'-mos} 1) an apt and harmonious arrangement or constitution, order, government... On line Bible and Concordance. Woodside Bible Fellowship.

is the world men make for themselves. The ones were people are bound by the contracts they make and the benefits they apply for.

**“This Bible is for the Government of the People, by the People, and for the People.”**<sup>63</sup> The kingdom of Heaven on earth in Spirit and in Truth was a government system of liberty that by its nature was the adversary of the “world” that sought to possess men and make them human resources.

The Bible is a book about godly and ungodly governing of the planet without oppressing our brothers. It is about men who seek to be free souls under God and other men who seek to oppress the people.<sup>64</sup>

Peter warns us in Chapter 2:3, “And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.” Since the antithesis of covetousness is charity, then the path to freedom is love.

We should understand that Jesus, Moses, and Abraham were talking about setting people free by teaching them to be a community of Faith, Hope, and Charity. The Church was meant to be a government of service and brotherhood so that all may be free under the perfect law of liberty.

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” 2 Peter 1:10, 11

### **Elements of the world and the kingdom**

“Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” 2 Peter 3:12

Some interpreter of the New Testament suggest that the word “elements” is referring to a future nuclear war. The word “element is from the Greek *stoicheion*<sup>65</sup> from *stoicheo* “to proceed ... in order”.

The same words *element* is also used in Galatians 4:3<sup>66</sup>, used in reference to being “*in bondage under the elements of the world.*” This is

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63 John Wycliffe's introduction to his translation of the Bible in 1382.

64 Exodus 22:21 Thou shalt neither vex a stranger[oppress], nor oppress [squeeze] him: for ye were strangers in the land of Egypt.

65 4747 *stoicheion* element rudiment principle. first thing, from which the others belonging to some series or composite whole take their rise, an element, first principal. e.g. the elements, rudiments, primary and fundamental principles of any art, science, or discipline 1a) the elements of religious training, or the ceremonial precepts common alike to the worship... principles and practices of the old covenant world order #2Pe 3:10,12

66 Galatians 4:3 Even so we, when we were children, were in bondage under the elements of the world:

the same “world” which is defined “constitution, order, government.” And, in Galatians 4:9, we see, “*But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?*”

We see the same words in Colossians 2:20, “*Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,*” In Colossians 2:8 we see the Greek word “ordinances” translated “traditions” of that same constitutional order. “*Beware lest any man spoil you through philosophy and vain deceit, after the tradition<sup>67</sup> of men, after the rudiments of the world, and not after Christ.*” The word spoil means “to carry off booty.”

**Mammon does not mean money** but is *entrusted wealth*.<sup>68</sup> Systems that hold the wealth and property of the people for the good of society exercise the right to choose granted to the people by God. Men who seek power seek those offices of power and are corrupted by that power granted by the people. Such systems always fail under corruption, avarice, and over-indulgence because of the spirit of tyranny.

“And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.” (Luke 16:9)

Mankind has repeatedly been snared by his own wantonness and appetite, his own greed and lust. Man's sinful nature will always bring him back to the bondage of Egypt. He must repent and change his ways in order to be free. Even though he may have to suffer for a season under the burden of his captivity, he must, with honesty and honor, seek to learn the ways of Our Father who are in Heaven.

“No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” Luke 16:13, Mt. 6:24.

In the process of being freed from bondage, we may continue to pay the Pharaoh a *tale of bricks*, Herod the Corban of the temple, and Caesar the tribute of the world, but we should not eat of the things sacrificed to these gods of force and fear. They serve *deceitful meats* and their table is a *snare*. To be freed of the tyrants of the world you must first be freed from the tyranny in your heart and mind through charity and humility.

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67 Paradosis ... ordinance 1) giving up, giving over

68 “Mammon, an Aramaic word mamon “wealth” ... derived from Ma’amon, something entrusted to safe keeping.” Encyclopedia Britannica.

**The “Kingdom of Heaven”** as a phrase only appears in the gospel of Matthew who originally wrote in Aramaic. In translating from Aramaic to Greek, the word *malkuthach* becomes *basileia ouranos*, or *Kingdom of Heaven*. It actually means a “realm”. The word *ouranos* in Plato’s Dialogues is translated “world”.<sup>69</sup> *Ouranos*, is from a root word meaning “to cover, encompass” meaning the “vaulted expanse of the sky”, from the outer edge of the atmosphere to the center of the earth. The *Kingdom of Heaven* is the Kingdom of the *World*.

Rome recognized Jesus as a king of an autonomous government in the world but not of the *world of Rome*. If God’s kingdom was *of the world* of Rome Christ would have plead His case before Pilate who was sitting in the judgment seat of Rome.<sup>70</sup> Jesus claimed Pilate lacked jurisdiction because His kingdom was not of the world of Pilate.

If Christ is our king and we are ruled by God, then why are we subject to the ordinances of benefactor who exercise authority? Why are we under tribute? Have we left the path to the kingdom of God and over the line into the “world” and grip of Caesar?

“It is trite law<sup>71</sup> that His Majesty’s subjects are free if they can make their own arrangements so that their cases may fall outside the scope of the taxing Acts. They incur no legal penalties and, strictly speaking, no more censure if, having considered the lines drawn by the Legislature for the imposition of taxes, they make it their business to walk outside them.”<sup>72</sup>

We are all in the world God created, but we should not be of the world of Rome? Have we prayed and bowed down to Roman gods? Have we been snared by the unrighteous mammon? Have we been spoiled through the philosophy and vain deceit, after the tradition of men, after the rudiments of that world. The kingdom of Heaven that was preached by Christ and the prophets is the godly *arrangement* that allows men to be subject to the “higher liberty” under the God of Heaven walking outside the ordinances of men, living in the *world* but not of it.

Repent, and seek the kingdom of God, and His righteousness.

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69 “...indeed we have no suitable word to express what the Greeks at first called an *ouranos*. It will be convenient to use the term ‘world’ for it”; Plato’s Dialogues, Early Greek Philosophy, Introduction, John Burnet.

70 Matthew 27:19 “When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.” Also John 19:13

71 “Trite law is law that, if you do not know it, you should.” Gordon Jackson (Glasgow Govan), Subordinate Legislation Committee Official Report 31 October 2006.

72 Lord Sumner, *Levene v. Inland Revenue* [1928] A.C. 217,227.

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