

# Romans 13

## The Higher Right to Choose



“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.” (Romans 13:1)

# **His Holy Church**

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

“And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew [water] enough for us, and watered the flock.” (Exodus 2:19)

“And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.” Leviticus 25:10

“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)

“The people always have some champion whom they set over them and nurse into greatness.... This and no other is the root from which a tyrant springs; when he first appears he is a protector.” Plato, The Republic, bk. 8, sct. 565:

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The Ides of July, Two-thousand and Seven

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**Romans 13** in the King James version of the Bible begins:

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.” (Romans 13:1)

A common interpretation of this verse appears in *The Living Bible*, “Obey the government, for God is the one who has put it there. There is no government anywhere that God has not placed in power. So those who refuse to obey the laws of the land are refusing to obey God, and punishment will follow...” (Romans 13:1-3).

What was Paul attempting to say in his Epistle to the Romans? A misunderstanding seems to hinge on one word of the text, *powers*.

*Dunamis, dunamai, didomi, arche, ischus, ischuros, kratos* and *engeres* are all translated in the New Testament as ‘power’, but have decidedly different meanings than the word that appears in Romans 13.

The word is *exousia* and it is from two Greek words. *Ex* means ‘of’ or ‘from’, while *ousia* is “what one has, i.e. property, possessions, estate”. The word is defined: “power of choice, liberty of doing as one pleases.”<sup>1</sup> Is Paul simply telling you that you should remain subject to the right to choose under the perfect law of liberty?

From the beginning, God has endowed man with freewill, which is the power to choose. This inalienable right to choose is man’s responsibility to govern himself under the providence of God. The Bible also clearly tells us that man goes out of the presence of God, sins against God, and even rejects God when he goes under the authority of other men like Cain, Nimrod, Pharaoh, even Saul<sup>2</sup> and Caesar<sup>3</sup>.

**“Are men the property of the state? Or are they free souls under God?**

**This same battle continues throughout the world.”<sup>4</sup>**

God desires that every man should be a free soul under Him directly, having that divinely endowed right of choice unimpaired. He, like Paul, does not desire that we go under the power of any.<sup>5</sup>

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1 Hebrew & Greek Lexicons, J.B. Smith, Herald Press, Scottsdale, PA. OnlineBible.com

2 Genesis 4:16, Genesis 10:9, Deuteronomy 7:8, 1 Samuel 8:7

3 “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.” John 19:15

4 Cecil B. DeMille in the movie “The Ten Commandments.”

5 “All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.” 1

**The word** *exousia* is translated "*right*" in Hebrews 13:10 and Revelations 22:14, and it is translated as "liberty" in 1 Corinthians 8:9:

"But take heed lest by any means this **liberty** of yours become a stumblingblock to them that are weak." (1 Corinthians 8:9)

What would happen if we translated *exousia* in Romans 13 into the English word "liberty" as we see it translated in Corinthians?

"Let every soul be subject unto the higher *liberty*. For there is no *liberty* but of God: the *liberties* that be are ordained of God. Whosoever therefore resisteth (opposes) the *liberty*, resisteth (opposes) the ordinance of God: and they that resist (sets one's self against) shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the *liberty*? Do that which is good, and thou shalt have praise of the same." Romans 13: 1,3

To claim that Paul is actually saying that we should be at *liberty* to obey God rather than *subject* to the will men is a bold accusation against the doctrines of modern Christendom. Has the Church been steadily deceived, by either negligence or design, arrogance or ignorance?

All we need to do is examine how the word *exousia* was used by the Greeks and the authors of those sacred texts in the days of Christ. The Greek *Glossary of Aristotelian Terms* states that *exousia* means "*right*".<sup>6</sup> Aristotle actually exemplifies *exousia's* use in the statement, "The right (*exousia*) to do anything one wishes..."<sup>7</sup>

In Plato's notes the "Greek words for freedom (are) *eleutheros* (liberal/Free), *exousia* (Freedom/Power to do something), ..." <sup>8</sup>

In Bryn Mawr's *Classical Review* we see, "Brancacci notices that the term used by Enomaos to refer to human freedom is not the typical Cynic one (*eleutheria*), but *exousia*, which expresses 'the new concept of freedom in opposition to the already defunct and unhelpful *eleutheria*'."<sup>9</sup>

It seems clear that Paul is telling us that we should be subject to the liberty and right to choose endowed by God. Paul understood the *perfect law of liberty*, to oppose liberty is to oppose the will of God for men.

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Corinthians 6:12

6 <http://plato.stanford.edu/entries/aristotle-politics/>

7 *Lawmakers and Ordinary People in Aristotle*, by Paul Bullen (1996) <http://paul.bullen.com/BullenLawmakers.html> (VI. 4.1318b38-1319a4)

8 <http://www.uiowa.edu/~lsa/bkh/lla/plato>

9 *Bryn Mawr Classical Review* 2001.08.19 On this issue, see S. Bobzien, *Determinism and Freedom in Stoic Philosophy*, Oxford 1998, chap. 6 . <http://ccat.sas.upenn.edu/bmcr/2001/2001-08-19.html>

**The word *rulers*** in verse 3 of Romans 13 we see the Greek word *archon*. It is translated *ruler* 22 times, and *prince* 11 times as well as *chief* twice. We also see it translated *magistrate* and *chief ruler*.

We see the same term used when Christ appointed a kingdom to the apostles and instructed them not to be like “the *princes* of the Gentiles” who exercise authority and dominion over people.<sup>10</sup>

The apostles were actually appointed *princes* of the kingdom of God, which they and Jesus said was at hand. The word *apostle* is also the Greek word for *ambassador*. They were a government, but they were not like government “benefactors” that exercised authority one over the other. They were one form of government, unlike that “of the world.”

The Bible has always been a book about government, and man's relationship to it---and to God. Jesus came to take the kingdom from the those who had been leading the people into bondage, and redeem them again---not unlike what Moses did in Egypt. He even told those who were ruling the people in Judea at the time what His plan was:

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

The ministers of the Church appointed by the Christ were benefactors in service to the people, but they were required to seek righteousness. Christians were not allowed to covet their neighbors goods or elect men to exercise power and control for their personal enrichment or benefit.

Their ministers were leaders of a government that exercised charity, not force. They provided a table of freewill offerings, not compelled contributions taken from members by force or the threat of violence.

“We have an altar, whereof they have no right to eat which serve the tabernacle.” Hebrews 13:10

Does the world have altars whereof we should have no right to eat? If the temple was to be made of living stones, were the ancient altars also to be made of living stones too? Did God really want men to pile up dead rocks and kill sheep and set them on fire, or have we been misled about the meaning of words in that ancient text, as well?<sup>11</sup>

The answers are simple, but often contrary to what we have been taught. We must become like little children, seeing with new eyes, letting go of the lies and delusions passed down from age to age.

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

11 *Thy Kingdom Comes* Brother Gregory HHC 2002.

To understand how Christ, His apostles, and His Church were turning the world upside down, it may be required to turn some modern religious beliefs upside down, or throw them out all together. Have certain men crept in unawares denying the Kingship of the Christ<sup>12</sup>?

**What is Proverbs 23 telling us** when it says, “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”?

What did Jesus mean when he told us to pray (apply) to our Father in Heaven and “call no man father upon the earth”?

Why did Paul repeat David's warning, “...Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:” (Romans 11:9)

And what did David mean in Psalms 69:22 when he said, “Let their table become a snare before them: and [that which should have been] for [their] welfare, [let it become] a trap”?

The kingdom of God binds men together by faith, hope, and charity. The apostles, like Gideon,<sup>13</sup> would not rule over the people. Moses led the people out of bondage where there were no kings who could exercise authority one over the other. Ministers of God were never rulers like Nimrod, or Caesar, but are to be titular leaders of a peculiar people.

Edward Gibbon praised "the union and discipline of the Christian republic" in his book *The Decline and Fall of the Roman Empire*, and explained that the Church "gradually formed an independent and increasing state in the heart of the Roman Empire."<sup>14</sup>

What was the early Church doing that would warrant such praise? What was this kingdom of God at hand that *turned the world upside down*? Why were they accused of robbing the temple at Ephesus? If Christians were told to "Obey the government, for God is the one who has put it there. There is no government anywhere that God has not placed in power." then why were Christians persecuted by governments?

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12 “...certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”  
Jude 1:4

13 “And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.” Judges 8:23

14 *Rousseau and Revolution*, Will et Ariel Durant p.801. fn 83 Heiseler, 85.

Why were they accused of *saying that there is another king, one Jesus?*<sup>15</sup>

“Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.” Romans 13:7,8

Why do you owe Caesar at all? How is it that you are under tribute, when we are told that the slothful shall be under tribute?

“The hand of the diligent shall bear rule: but the slothful shall be under tribute.” (Pr 12:24)

Governments of men are created by men. The righteous power of government to tax the people comes from the people by consent. When the *voice of the people* called for a leader who could rule over them in the days of Samuel, the election of the people was a rejection of God.<sup>16</sup>

The people had lived without such authoritarian benefactors for centuries,<sup>17</sup> but they were now doing evil and rejecting God, because they were tired of taking on the responsibility of protecting one another.

Is it evil to reject God, covet your neighbor's goods through the agency of others, eat at the table (or altars) of authoritarian rulers and gods? When the people rejected God and called to the prophet Samuel to swear in a ruler to make laws and appoint judges, make laws, and to lead them in battle, that was an evil thing.

In colonial America, “The ordinary citizen, living on his farm, owned in fee-simple, untroubled by any relics of Feudalism, untaxed save by himself, saying his say to all the world in town meetings, had gained a new self-reliance. Wrestling with his soul and plow on week days, and the innumerable points of the minister’s sermon on Sundays and meeting days, he was becoming a tough nut for any imperial system to crack.”<sup>18</sup>

The welfare of the people was attended to by the people and for the people through the charity and hope of the people.<sup>19</sup> Churches were a

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15 Acts 17:6, 7

16 1 Samuel 8:7 “And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.”

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

18 History of the U.S. Vol.1 James Truslow Adams, p. 176.

19 Then John Wycliffe introduced his translation of the Bible in 1382 with the words, “This Bible is for the Government of the People, by the People, and for the People.”

part of this system of daily ministrations as they were in the first century. This was the *pure religion*<sup>20</sup> of loving your neighbor as yourself.

“The real destroyers of the liberties of the people is he who spreads among them bounties, donations, and benefits.”<sup>21</sup>

Romans 13 does not exclusively talk about God's government of freewill participation. In verse 4 we are warned “...if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to [execute] wrath upon him that doeth evil.”

Although God allowed that sin, He also warned the people as to what their punishment would be. Rulers who exercise authority would take the best fields, the first fruits, the sons and daughters of the people. They would make their instruments of war, sacrificing the sons of the people for their own benefit. They would appoint men to rule over them and judge them. When they complain about those who they elected the LORD will not hear them.

“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 in that day.” 1 Samuel 8:18

Today, we are taught that it is a good thing to apply to and go under the authority of rulers who *force* the contributions and sacrifices of the people, even though when Saul did that he was called foolish by Samuel and a violator of the commandments of the LORD thy God.

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

David numbered the people in order to draft them into his military, but he later confessed he had sinned against God. Today, it is a common practice among those claiming to love God.<sup>22</sup>

The people were not to return to the bondage of Egypt, nor were the kings to do anything that would return the people to that state.<sup>23</sup> When

20 “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

21 Plutarch, 2000 years ago.

22 “And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.” 2 Samuel 24:10

23 Deuteronomy 17:15, 20.



the people were in bondage, all the gold was in the government's treasury, they did not enjoy the beneficial interest of their land, and the people had to pay twenty percent of their earnings to the government.

That condition---where men had power over the choice of others---always leads to corruption and abuse. When the government became corrupt and the people's burdens became great, they cried out for their freedom. Why would God send Moses to set the people free from that government and then send Jesus to set up a church to deliver them back into the same bondage? In fact, God has never desired that people go into bondage---and neither did Paul, John the Baptist, or Jesus.

From Abraham to Jesus, God has tried to lead people out of systems of government where the people lose their right to choose, their liberty. God desires that men be subject to a higher liberty, because all liberty is of God, and there is no liberty but of God. The right to choose was instituted by God so that man may grow in the virtue and name of God.

God has used the same plan over and over to help man find that liberty as free souls in His kingdom. When Moses and Jesus began to implement that path toward liberty, the people were often still required to pay their metaphorical “tale of bricks”. They knew the people needed to learn to love one another by being the social security for *each other*.

The people had sinned against God and coveted their neighbor's goods, desiring the benefits offered by governments who compelled contributions of neighbors, making the word of God to none effect.<sup>24</sup>

According to Moses, John the Baptist, and Jesus, before the people can be free they must learn to love their neighbor as themselves, by diligently tending to society's needs by charitable offerings. The punishment for the sin of sloth is that they shall be under tribute.

Herod had been sending missionaries to baptize people into his version of the “kingdom of Heaven”. “Herod’s scheme of initiation into a new form of Judaism was immensely successful. Jews everywhere were willing to join the worldwide society ... Entry was for members only; they had to show at the door an admission token in the form of a white stone from the river Jordan which the missionaries gave them at baptism. On the stone was written their new Jewish name.”<sup>25</sup> They were citizens entitled to the benefits of Corban. There were scribes and temple police to ensure that their contributions were paid in full.

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24 “Making the word of God of none effect through your tradition...” Mr 7:13  
25 *Jesus and the Riddle of the Dead Sea Scrolls* by Barbara Thiering,

John the Baptist was the voice of one crying in the wilderness to make straight the way of the Lord. He said if your neighbor had no coat and you had two, you should share. He, like Moses, gathered the people in voluntary congregations and orders of ten, hundreds, and thousands.

Christ would do the same. Exodus and Pentecost marked the redemption of the people.<sup>26</sup> “Redemption is deliverance from the power of an alien dominion and the enjoyment of the resulting freedom. It involves the idea of restoration to one who possesses a more fundamental right or interest. The best example of redemption in the Old Testament was the deliverance of the children of Israel from bondage, from the dominion of the alien power in Egypt.”<sup>27</sup>

Those who professed Christ's Kingdom of Heaven were cast out of the system professed by Herod and the Pharisees. They were no longer eligible for the benefits of that Corban. The people who followed Christ and John had learned to do without the unrighteous mammon and were better prepared for liberty under the God of heaven. They could now choose when, who, and how they would serve one another.

“What is freedom? Freedom is the right to choose; the right to create for yourself the alternative of choice. Without the responsibility and exercise of choice a man is not a man but a member, an instrument, a thing.”<sup>28</sup>

Peter tells us that we will be made merchandise because we covet our neighbor's goods.<sup>29</sup> Does he mean we will be *human resource*?

If we apply for the benefits of benefactors who exercise authority, are we praying that they, by their power, take from our neighbor for our welfare? Is this the perfect law of liberty or the unrighteous mammon? Is this coveting of our neighbor's goods through the agency appointed by God or the agencies appointed by the people who rejected God?

Paul asks, “And what agreement hath the temple of God with idols? ...” (2Co 6:16). Even in the Old Testament we are told that “Thou shalt make no covenant with them, nor with their gods.” (Exodus 23:32).

Have we made agreements by our applications, by our prayers to benefactors who exercise authority?

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26 John 9:22 and 34, 35

27 Zondervan's Pictorial Encyclopedia of the Bible.

28 Archibald Macleish (1882-1982) Assistant Secretary of State

29 “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.” 2Pe 2:3

**Do not make covenants with gods,**<sup>30</sup> bow down to, nor serve them. Who are the *gods many* spoken of by Paul? The common Hebrew and Greek words translated *gods* or *God* were used at the time of Christ to address the magistrates and judges in court. Those gods ruled over the people. They administered the laws of the ruling elite.

The Emperor held the political office of Apotheosis, “Appointer of gods”, not because of any superstitious belief in stone idols, but because he appointed the imperial judges throughout the Empire.

That same office exists today in the United States as well as most other governments where benefactors exercise authority one over the other. George Washington is honored with that same title of Apotheosis<sup>31</sup> in the painting by the same name seen in the Rotunda, the fresco on the interior of the Capital dome in Washington D.C..

In God's kingdom you have a right to be ruled by God in your heart and mind. You are the *ruling judge* of your choices. This is why Jesus said, “...Is it not written in your law, I said, Ye are gods?” (John 10:34)

When people give up their *right to choose* in exchange for benefits they are conquered by their own avarice, lust, and desires. God hates the deeds of the Nicolaitan. *Nike* is the Greek word for *conqueror* and *laos* is a word for *people*. *Balaam* is from the Hebrew word ‘*Baal*’ meaning *lord* or *possessor* and ‘*am*’ references the *people*. *Nicolaitan* and *Baalam* are two different forms of the same idea. They are systems that make gods of men, subjecting other men to fealty and allegiance.

**Nicolaitans** “were charged with holding the error of Balaam, casting a stumbling block before the church of God by upholding the liberty of eating things sacrificed to idols as well as committing fornication.” They were snared by their own appetite for benefits at the expense of their neighbor. The people are devoured in the civic pot of their own flesh.<sup>32</sup>

“... if thou do that which is evil, be afraid...Wherefore ye must needs be subject...For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honor to whom honor. (Ro 13:4,7)

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30 *The Covenants of the gods* <http://www.hisholychurch.net/study/gods/>

31 “literally the raising of a person to the rank of a god“

32 “...This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel...” Eze. 11:3, 11. Exodus 16:3; Proverbs 1:10, 33; Micah 3:1, 4; Zechariah 14:21

## 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>33</sup> from *stoicheo* “to proceed ... in order”.

The same words *element* is also used in Galatians 4:3, used in reference to being “*in bondage under the elements of the world.*” This word “world” 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?*”

The same words are seen 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>34</sup> of men, after the rudiments of the world, and not after Christ.*” The word spoil means “to carry off booty.”

Why are we subject to the ordinances of men? Why are we under tribute? Why are we subject to Benefactor who exercise authority? Mankind has consistently gone into bondage under the authority of other men who make laws, compel offerings, regulate the lives of the people. They do this by application and contract for benefits.

The people of the golden calf (at the foot of Mt. Sinai) were going back into bondage, like they were in Egypt. When all wealth is bound under a central authority or government, the people are also bound and their loyalty is secured.

“No man 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.” (Matthew 6:24)

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33 4747stoicheion 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

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

**Mammon** does not mean money but is *entrusted wealth*.<sup>35</sup> Systems that subject the people take away the right of the people to make choices about their wealth and property. Such systems always fail under corruption, avarice, and over-indulgence.

“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 for power. 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 while he learns the ways of his Father in Heaven.

In the process of being freed from bondage, we may continue to pay the Pharaohs, Herods, and Caesars 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.

**“This Bible is for the Government of the People, by the People, and for the People.”** was stated in the introduction of John Wycliffe's translation of the Bible in 1382. He was promptly arrested by the government that did not want to let the people go, and died in jail. An authoritarian Church of that time condemned him, and, although they burned his dead body at the stake some two years later, they burned others alive for the same belief and perception.

**“My kingdom is not of this world:”** was the statement of Jesus to Pilate (John 18:36). That was his declaration of lack of jurisdiction to a Roman court. God's kingdom had always been on this planet wherever two or more men walked in the ways of God. But God's kingdom was not a part of the Roman government. It had not lawfully gone under its authority nor would Jesus apply to Caesar for His protection.

There are numerous words translated into *world* in the New Testament: *aeon*, *ikoumen*, *ge* and *erets*. The word ‘world’ used here by Jesus is translated from the word ‘*kosmos*’ which means “*an apt and harmonious arrangement or constitution, order, government.*”<sup>36</sup> It came

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

36 2889 *kosmos* (from *komizo* “to care for, take care of, provide for; to take up or carry away in order to care for...”) *an apt and harmonious arrangement or constitution, order, government...*” Online Bible Greek Lexicon

from the word *komizo* meaning “to care for, take care of, provide for” or “carry off what is one’s own,” which is what governments of men like Cain, Nimrod, Pharaoh, and Caesar often did.

“**He was a mighty hunter** before the LORD: wherefore it is said, Even as Nimrod the hunter before the LORD.” (Genesis 10:9)

The word *hunter* is from *tsayid* which is more often translated ‘provision, food, food-supply, or victuals’. This verse would be better translated to the effect that Nimrod was a mighty provider instead of the LORD. This concept of benefactors who exercise authority would be in line with testimony of David and Paul, John and Jesus about praying and eating at the tables of rulers and being snared by those tables that should have been for our welfare.

“For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.” (Eph 5:5 )

The gospel of the kingdom is for those living now. That kingdom is at hand. We should seek it and its righteousness, and not be like the governments of the gentiles. The kingdom and His righteousness is a way that may save His people in this life and the next.

A watered-down gospel without repentance of coveting your neighbors goods, without seeking the kingdom of God at hand and His righteous liberty through charity and hope, has brought the people back to the bondage of Egypt and Babylon the great. It is a bondage of the mind and spirit, as well as the soul and the body. It is anti Christ.

Real freedom under God requires that loving practice of charitable responsibility which sustains our God given right and nurtures the spirit and virtue of Christ in us. We are saved by the “Eucharist” of Christ, which is the Greek word for *thanksgiving*. That *thanksgiving* is the antithesis of covetousness, envy, and greed. It is the love of giving. It is the daily practice of charity and faith, hope and love.

God wants His people to be free. He wants them to let every soul be subject unto the higher right to choose. For there is no right to choose but of God: the rights to choose that be are ordained of God. Whosoever therefore opposes the right to choose, opposes the ordinance of God: and they that resist shall receive to themselves damnation.

If you do evil, and reject the ways of God, then you need<sup>37</sup> to “be subject, not only for wrath, but also for conscience sake.”(Romans 13:5).

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37 Greek “necessity, imposed either by the circumstances, or by law ...”

## Publications Available:

### **The Covenant of the gods**

A blend of Law, the Bible and History. Offering an explanation of how the contractual nature of governments. The method by which gods are created obtaining our consent, through application, construction and acquiescence. How we choose bondage through apathy and avarice, covetousness and greed, and of course lack of knowledge and ignorance. The rise of despots and rulers with a reciprocal decline in liberty.

### **Thy Kingdom Comes**

The history of the Kingdom of God, it's peculiar nature and character and how it can change our lives today and tomorrow. A look at the sophistry and trickery that has hidden the truth that the kingdom of God is at hand for those who will seek it and its righteousness.

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The nature, structure and method of the Free Church; how it worked and can work in the past and present. Guidelines, polities and accords for forming a free Church in accordance with the precepts of God and His Son, the Anointed King of His Kingdom.

Other audios and DVDs are available at:

Web site: [Http://www.hisholychurch.net/](http://www.hisholychurch.net/)

For more information concerning the Church and other publications, services and projects please contact:

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