

To Appoint and Ordain the kingdom and the Church

In the New Testament there are 14 different words translated into the word *appoint* or *appointed*.¹ Five of those words are also translated or defined as *to ordain*. In one quote we see where Jesus is appointing a specific group of seventy and then sent them out two by two. He uses the word *anadeiknumi*.

“After these things the Lord appointed² other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.” Luke 10:1

The word *anadeiknumi* is defined as: “1) to proclaim any one as elected to office 2) to announce as appointed a king, general, etc.” In the Bible it is common to find government terms. This word, meaning *appoint*, again appears during the election of a new Apostle in Acts 1:24, but is translated as ‘shew’.

“And they prayed, and said, Thou, Lord, which knowest the hearts of all [men], shew [appoint] whether of these two thou hast chosen”.

Another place we see the word *appoint* is in Luke 22:29: “And I appoint unto you a kingdom, as my Father hath appointed unto me;” Here the author chose the Greek word ‘diatithemai’ which contains the word ‘tithemi’ defined as, “1) to arrange, dispose of, one's own affairs 1a) of something that belongs to one 1b) to dispose of by will, make a testament 2) to make a covenant, enter into a covenant, with one.”

Jesus is entrusting the Kingdom that His Father had entrusted to Him. He is appointing certain responsibilities to a few. This means that particular people were appointed in trust by covenant to serve and maintain the kingdom in service to others. We continue to see this same word ‘diatithemai’ in reference to *covenants* throughout the New Testament such as:

“Ye are the children of the prophets, and of the covenant which God made [diatithemai] with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.” Acts 3:25

“For where a testament [is], there must also of necessity be the death of the testator [diatithemai].” Hebrews 9:16 [See also Hebrews 8:10, Hebrews 9:17, Hebrews 10:16.]

Jesus goes on to explain some of the limitations of this appointed office of trust in Luke 22:25-26, Mark 10:42, and Matthew 20:25. As the rightful king of Judea, the remnant of Israel, with *All power given unto him in heaven and in earth*,³ Jesus had foretold this coming appointment in Luke 12:32, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”

Jesus, from the beginning, made a distinction between that *little flock* that was *called out* and the rest of the people who he loved, healed, preached to, and blessed. It is clear that those called out received special instructions for a specific work and task.

“He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” Matthew 13:11 [See also Luke 8:10]

Those chosen by Christ to be His ministers are not better or more important. It certainly does not mean they may *exercise authority* over the people or crown others to *exercise authority*, as we have seen some Churches do in the past. It is clear that Jesus appointed specific tasks to specific men, using words like *suntasso* or *tasso* meaning ‘put in order with or together, to arrange, to constitute, to prescribe, appoint’ or ‘ordain’.

In the Church it is clear that the ministers are not given an *exercising authority* over the people like other governments, but this does not mean that it has no authority or order. We see *tasso* used in Luke 7:8:

“For I also am a man set [appointed] under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth [it].”

1 Anadeiknumi, diatasso, diatithemai, histemi, kathistemi, protasso, suntasso, tasso, as well as tithemi, apokeimai, epithanatos, keimai, poieo and prothesmios.

2 322 anadeiknumi from 303 and 1166; v AV-appoint 1, show 1; 2 1) to proclaim any one as elected to office 2) to announce as appointed a king, general, etc. 3) to lift up anything on high and exhibit it for all to behold

3 Mtt 28:18 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”

Jesus did not disagree with that soldier, but found his understanding to be of great faith. When Jesus appointed Paul in Acts 22:10, we see that word used again:

“And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.”

All governments appoint men to offices of authority, and this is no less true in the Church. The Apostles and Paul were ordained of God by Jesus the king. The difference lies in the fact that the Church cannot ‘exercise’ authority. The Roman centurion treated his servant as a son and undoubtedly treated his men as brothers. Although he could exercise authority they obeyed him out of love and respect. The original Roman army was not established by an *oath of supremacy* but by mutual trust and respect. It eventually evolved into that centralized despotic government the same as Israel did when the *voice of the people* called for a central authority during the time of Samuel. But brotherhoods are far stronger unions.

“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you.” Hebrews 13:17

Many ministers believe that this gives them authority to rule over the people. The word obey in Hebrews is *peitho*⁴ and is translated “*persuade, trust*” or “*have*” or “*be confident in*” over 40 times and *obey* only 7. It is defined 1) persuade 1a) to persuade, i.e. to induce one by words to believe 1b) to make friends of, to win one's favor, gain one's good will, or to seek to win one, strive to please one.”

Ordination by God is an unseen act of a calling, and acceptance of that calling. It is God and man in a communion of faith and hope. The governing of that union is by revelation, faith, and obedience. These things cannot be seen by eyes of the flesh, by the blind of the world. The outward demonstration of ordination of men by men is simply an acceptance of a mutual belief, trust, and brotherhood. What the Church calls ordination is simply the outward sign that can be seen by the world, that men ordained of God recognize the spirit of the ordination of God in others. It is a public proclaiming of that recognition and has no power of itself without God's blessing, yet by two or more witnesses let all things be established. It is a way that men mark the boundaries of the kingdom, as they see it in their hearts and minds.

Because Christ preached a kingdom, appointed it, and defined the manner of its ministry, any group, society, church or government that does contrary to those teachings is anti-Christ no matter what they may proclaim or postulate to the world or the people. It may serve God's purposes by oppressing the people so that just like the days of Egypt, they pray to return to His Way.

Here is the spirit of choice given to all men. Shall men seek to live of, by, and for the authority of the kingdom of God and its righteousness under the perfect law of liberty by faith, hope, and charity? Or shall people choose to live of, by, and for the exercising authority of the kingdoms or governments established by the hands of men, eating of their entitlements but becoming their human resources, subject to the will, desire, and whims of tyrants and their mobs.

Acts 5:29 “Then Peter and the [other] apostles answered and said, We ought to obey God rather than men.”

God is giving and forgiving, He is just and merciful, He is forthright and patient, He is industrious and fruitful, and His ordained ministers strive to be as He is, seeking His righteousness in sacrifice and in service. They recognize that spirit in others, and proclaim that recognition to the world in a brotherhood of one accord, publishing their witness for all to see.

2 Timothy 2:24 “And the servant of the Lord must not strive[fight]; but be gentle unto all [men], apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

4 Same word in James 3:3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

An Appointment Ex Officio

In Acts 6:3,⁵ the Greek word *kathistemi* is translated ‘appoint’ as well as ‘make’ or ‘made ruler’ and ‘ordain’.⁶ This word *kathistemi* means: “to set one over a thing (in charge of it) 1b) to appoint one to administer an office.” Here in Acts 6:3, the appointment to *administer this office* took place after an ‘election’ by the people of men to carry out the daily ministrations. The daily ministrations in the temple of God’s government on earth included many duties, and among them was the care of widows, orphans, and the needy of society who were in want of assistance through the charity of the kingdom.

There was still adequate welfare available in the Roman system of *Qurban*, and the *Corban* system of the Pharisees’ temple run by the Jews who rejected Christ. The followers of Christ were banned from those entitlement programs of the treasury of the Pharisees.⁷ The Christians were not only cast out like in the days of Egypt, but they would not apply, e.g. pray, to the Fathers of Rome or the Hellenized Judean Pharisees for any of their Nicolaitan benefits. Christ said to pray to *Our Father who art in Heaven*.

Understanding the concept of an appointment of those who were already elected is the key to maintaining a free Church, or any large body of people, without centralization of power. It was used by the Apostles, by David, by Samuel, by Moses, and even earlier, Abraham.

This ancient system included some essential safeguards. If the Ministers Christ appointed could exercise a direct authority over the handling of the funds needed to manage these duties of the church government, they would have a power similar to what corrupted the Pharisees and all other governments of power and authority. An office of power and authority, which such administrators held, would soon attract men greedy for gain and “lovers of soft things”⁸.

In order for the *government of the people, by the people, and for the people*⁹ to not perish from the earth the power of consent must continue to rest with the people individually, from contribution to contribution, and day to day. Men may not be chosen and appointed from the top down to rule over the contributions and the people. Nor can the people be the sole electors of those titular ministers. If that were true the Church would be established by the people and not by the appointment of Christ.

All ministers need to be appointed, but only by someone who is at least believed to be Christ’s ordained minister already. Their titular office must also fall within the job description criteria given by the Messiah, the Christ. The apostles had three years of intensive instructions on the *mysteries* of the Kingdom and the manner of its service. They began to understand what the Pharisees had forgotten, whether by choice, or neglect, or deception.

By the time of Christ, the Pharisees were forcing the collection of contributions of the people by taxation.. If you did not contribute the prescribed amount to their governing body, the scribes, accounting clerks of that government, would turn the matter over to the courts. The right hand of government could fine or imprison you for not paying your fair share into what had become a central treasury.

Christ had instructed that in the Kingdom, if you were to pay what you believed you could afford, it could be marked “paid in full,”¹⁰ whether a penny from a widow, or a vast sum from the wealthy.¹¹

In one system there was guaranteed grants, bestowed benefits, and social security. But in these schemes of authoritarian benefactors, there was an effort to placate the poor with self-indulgent welfare which

5 Acts 6:3 “Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.”

6 See Titus 1:5, Hebrews 5:1, 8:3.

7 John 9:22-34 “These [words] spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagoge. ... they cast him out.”

8 “lovers of soft things” was a phrase used by most Essenes to describe Essene ministers working for Herod.

9 Introduction to John Wycliffe translation of the Bible in 1382 calling that the purpose of the Bible.

10 Luke 7:41,42 “There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?”

Luke 16:1...8 “...And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.”

11 Mark 12:43 “And he called [unto him] his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:”

weakened the poor.¹² The benefactions of every person could be forced as contributing members. Through covetousness, the people became human resources for the whim of the benefactors of the government. The idea of the compelled Corban (or sacrifice) came from Greek and Roman influence.

After the porters of the temple (called money changers in the Greek) took their generous commission, the funds of that central royal treasury was supposed to care for the social needs of the people. This could include everything from welfare for the destitute, retirement supplements for the aged, or even large work projects like roads or aqueducts to bring water into the city. But corruption, pork barrel projects, and extravagance, for ministers often put more emphasis on their stone buildings and robes than the needs of the people they were called to serve.

For any government to function, there must be participation by the people in the supply and demand of services. The titular leaders of a free government cannot be given power to exercise authority over how much or when the people entrust their ministers. Christ commanded that His appointed ministers not “exercise authority”. When the people lose their daily right to choose, they are made subjects.

What is given is given completely, like a burnt offering or bread cast upon the water, but the free will choice *to* give must remain with the people. The choice and manner of service provided by that gift must remain entirely with the minister, who is a servant of God. In essence, this form of sacred purpose trust, with the minister as the steward(a kind of trustee), is at the foundation of His Church.

It has been customary that another group oversee the ministers. Of course in truth the actual overseer of the Church is the Holy Spirit or what is sometimes called the Comforter.¹³ The Apostles met the requirements laid down by Christ. They were prepared to represent the Holy Spirit, and when they had received the power to do so from that Spirit, they were able to go out and preach the Kingdom as the physical representatives of that Comforter. They exercised no authority by their own hand over the people, but relied entirely upon the power of that Holy Spirit.

The ordination requirements of the overseeing ministry of Christ are extremely controversial today, but have been a tradition both at the time of Christ and before. They are well documented in the Biblical text, but neglected by many modern ministers. The Levites did not belong to themselves as freemen, like those in the congregation of the people, but they “belonged” to God. They were His firstborn servants, appointed to minister to the people according to the Holy Spirit as it moved in them and in the people. They had no right to hold a free dominion offered by God to all men. They had no inheritance in the land as a personal estate. The same was clearly true at the time of Jesus' appointment of His ministers.

At that time the Levites were unlawfully allowed to own land in their own name, and some had become wealthy thanks to the Hasmonean corruption some 175 years before. Corrupt men were drawn into what was once an office of service. What once had been an appointment of leadership and respect had become an office of rulership and power. What had once been a government of public servants had steadily become a government that *required* the service of the people. Freewill offerings had become legislated *taxation* imposed without proper daily Consent.¹⁴ God's kingdom of Judea was becoming merged into the world of Rome, as the centralized leaders fornicated with the benefits of that power and authority.

In James 4:4 we see a warning where the word *'kathistēm'* is translated 'is' rather than 'ordained'.

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is [ordained] the enemy of God.”

The word 'world' in this text has nothing to do with the planet and is one of the five different words translated into 'world' in the New Testament; it is defined as “an apt and harmonious arrangement or constitution, order, government.”

James' warning had to do with the *constitutional order or government* of which Jesus' Kingdom was not a part. This included Rome and those Jews who denounced Christ, claiming they had *no king but Caesar*. They

12 Ezekiel 16:49 “Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.”

13 *Parakletos* translated comforter 4, advocate 1. 1) summoned, called to one's side, esp. called to one's aid. 1a) one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate.

14 “For imposing Taxes on us without our Consent” The Declaration of Independence of the Thirteen Colonies.

had appealed to Caesar to be the protector of their system of Corban and appointer of their priests as Pontifex Maximus. Rome was more than willing to commission and license the ministers of that government, ex officio. But this Pontifex of power was not only appointing, but electing the replacements to those offices that once rose up through the “courts and villages”¹⁵ of the people.

The kingdom of Heaven gives and maintains the power of choice to the people, and the Ordained ministers have the power to accept or reject, appoint or withdraw their election. The Kingdom of liberty is the Kingdom of God on earth. It is a Kingdom that only works amongst the virtuous people who seek the righteousness of Christ and the love of the Father. It only functions under the perfect law of liberty. It is a place where men are as concerned about maintaining their neighbors' rights as much as they are concerned about maintaining their own. It is not one place or one city, but it is a nation of peculiar people, who as brothers have learned to live in the world, but not of it, by following the ways of Jesus the Christ.

Allegations of Authority by reference

Civil law is the law that men make for themselves.¹⁶ “Law is generally divided into four principle classes, namely; Natural law, the law of nations, public law, and private or civil law. When considered in relation to its origin, it is statute law or common law. When examined as to its different systems, it is divided into civil law, common law, canon law.”¹⁷ “‘Civil Law,’ ‘Roman Law’ and ‘Roman Civil Law’ are convertible phrases, meaning the same system of jurisprudence.”¹⁸ “The civil law reduces the unwilling freedman to his original slavery; but the laws of the Angloes judge once manumitted as ever after free.”¹⁹

The Church is formed under the will of God. “The Law of Nature is the will of God as to human conduct, founded on the moral difference of things, and discoverable by natural light (Rom. 1:20; 2:14, 15). This law binds all men at all times. It is generally designated by the term “conscience,” or the capacity of being influenced by the moral relations of things.”²⁰

In one sense, “The canon law is a body of Roman ecclesiastical law, relative to such matters as that church either has or pretends to have the proper jurisdiction over:”²¹ And in another sense, “Canon law, the body of ecclesiastical law adopted in the Christian Church, certain portions of which (for example, the law of marriage as existing before the Council of Trent) were brought to America by the English colonists as part of the common law of the land.”²²

In fact, Canon law should only be defined as the “will of God”. Any deviation from the Law of Nature in the written or applied canon laws is void. As a system of law, true Canon Law must operate differently than the laws of many other nations that depend upon benefactors who exercise authority one over the other. Since it is the will of God that all men be free souls under God, true Canon law, by its nature, sets men free by restoring both responsibility and rights to those who seek the Kingdom of God. If the Church, ordained by Christ, is the Body of Christ, then in a non civil sense the body or corpus of Christ is the incorporation of Christ, and therefore it is God who is its *ruling judge* and no other *gods*.

Most corporations we see today are created by the States instituted by men. These States or STATES are nothing more than the creation of men who vest in those institutions certain privileges and rights which they themselves have chosen to delegate or vest in that body or corpus. That body exists as a corporation of men or as an individual corporation sole, or both. A portion of the rights of its members remain in the control of the body (congress, parliament, etc.) or by a king or other executive office (president, Emperor, or commander in chief).

These institutions or creations of men can be formed by the voice of the people or by their

15 The “courts and villages” meant the congregations and generations or families of the people.

16 Jus civile est quod sibi populus constituit. 1 Johns. N.Y.424, 426.

17 The 'Lectric Law Library's Lexicon. Law - Bouvier's Law Dictionary, Revised 6th Ed (1856) :

18 Black's 3rd p 332.

19 Libertinum ingratum leges civiles in pristinalm servitutum redigunt; sed leges angiae semel manumissum semper liberum judicant. Co. Litt.137.

20 law - Easton's 1897 Bible Dictionary

21 law - Bouvier's Law Dictionary, Revised 6th Ed (1856)

22 --Wharton.

application, apathy, and avarice. While these institutions have no life of their own, they depend on the life of their members to maintain an existence.

One definition of "Incorporation" is "The act or process of forming or creating a corporation; the formation of a legal or political body, with the quality of perpetual existence and succession, unless limited by the acts of incorporation."²³

The documents used by His Holy Church to verify its existence will appear by their nature to be different than those of the world, and they should be, for the Church is commanded not to be like other governments, as expressed in Article 10 of its Polity, i.e. to be in the world, but not of it.

Also, it could be said that these documents are new and do not date back to their origin. The Church has been in existence at least from the time of Christ, almost 2000 years. While the body of Christ is endowed *with the quality of perpetual existence*, alas, paper is not. In Black's Law dictionary we see several concepts related to incorporation and their making:

"The method of making of one document of any kind become a part of another separate document by referring to the former in the latter, and declaring that the former shall be taken and considered as a part of the latter the same as if it were fully set out therein. This is more fully described as 'incorporation by reference.' If one document is copied at length in the other, it is called 'actual incorporation.'"²⁴

It has been said that:

"An allegation that a corporation is incorporated shall be taken as true, unless denied by the affidavit of the adverse party, his agent or attorney, whether such corporation is a public or private corporation and however created."²⁵

The brothers at His Holy Church have written these documents and all other supporting documents with at length reference to the ancient text both in English and the more original Hebrew and Greek. There are many other similar writings in other ages and places. Identical documentation does not make the Church one body, but the precept upon precept found in the spiritual fruits of the similar rituals and ceremonies do. Paper and documents are only one form of evidence of the faith and allegiance of the brotherhood of God to the ways of their Father.

"Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." (Colossians 2:7)

In one sense the whole kingdom of God is one Family which no man can judge from any pedestal rooted upon the earth of His creation. As each man and woman seeks to know and do the will of Our Father, they draw near to Him like prodigal sons and daughters. They seek His house and dwell in His cities. They are steadily, through application and participation in faith, merged with His domain under His authority through a chain of authentication before the witness of the people, by the people, and for the people as an expression of God's will, who is the Father of the people.

Luke 11:2 "And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth."

23 Black's Third page 946

24 Black's Third page 946

25 Texas Rules of Civil Procedure 52. Alleging a Corporation