

# The Sin of Corban



Worshiping in vain

# His Holy Church

Dedicated to the service of the Lord.

“Howbeit in vain do they worship me, teaching [for] doctrines the commandments of men.” Mark 7:7

“The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.” (Psalms 33:10)

“But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.” (Mark 7:11-13)

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” (John 4:14)

“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 Sin of Corban

## Worshipping in vain

Mark 7:7 “*Howbeit in vain do they worship me, teaching [for] doctrines the commandments of men.*”

Worshipping in vain is a serious accusation. Of course, the Pharisees had no idea that they were worshipping in vain until someone told them. There were only a couple of ways to take the news, with indignation and anger or humility and repentance.

The citizens of Judea believed many different things. There were many factions and parties at the altars of its government temples. In their own minds they were God's chosen people, His government on earth. They believed they were saved by His blessings and benevolence. They believed they were following His law and obeying a government ordained by God.

They studied Hebrew from teachers who catered to what they wanted to believe was true. They taught what they wanted to believe. They were justified by their doctrine and dogma, their rituals and rights. Great swelling words of liberty and pride proceeded the legislation of new deals and traditions.

Israel and its remnant Judea were governments. Their fundamental and foundational law was written by God and handed down to them by Moses. It could not be changed. Yet, change is exactly what they got and deserved.

All man-made and human laws should be based upon the *precepts upon precept* of those original stone tablets, but that divine law was not written upon the hearts or in their minds, therefore they strayed from God's presence. Their personal pride kept them from seeing or admitting they had departed from the way of God.

God's government has no King, no system of forced taxation, but each man did what was right in his own eyes.<sup>1</sup> Without the spiritual character of God living in the hearts and minds of the people, such governments rooted in liberty become chaotic through a reshaping society into the image of fallen men.

The *voice of the people* chose a man to rule instead of God. This

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<sup>1</sup> Judges 17:6 “In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes.”

exercise of choice by men in the election of a man who could exercise authority one over the other was called a *rejection of God*.<sup>2</sup> Originally there was only freewill offerings and tithing to public ministers *according to their service*.<sup>3</sup> Men served God by serving one another out of love.<sup>4</sup> Coveting their neighbors' goods<sup>5</sup> to provide for the welfare of society was a violation of law.

Yet, the people stray time and time again.<sup>6</sup> They abandon the God of creation and life for the gods of the world who bring destruction and death. To soothe their own conscience and justify their personal and collective error they are compelled to conjure up a new image of God through the prevarications of sophistry.

Despite this generational rejection, the spirit of God is merciful. He has sent his prophets and messengers to save the people from their own foolishness.

Jesus came to take the kingdom from those who had led the people astray and was proclaimed king by kings, shepherds and the people as he entered Jerusalem and by Rome as he hung on the cross. He agreed with Abraham and Moses, but disagreed with the Pharisees and they with Him. They had been doing something drastically wrong and turned God's kingdom upside down.

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- 2 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."
  - 3 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."
  - 4 Leviticus 19:18 "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I [am] the LORD."
  - Matthew 22:39 "And the second is like unto it, Thou shalt love thy neighbour as thyself." [Matthew 5:43, 19:19, Mark 12:31-33, Luke 10:27]
  - Romans 13:9 "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." [Romans 13:10]
  - Galatians 5:14 "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."
  - James 2:8 "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well."
  - 5 Exodus 20:17 "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that [is] thy neighbour's." [Romans 7:7, 13:9]
  - 6 1 Samuel 8:7-8 "... they have rejected me... According to all the works which they have done since the day that I brought them up out of Egypt ..."

The people of Judea should have loved their neighbor as Moses said. They were very charitable as a people, but evidently not charitable enough. They thought their *religion* was *pure* and did not take kindly to the criticism, accusations, and even the threats<sup>7</sup> from this man who had been proclaimed the *highest son of David* by the people of Jerusalem,<sup>8</sup> the rightful king of their nation.

Jesus was warning them that their *worship* was in vain.<sup>9</sup> If He were here today, would He tell us the same thing? The word *worship*, in Mark 7:7, is translated from *sebomai*.<sup>10</sup> It is not the common verb for *worship*, but means “To revere, stressing the feeling of awe or devotion”. From *sebomai* we get the adjective *semnos* which was often used of the gods and divine things, meaning “august” or “sacred”.

The usual word translated worship is *proskuneo*. So why use *sebomai* here? The verse quotes Isaiah 29:13,<sup>11</sup> which was a revelation about people saying they *draw near* to God, but were actually *far from* Him. It is a serious delusion to think that you are close to God, have faith in God, or love God, while you are actually far from Him and even anti God as a matter of policy and practice. This may be all too common today in our modern religions and churches.

This was a common theme and complaint made by Jesus.<sup>12</sup> Jesus had

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7 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.”

8 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.’”

9 Matthew 15:9 “But in vain they do worship me, teaching for doctrines the commandments of men.” Mark 7:7 “Howbeit in vain do they worship me, teaching for doctrines the commandments of men.”

10 4576 sebomai, worship 6, devout 3, religious 1; 10 1) to revere, to worship

11 Isaiah 29:13 “Wherefore the Lord said, ‘Forasmuch as this people draw near [me] with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men:’”

12 Luke 6:46 “And why call ye me, ‘Lord, Lord,’ and do not the things which I say?” Matthew 7:22 “Many will say to me in that day, ‘Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?’”

Luke 13:25 “When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, ‘Lord, Lord, open unto us;’ and he shall answer and say unto you, ‘I know you not whence ye are:’”

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

Matthew 7:24 “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:”

just told them in verse 6<sup>13</sup> that they were hypocrites because they honored Him with their lips only.

Reading on in Isaiah, the prophecy tells the people that *wise men* will be hard to come by.<sup>14</sup> He goes on to talk about turning the *world upside down* where people deny the God of Creation.<sup>15</sup> But the same book also talks about those who were blind getting new sight<sup>16</sup> and understanding, and the meek increasing.<sup>17</sup> Jesus repeated all these ideas of taking sight from those who say they see<sup>18</sup> and restoring sight and understanding.

He warned the blind guides, who encouraged the taking of oaths. What else were the Pharisees blind to? What did they fail to see and understand? Have we lost sight too? How did they turn the world upside down?<sup>19</sup> What would Jesus do to turn it back again? What *traditions* of Christ and which *commandments of God* have we laid aside to replace them with the traditions of the “world”?<sup>20</sup>

“A government big enough to give you everything you want, is strong enough to take everything you have.” Thomas Jefferson

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Luke 6:47 “Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:”

- 13 Mark 7:6 “He answered and said unto them, 'Well hath Esaias prophesied of you hypocrites, as it is written, 'This people honoureth me with [their] lips, but their heart is far from me.'”
- 14 Mark 7:14 “Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”
- 15 Mark 7:16 “Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, 'He made me not?' or shall the thing framed say of him that framed it, 'He had no understanding?'”
- 16 Mark 7:18 “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.”
- 17 Mark 7:19 “The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.”
- 18 John 9:41 “Jesus said unto them, 'If ye were blind, ye should have no sin: but now ye say, 'We see; 'therefore your sin remaineth.'”
- 19 Acts 17:6 “And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, 'These that have turned the world upside down are come hither also;’”
- 20 TITLE 42§ 666(a)(13)(A). See *Detailed Study of the Mark of the Beast*

## The Traditions of Men

The word we see as *tradition*, also translated *ordinance*, is from the Greek word *paradosis* which means '*giving over... the act of giving up .. the surrender of cities.*' Jesus goes on to say:

Mark 7:8-9 "For laying aside the commandment of God, ye hold the tradition of men, [as] the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."

Is Jesus upset because they wash their dishes or is He being a little bit facetious? Does His objection go much deeper? What doctrines and teachings, what *surrendering* or *giving over* are men being a part of and what does Jesus find so objectionable?

Jesus is talking about breaking the commandments, because they are giving something over, *surrendering*. God told the people, through the ten commandments,<sup>21</sup> to honor their Father and Mother so that their days may be long upon the land, and Jesus made specific reference to that commandment in Mark 7:10, 13<sup>22</sup> including the idea of cursing Father and Mother, but in the original Hebrew text when this curse<sup>23</sup> is mentioned, we see the word *qalal*, meaning to *be of little account, be light*. We must ask, *be light* or of *little account* with what? With your Father and Mother? How are you slighting Father and Mother with the cry of Corban? What was different?

"My reading of history convinces me that most bad government results from too much government." "I predict future happiness for Americans if they can prevent the government from wasting the labors of the people under the pretense of taking care of them." "The democracy will cease to exist when you take away from those who are willing to work and give to those who would not." Thomas Jefferson

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21 Exodus 20:12 "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee."

22 "For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."

23 Exodus 21:17 "And he that curseth his father, or his mother, shall surely be put to death."

## Every Man to His Family

Caring for parents and the bonds of family have always been at the foundation of all free societies. The early Church ministers needed to have their own families in order,<sup>24</sup> but that practice was found in every successful culture.<sup>25</sup> The sacrifice and care within the family was the foundation of society bound by faith, hope and charity, rather than force and compliance by leaders like Cain, Nimrod, Pharaoh and even Caesar.

Without strong families, all society backslides into corruption and decadence, or chaos and disorder. So, how was the Corban of the Pharisees *cursing* this parental foundation of family and society? We need to understand what the Pharisees were doing.

*Corban* is a Hebrew word [kaph, resh, beth, nun] transliterated in the Greek text. This practice of Corban has been common in many other cultures and societies, including the Romans, who practiced Qurban in a variety of forms over their long history.

Qurban is referring to something that has been set aside, or is in the process of being given as a gift to God or the gods in which the people have faith. The early Christian Church was accused by Rome of atheism.

How could people that gave up everything for their faith, who often suffered persecutions because of their moral and spiritual beliefs be accused of not believing in God? What were the Christians doing that upset the Romans and other governments of the gentiles? Was it the same thing that upset the Pharisees?

Was it envy and jealousy that brought persecution to the door of the Christian community? Was the alternative of Christ setting the captive free? Was His ways returning every man to his possessions and family?

“If the Son therefore shall make you free, ye shall be free indeed.”  
John 8:36

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24 1 Timothy 3:2 “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;”

Titus 1:6 “If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.”

25 "At ancient Athens, before a man could become a magistrate, evidence was to be produced that he had treated his parents properly ; and a person who refused his parents food and dwelling lost his right of speaking in the national assembly. According to the Icelandic Gragas, a man should maintain in the first place his mother, in the second his father, in the third his own children." (Edward Westermarck, *The Origin and Development of Moral Ideas*, Volume I, MacMillan and Company, Ltd., London, 1906, pp. 536 - 537.)



## Christian Atheism

A Christian, named Justin, had written an Apology of Christian worship of God through the teachings of Christ to the Emperor Antonius Pius, in 150 AD. He was eventually accused by Rome of *atheism*.<sup>26</sup>

In his apology about the faith of the Christians, or followers of Christ, he pointed out that Christians supported each other in a system of social welfare dependent on free will offerings given and rightly divided through their ministers.<sup>27</sup>

Every member of the congregation, through their regeneration at Baptism,<sup>28</sup> was made eligible for the benefits of Christ's government. All Christians who had received the baptism of Christ were cast out of the welfare system offered by the Pharisees, like the Israelites were cast out of Egypt.<sup>29</sup>

While the Romans recognized, through Pontius Pilate, the early Church, the kingship of Jesus, and the authority of the apostles, something rubbed them wrong about this popular spread of Christians. The Romans had their own altars and temples that were first funded by contributions, then by a sort of investment, and then finally a government tax, and that Qurban provided welfare for the people in many forms - such as free bread.

The citizens of Judea did not hate Caesar. Many, including the Pharisees, loved and desired the benefits bestowed by his grace and the

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- 26 “Justin, when refuting the charge of atheism, writes, “We reverence and worship the Father, and the Son, and the host of other good messengers (or angels), and the Prophetic Spirit.” The context, however, shows that this cultus does not necessarily amount to what is usually meant by worship, but simply to veneration and homage. The Greek words used here were *sebomai* and *proskunee*, and are often used in this lower sense; and the train of thought seems to be this; “You call us atheistis: the charge is not true, for we not only believe in one God, who was sent by God. We believe in other heavenly messengers sent by God and the Father of all but in one who is preeminently God's Spirit, by whom prophets were inspired. All these are the objects in different degrees of our veneration and homage.” The International Standard Bible Encyclopedia By James Orr
- 27 “And the wealthy among us help the needy ... and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need.” (First Apology, of Justin the Martyr 150 AD, Ch. 65-67)
- 28 <http://www.hisholychurch.org/declarations/baptism/baptism.php>
- 29 John 9:22 “... the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.”

protection provided by Octavius so much that they, too, called him *Augustus*.<sup>30</sup> Caesar was the protector of their peace, the benefactor of their welfare.<sup>31</sup>

“And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: [yea, though he be] a stranger, or a sojourner; that he may live with thee.” Leviticus 25:35

The people applied for his benefits and pleaded for his justice. The price of his peace. His Pax Romana, would be a portion of their freedom. What should have been for the welfare of the people included a social scheme that snared them under the growing Roman authority. Such social welfare schemes seem practical and benevolent at first but they alter the nature of society by changing the way communities relate and rely upon one another.

Neighbor no longer looked to neighbor but to the power of the prince's benevolence. This brought the people into subjection under his authority while tempting leaders to become rulers of the people. Rejecting the precepts of love and liberty granted by God brought the curse of 1 Samuel 8.

“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.” Ez. 16:49

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30 “Augustus means venerable, a title conferred by the Senate in 27 B.C. on Gaius Octavianus, who thus became the first Roman emperor. He then changed his name to Augustus Caesar and was the founder of the Imperial Roman government.” A New Dictionary of Eponyms, by Morton S. Freeman, Oxford University Press 1997

31 “The annual Temple-tribute was allowed to be transported to Jerusalem, and the alienation of these funds by the civil magistrates treated as sacrilege. As the Jews objected to bear arms, or march, on the Sabbath, they were freed from military service. On similar grounds, they were not obliged to appear in courts of law on their holy days. Augustus even ordered that, when the public distribution of corn or of money among the citizens fell on a Sabbath, the Jews were to receive their share on the following day. In a similar spirit the Roman authorities confirmed a decree by which the founder of Antioch, Seleucus I. (Nicator), [d Ob.280 B.C.] had granted the Jews the right of citizenship in all the cities of Asia Minor and Syria which he had built, and the privilege of receiving, instead of the oil that was distributed, which their religion forbade them to use, [e Ab. Sar ii. 6] an equivalent in money. [Jos.Ant. xii. 3. 1] These rights were maintained by Vespasian and Titus even after the last Jewish war, not with standing the earnest remonstrances of these cities. No wonder, that at the death of Caesar the Jews of Rome gathered for many nights, waking strange feelings of awe in the city, as they chanted in mournful melodies their Psalms around the pyre on which the body of their benefactor had been burnt, and raised their pathetic dirges.” Life and Times of Jesus the Messiah Chapt. V

## The Power of Protection

**“Protection draws to it subjection; subjection protection.”<sup>32</sup>**

The ancient altars in society were instruments of sacrifice, and a fundamental part of systems built on mutual community trust. The establishment of these social bonds were divided into at least two opposing methods. There was a method based on mutual concern and brotherhood amongst the people as a community sharing the same values and concern, through the exercise of daily charity in liberty called *Corban*. And there was a different method by that name.

Free governments, like early Israel and early Rome, depended upon a network of freewill contributions offered by families gathering in a national network of small congregations of families. They were managed by honorable men of service who were furnished by the resources of the people who believed they were doing a good job of providing community services and guidance, as well as impartial justice. Originally, they had no power to compel the offerings of the people. These public servants were part of what they sometimes called *priests* or *ministers*. Their office was of God, but recognized of the people, chosen by the people, for the benefit of the people.

The Hebrew word *korban* [qorban קָרְבַּן] is said to mean “offer” or “sacrifice”. Scholars debate whether that the word *korban* has the idea of *gift* at the center of its meaning. Their conclusions are based on the fact that *korban* is from the base word *qarab* [קָרַב], which is also translated “offer”, but means “come” or “draw near”. We find no word in the Old Testament translated *charity*.

Pure giving to the general welfare of society in charity,<sup>33</sup> with only hope, i.e. no entitlement, *does* draw us nearer to God. Doing this in the name of God meant doing things according to His character, not merely reciting a word used to represent the divine identity of God. More than anything else, charity includes in its operation both love and faith, with an element of hope. This free giving and thanksgiving<sup>34</sup> was not only the message of the sacrifice and blood of Christ, but the lifeblood of the Christian faith. The purpose of Christ's appointed Church and His ministers who worked and lived by faith, hope, charity and the perfect

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32 *Protectio trahit subjectionem, subjectio protectionem.* Coke, Littl. 65.

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

34 *eucharistia* thanksgiving. See [www.hisholychurch.org/sermon/Eucharist.pdf](http://www.hisholychurch.org/sermon/Eucharist.pdf)

law of liberty was to practice this love in a system of *Pure Religion*.<sup>35</sup>

It is not the shape or dimension of the altar or the etching upon it that makes it sacred, but the act of freely giving up what you have for the good of others that consecrates the stones of the altar of sacrifice. God's stone and earth altars were made of living flesh, of men who have His law written upon their hearts and upon their minds.

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Peter 2:5

The dedicated souls *called out* by God formed a network of alternative altars based in charity. The world offered a system based on entitlements from men who called themselves benefactors but exercised authority. What they offered as welfare was a snare.<sup>36</sup> It promised to protect them, but made them merchandise.

The Pharisees, meaning the *separated*, sought to set themselves apart with a *legal self righteousness*. They were the successors of the Chasidim, who were considered godly men “voluntarily devoted unto the law.”

But after returning from Babylon they took pride in their holy status and worshiped the external appearance more than the internal spirit of righteousness. They began to believe that they could change the state of the soul by changing the outward appearance<sup>37</sup> with their phylacteries and hems, rituals and ceremonies.

The Pharisees were patriots to the written Godly covenant or constitution of that nation. Their love of legalism brought about a Sanhedrin that made laws, binding the people to the traditions of that

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35 James 1:27 “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.” What world? <http://www.hisholychurch.org/study/bklt/worldkingdom.pdf>

36 Ps. 69:22 “Let their table become a snare before them: and [that which should have been] for [their] welfare, [let it become] a trap.” Pr. 29:8 “Scornful men bring a city into a snare...” Ro. 11:9 “And David saith, 'Let their table be made a snare, and a trap, ...'” Pr. 23:1 “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.” Luke 22:30 “That ye may eat and drink at my table in my kingdom...” Acts 2:46 “And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,” See also 1 Cor. 10:28, 2 Peter 2:3.

37 Mark 7:6-13; Luke 11:42-44; Luke 11:53-54; Luke 16:14-15

body politic, hypocritically<sup>38</sup> stifling if not strangling the very liberty under God's kingdom which they professed.

They were “painfully punctilious about legal trifles and casuistries, while reckless of truth, righteousness, and the fear of God; cleansing the exterior man while full of iniquity within.”<sup>39</sup>

The contrast of Paul's bondage under the Mishna or law of the Pharisee explains his uncompromising stand on Christian justification by faith only. It was that law that had governed every aspect of their life which was nailed to the cross.

When the Pharisees sat in the seat of the government their legalism imposed itself through statutes. But they knew that they could not subject the people without their consent.<sup>40</sup>

“A vow is a solemn promise made to God to perform or to abstain from performing a certain thing.”<sup>41</sup>

With the aid of the kings they offered social schemes that spread over the Roman world. All that was required was the consent of the people through some system of application and registered membership under the guise of welfare and care. Soon their temple treasuries filled with the contributions of the people for the care of the widows and orphans, aged and infirm. Though this was a religion, it was not pure.

## The Fires of Faith

Corban was the practice of giving a sacrifice in *Charity*. It was freely given to the temple or local ministers in the *hope* that someone would be helped, and that grantor of that gift might also be helped in turn during their own time of need.

Originally there was no stone temple. In fact, the altars spoken of in the Old Testament were also made of the living stones. Those stones were actually the ministers of the people, chosen by the people, for the welfare of the people. In many societies the most charitable men in the community were chosen to make sure that those in true need were not forgotten, overlooked, or neglected. This was what in the New Testament is called the *daily ministration*.<sup>42</sup>

38 Matthew 15:7-8; Matthew 23:5; Matthew 23:13-33

39 Copyright Information, © Fausset's Bible Dictionary

40 Proverbs 1:10 “My son, if sinners entice thee, consent thou not.”

41 Smith's Bible Dictionary - Bible Dictionary

42 Acts 6:1 “ And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.”

The Levites were called out to teach the people to live by faith, not by force, and not by coveting their neighbor's goods through social schemes that relied upon men who could *exercise authority* one over the other. Those Levites, who were called out of the camp of the Golden Calf, were to be the priests of society who tended to the needs and welfare of the *tents of the congregations*<sup>43</sup> of the people. The people gathered in groups of ten families, and if their chosen minister did a good job of serving the needs of their society, then the *ten families* would *tithe* to them *according to their service*.<sup>44</sup>

We have been led to believe that men were piling up stones and burning up animals on these altars to please God. There is no doubt that some cultures did this, but there were large religious groups who read and spoke Hebrew living at the time of Christ, and for hundreds of years before and after that believed the doctrine of burning up animal sacrifices on piles of stones was the result of fraudulent translations of the ancient text.

This will be very difficult for most people to accept or contemplate, but with a little study of the Hebrew language, many questions arise that modern doctrines are unable to answer. First, the Hebrew language was made to be written, not spoken. It is mostly composed of three-letter words with an absolute disregard for the presence of vowels. Couple this fact with the knowledge that Hebrew letters have meanings that are *combined* to produce the meaning of the words themselves, and a new window of understanding is opened to us in our study of the ancient scripts. A brief look can be eye-opening.

The word *burnt* (in Leviticus 9:10) is from the Hebrew word *qatar*, קָטַר, [Kuf, Tet, Reish] translated as *incense* 59 times, and *burn* 49 times, but is also translated “offer” 3 times, “*kindle*” and “*offering*” once each, with 4 other miscellaneous translations. It is said to be a primitive root, and, is identical to words assigned different Strong's numbers, translated *doubts*, *joints*, *incense*, and *joined*, and given the definitions of to *shut in*, *enclose*, *join*, *knot*, *joint*, and even *problem*.

Another word for “burnt offering” is *olah* [עֹלָה], which is translated *burnt offering*, or *burnt sacrifice*. The same three letters, עֹלָה, are also

43 The word *tabernacle* and *tents* are the same in Hebrew so the *tabernacles of the congregation* is the same as *tents of the congregations* or even the *homes of the members of the congregation*.

44 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.”

translated *ascent, go up, and up* 676 times, *offer* 67, and more than a hundred other times as *come, bring, ascend, go, chew, offering, light, increase, burn, depart, put, spring, raised, arose, break, exalted* and another 33 other miscellaneous ways, including *leaf* and *branch*. One must ask, does the original word have anything to do with fire and burning things up at all? Before anyone dismisses the possibility that *burnt offerings* originally had nothing to do with burning up animals on piles of stone, they may wish to examine some of the evidence.<sup>45</sup>

To understand what was really going on in these ancient yet practical cultures who were struggling to survive, we need to look at all things anew. There was a purpose to the sacrifices of the people. If God lived in the hearts and minds of the living temple or the community of men, then their prayers were answered by a free flow of charity and love through the hearts of those people. This was the Kingdom of God.

People would donate the resources needed to provide for those of their community, or deliver aid to other communities in times of emergency or deprivation. These freewill offerings did more than provide a social safety net. They united the people together with unbreakable bonds of love and charity, creating trust and loyalty with honor and righteousness. Only in this way could they maintain a state of free dominion for all.

This dedication of substantive offerings unified the people without coveting their neighbor's goods through men who claimed to be benefactors and public servants, but instead, exercised authority. This daily *sacrifice* brought the people closer to God. It made congregations and communities a stronger and more viable nation by freeing the people from the oppression of their neighbor through their leaders who called themselves the benefactors of the people, but really exercised authority one over the other. This sacrifice in freewill and charity was called Corban, but that was not the Corban of the Pharisees.

Corban was to be the sacrifice of the people, in theory given to God, because it was given entirely and without the obligatory string of reciprocations. *Freely receive, and freely give.*<sup>46</sup> This was all done in fulfillment of the commandment of God to love our neighbor.<sup>47</sup>

45 The pamphlet and article *Artifice of Sacrifice*.  
See the book *Thy Kingdom Comes*.

46 Matthew 10:8 "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

47 Leviticus 19:18 "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I [am] the LORD." Mark

## The Corban of Charity

These gifts were the sacrifices of the people. These offerings created a *sacred purpose trust*, and the men who ministered that trust were chosen by the people to those positions of trust as long as the people continued to view them as the best servants<sup>48</sup> of the community. This giving was also described as *casting your daily bread upon the water*<sup>49</sup> of society in *love* and *charity*, so that it would, in *hope* and *faith*, come back to you some day if you were in need. This was the law of liberty, and anything less than that sowed the seeds of tyranny.

Originally, Israel's civil power and responsibility was vested entirely in the family, and not in any central government or its treasury. The wealth of the Nation was held by the families and managed by Fathers and Sons of every family. The homes of the families contained kings and queens and priests. The Kings of the nation were the chief Elder of each family group, and the princes were the Fathers of each household. The high priest was usually the eldest son or first born. This is why it was written that there were no kings in Israel,<sup>50</sup> because they were all kings. But the first-born priests of the “nation” of Israel were the Levites, because they stepped forward in faith answering the call of Moses to serve the Lord by serving the people. They were the public servants of a people who lived by faith, hope, charity and the perfect law of liberty.

Could such a system work today? Can any other system not based on liberty of the individual work, or are they all doomed to failure? We have always been warned about making covenants, agreements with those who do not believe in liberty.<sup>51</sup> This is because “No man can serve two masters: for either he will hate the one, and love the other; or else he

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12:31 “And the second [is] like, [namely] this, 'Thou shalt love thy neighbour as thyself.' There is none other commandment greater than these.” [Mark 12:33, Luke 10:27, Romans 13:9, Galatians 5:14, James 2:8 ]

Romans 13:10 “Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.”

48 Luke 22:27 “For whether [is] greater, he that sitteth at meat, or he that serveth? [is] not he that sitteth at meat? but I am among you as he that serveth.”

49 Ecclesiastes 11:1 “Cast thy bread upon the waters: for thou shalt find it after many days.”

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

51 “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)



will hold to the one, and despise the other. Ye cannot serve God and mammon.”<sup>52</sup>

Mammon does not mean money but “entrusted wealth”.<sup>53</sup> Systems like Egypt, the golden calf, other common-purse systems, subject the people by taking away their right to make choices about their wealth and property. Such systems always fail due to corruption, avarice, and over-indulgence, so Jesus told us to seek the Kingdom and His righteousness.<sup>54</sup>

“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

In the process of being freed from bondage, we may continue to pay the Pharaoh, Herod, or the Caesars of the “world” but we should not eat of the things sacrificed to these gods of force and fear. But, if you reject God and “... do that which is evil, be afraid... Wherefore ye must needs be subject... 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.”<sup>55</sup>

We should never forget that only “The hand of the diligent shall bear rule: but the slothful shall be under tribute.”<sup>56</sup>

The gospel of the Kingdom is for those living now.<sup>57</sup> That Kingdom is at hand. It has been at hand for those who will diligently<sup>58</sup> seek it and the righteousness of God.<sup>59</sup> We should seek it and it's righteousness, and

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52 Matthew 6:24 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.

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

54 “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Matthew 6:33

55 Romans 13:4,7

56 Proverbs 12:24 “The hand of the diligent shall bear rule: but the slothful shall be under tribute.”

57 Luke 20:38 “For he is not a God of the dead, but of the living: for all live unto him.”

Luke 9:60 “Jesus said unto him, 'Let the dead bury their dead: but go thou and preach the kingdom of God.’”

58 Luke 17:20 “And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, 'The kingdom of God cometh not with observation:’”

59 Matthew 5:10 “Blessed are they which are persecuted for righteousness’ sake: for

not be like the governments of the gentiles.<sup>60</sup> The Kingdom and His righteousness is a way that may save His people in this life and the next.

Real freedom under God requires that loving practice of charitable responsibility which sustains our God-given right and nurtures the spirit and virtue of our liberty in Christ.<sup>61</sup> 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: our 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.”<sup>62</sup>

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

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theirs is the kingdom of heaven.”

Matthew 5:20 “For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”

Matthew 6:33 “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Romans 14:17 “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.”

2 Thessalonians 1:5 “Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:”

Hebrews 1:8 “But unto the Son he saith, 'Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.’”

60 Matthew 20:25 “But Jesus called them unto him, and said, 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.’”

Mark 10:42 “But Jesus called them to him, and saith unto them, 'Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.’”

Luke 22:25 “And he said unto them, 'The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But it shall not be so among you.’”

61 Galatians 2:4 “And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:”

Galatians 5:1 “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

62 Romans 13, The Higher Liberty <http://www.hisholychurch.org/sermon/romans13.php>

## Cross Roads

All roads lead to Rome, and all roads lead to the Kingdom of God. Our only choice is the direction we are going. Are you going toward the Father or away from Him? Christ is the way to return to that Father and all other ways lead us away from He who made us. This is why Christ came, calling all to *Repent! Turn around!* Return to the Father and creator of life. To seek the Kingdom of God and His righteousness. The choice is given to every generation.

The Pharisees, at the time of Christ, no longer fed the people with the fruits of pure charity. Christ was going to take the Kingdom from them because they bore no good fruit<sup>63</sup> but made the word of God to none effect by their system of Corban. Israel was told to love their neighbor, not oppress the stranger in their midst, nor covet their neighbors' goods or anything that is their neighbors'. They were even told to love their enemy<sup>64</sup> just as Christ had warned them again.<sup>65</sup>

The Pharisees still had some charity, many rituals and ceremonies, but free offerings were a token of the overall welfare of their society. Most of the benefits of their government were provided by funds collected through taxation. The once charitable offerings of the people had become an accounted and compelled contribution given to the temple. The amount was determined by the legislating powers of the Sanhedrin and the kings. That power to *exercise authority* over the people grew, as the people applied for the entitlements and benefits of the growing bureaucracy of the Pharisees. What should have been *for their welfare had become a snare*.<sup>66</sup>

The the Pharisees were popular because of their stoic modesty. On the outside they gave the appearance of service and sacrifice but the living quarters of the priests of the temple were more lavish than that of the kings. But it was the participation by the people in the political and

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63 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.'"

64 Proverbs 25:21 "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:"

65 Matthew 5:44 "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;"

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

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

religious schemes of the Pharisees that made them mutually implicit in that sin of statutory corban.

In Egypt the people could *eat of the flesh pots* of the Pharaoh.<sup>67</sup> Since the Egyptians were vegetarians, this reference to *flesh pots*<sup>68</sup> had nothing to do with their diet. This was a metaphor describing a social welfare system of pharaoh as a benefactor who could exercise authority and it included the governmental structure of corvée and corban which God opposed.<sup>69</sup>

The sons of Jacob had become entangled in Egypt and God said to never return there again.<sup>70</sup> Because they had chosen to throw their brother Joseph into a pit of slavery, they did not have their own provisions and rations when famine came. When hard times were upon them they gave up their God-given rights, and went into bondage, becoming entangled in the elements of the world,<sup>71</sup> making covenants with men<sup>72</sup> who called themselves benefactors, but exercised authority one over the other.<sup>73</sup>

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67 Exodus 16:3 “And the children of Israel said unto them, 'Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, [and] when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.'”

68 Ezekiel 11:3 “Which say, [It is] not near; let us build houses: this [city is] the caldron, and we [be] the flesh.”

69 Ezekiel 11:7 “Therefore thus saith the Lord GOD; 'Your slain whom ye have laid in the midst of it, they [are] the flesh, and this [city is] the caldron: but I will bring you forth out of the midst of it.'”

70 Deuteronomy 17:16 “...nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.”

71 Galatians 4:3 “Even so we, when we were children, were in bondage under the elements of the world: ... Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 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?”

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

73 Matthew 20:25 “But Jesus called them unto him, and said, 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you...’”

Mark 10:42 .... “Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But it shall not be so among you....”

Luke 22:25 “And he said unto them, 'The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But it shall not be so among you...’”

## The Fathers of the World

Rome had a vast system of welfare. Those who registered with Rome (and its increasing socialist state) were eligible for free bread. Rome imported 500,000,000 bushels of this grain each year from Egypt alone. There was a great deal of free entertainment provided, and a general promise of social security to those who chose to be a part of the offered system of Corban. The United States government was simply carrying on the Roman tradition and custom when it began birth registration to care for its children.

“Jesus said, “And call no [man] your father upon the earth: for one is your Father, which is in heaven.” (Mt. 23:9)

To make such a statement was a shock to those who thought man's governments and the Roman political and judicial system, with its peace and commerce, was good for society and the business of men. This would be like saying call no man on earth president or senator or congressman.

In that Greek text of Matthew, we find the word *Pater*,<sup>74</sup> meaning “father,” in the Latin. When Jesus said His kingdom was not of this world, He did not use the Greek word for earth or planet or inhabited places or age, that are also translated into “world.” The word *world* there is *kosmos*,<sup>75</sup> “meaning a harmonious arrangement or constitution, order, government”.

To “call no man father” was a jurisdictional statement. To be baptized was a jurisdictional event of allegiance. It confirmed your membership in a social scheme and created obligations to an *exercising authority*. To worship is an act of homage to a lord or King. Jesus did not preach the *religion* of heaven but the *kingdom* of heaven.

It had always been an option for the people to apply to the State for an enfranchised citizenship. Marcus Aurelius wanted no child to be left

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74 (πατηρ) Strong's No. 3962 pater 1) generator or male ancestor 2) metaph. 2a) the originator and transmitter of anything; the authors of a family or society of persons animated by the same spirit as himself; one who has infused his own spirit into others, who actuates and governs their minds 2b) one who stands in a father's place and looks after another in a paternal way ...Bible and Concordance. W.B. F..

75 Strong's No. 2889 kosmos probably from the base of 2865; n m AV - world (186) - adorning (1) [187] 1) an apt and harmonious arrangement or constitution, order, government.... , Woodside B. F. 1991.

behind. He required, by Law, that everyone must register the birth of their children with the Secretary of Treasury or Provincial Registrars within 30 days.

The Christians could not. Such registration would be an application to the Father of the Roman State, and would be turning from Christ's command. The State became the "In Loco Parentis," which in the Latin means "in the place of a parent," which is a turning away from the Family instituted by God.

They would not sell their birthright<sup>76</sup> as God's people. They understood that by such *act of giving up their liberty, they surrendered to the civil powers*, to men and institutions created by the hands of men. In new systems instituted by men who promised to be the benefactors of the people, they became nothing more than human resources.<sup>77</sup> When one's parents were elderly or infirm, or even themselves, the temple would care for their needs through a system of national welfare. This was done with funds collected by the *force of law*, contrary to the ways of God. The people were subject, living under tribute. When they consumed those benefits, they ate of the flesh of their neighbor.

Charity, honor, and love were no longer the power that provided for their parents or those of society in need. Men thought it was the responsibility of the governing Pharisees and scribes to care for their family, and they thought they were free of that God-given responsibility.

With every God-given right, there is a God-given responsibility. If we neglect our responsibilities, we will lose these rights. Those who practiced this form of compelled and accounted Corban, established by ordinances of men, were defying the teachings of Moses and the system of God's Kingdom. They were also turning away from the commandments of God, making them to none effect. Any system that says we will care for your parents and you are free from that obligation is *laying aside the commandment of God* and we should know that *Full well they reject the commandment of God.*<sup>78</sup>

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76 Genesis 25:34 "Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised [his] birthright."

77 2 Peter 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."

78 Deuteronomy 17:16, 1 Samuel 10:19, Mark 7:9, Hosea 4:6, 1 Samuel 8:7... 1 Samuel 13:13.

## Voluntary Servitude

In both the ancient and modern City-State, it has been common to set up temples or institutions with treasuries that care for the aged and infirm. The tax paid to the common treasury was given to take care of the poor, aged, and abandoned. There were even fees charged for the ownership or use of slaves, and restrictions with penalties for those who dumped unneeded slaves and wards on the common welfare.

In God's Kingdom the people took care of most all of the needs of the community within the family. The Levites ministered to the tents of the tabernacles of the congregation, just as the *servants* of God fed His sheep in the early Church.<sup>79</sup> They received the sacrifices given freely by the people and those given as an offer of repentance. In turn they gave away those offerings within the scope of the daily ministrations to the poor, needy orphans of society, those without sufficient family to care for themselves, or simply needing additional assistance. The Church was a public ministry freely given charity provided by the love of the people, for the people, and by their titular servants.

But time and time again the dog returns to his vomit and the pig to his mire, rejecting God and making gods of men:

“And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, [It is] Corban,<sup>80</sup> that is to say, a gift, by whatsoever thou mightest be profited by me; [he shall be free]. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.” (Mark 7:9, 13)

At the time of Christ, a person might give money into the treasury and then say that he had honored Father and Mother. In that way, he provided for their social security through others by Corban.

It is not only that man has decided to keep his own tradition and continue making his own ordinances, knowing full well *ye reject the*

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79 John 21:16 “He saith to him again the second time, 'Simon, [son] of Jonas, lovest thou me?' He saith unto him, 'Yea, Lord; thou knowest that I love thee.' He saith unto him, 'Feed my sheep.'”

80 Strong's No. 2878 korban and korbanas of Hebrew and Aramaic origin respectively [7133]; AV - treasury (1) - corban (1) [2] 1) a gift offered (or to be offered) to God 2) the sacred treasury

*commandment of God (Mark 7:9)*, but he has also bound himself with covenants and contracts, so that he is no longer free. He has prayed to God with his lips, but also prayed to the gods of the *world* with his soul - knowing that his neighbor will be forced to pay the price.

“Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.” Ex 34:12

Over three hundred times, the Bible talks of the concept of contracts, covenants, and pledges. From Adam to Abraham and Moses to the Messiah, contracts between God and man or man and man were a major topic of concern. Even the word “testament”<sup>81</sup> refers to the contractual arrangement made by God and man.

We are warned against making contracts, lest it be for a snare.<sup>82</sup> Isn't a contract just a contract? How could it be a snare or a bait? What would be the trap? Can't we just break a contract? What does God care about the contracts of men?

“Brethren, I speak after the manner of men; Though [it be] but a man's covenant, yet [if it be] confirmed, no man disannulleth, or addeth thereto.” (Galatians 3:15)

Doesn't God consider contracts to be binding? If they are not binding, why does He warn us against making them? Modern systems of social insurance and security are a form of religion, because they are used to take care of the needy of society, but they are not unspotted by the world. They depend on the power and exercising authority of the world.

**“Servitude. A term which indicates the subjection of one person to another person, or of a person to a thing, or of a thing to a person, or of a thing to a thing.”** Bouvier's 8<sup>th</sup>, 1859

All who enter those systems pledge a portion of their labor as in the days of Egypt.<sup>83</sup> Such systems are a form of bondage. It is slavery, but the point at which we are bound is a place where we volunteer to be

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81 Strong's No. 1242 diatheke from 1303; n f AV - covenant (20) - testament(13) [33] 1) a disposition, arrangement, of any sort, which one wishes to be valid. the last disposition which one makes of his earthly possessions after his death, a testament or will.2) a compact, a covenant, a testament, e.g. God's covenant with Noah, etc.

82 Strong's No. 04170 mowqesh from 3369; 1) bait, lure, snare.

83 Genesis 47:24 “And it shall come to pass in the increase, that ye shall give the fifth [part] unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.”



bound. It is called statutory servitude, or *corvée*.

“The *corvée* was different from other forced labor arrangements because it was labor performed for the government, involuntarily, on large public works projects. (The word ‘*corvée*’ meant ‘contribution,’ signifying one’s obligation to the state.) In some cases, the *corvée*<sup>84</sup> meant a specified amount of time given to the state every year, as prescribed by law. Another name for it was, therefore, statute labor. It was used by the Romans for the upkeep of roads, bridges, and dikes, but got its name in France early in the 18th century.”<sup>85</sup>

We often hear tax obligations of the world called a *contribution*. In Pharaoh’s Egypt, the tribute tax paid by Pharaoh’s subjects was equivalent to two-and-a-half months of labor(one-fifth), all the gold and silver was in the government treasury instead of the hands of the people, and everyone only had a *legal title*<sup>86</sup> to their land, their possessions, and even their lives.

In 1995, to pay off the average *corvée* tax liability of employees in the United States required four months and five days of labor. A citizen of the United States Government, who has legal title<sup>87</sup> to what appears to be his property (land, vehicles, labor etc.), has no right to its “beneficial interest”<sup>88</sup> nor its use, and, therefore, has no *right* to the *profits* they produce.<sup>89</sup>

Christ appointed the Church to serve the congregation of the people. The Church established by Christ, in *preaching* the Kingdom, simply assists in making a record in service. The early Christian community did

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84 CORVEE’ In French Law. Gratuitous labor exacted from villages or communities, especially for repairing roads, constructing bridges, etc. Black’s 3rd p445. In Latin it would be *covata* from *corrogare* meaning “to gather by request”. Webster says it is an “obligation on the inhabitants of a district to perform services” or “forced labor exacted by government”. The Romans had a *Corvee* system in their provinces and eventually throughout the empire. The Jews opposed this because it was the system of Egypt. They were granted exemption because of the religious freedom in Roman law.

85 SLAVERY AND SERFDOM Compton’s Encyclopedia

86 Genesis 47:15,26.

87 Legal Title, “the apparent right of ownership and possession, but which carries no beneficial interest in the property, another person being equitably entitled thereto; in either case, the antithesis of ‘equitable title.’ Black’s Law Dictionary 3rd, p 1734.

88 Beneficial Interest “Profit, benefit, or advantage resulting from a contract, or the ownership of an estate as distinct from the legal ownership or control.” Black’s Law Dictionary 3rd p 206.

89 See Law vs Legal <http://www.hisholychurch.org/study/gods/cog2lv1.php>

not apply to either Rome's Qurban or Herod's Corban for assistance. Christians depended on thanksgiving, called *Eucharist* in the Greek.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2Pe 1:11

There are many things that people do today that are contrary to the teachings of Christ, but still they think they are Christians. We were told that many will be deceived,<sup>90</sup> and be under a strong delusion.<sup>91</sup> We are told that many will think they are doing a great work in God's name, but they are actually workers of iniquity and are far from Him. We need to learn and do the will of God, and follow the sayings of Jesus. It is about turning around and seeking the Kingdom of God and His righteousness.

"...If a man shall say to his Father or Mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." Mr 7:9-11

When Christians had needs, they went to Christians and their charitable altars tended by the good men they chose,<sup>92</sup> but not the altars of Rome. In Gibbon's "Decline and Fall of the Roman Empire," he praised "the union and discipline of the Christian republic." He also pointed out that "it gradually formed an independent and increasing state in the heart of the Roman Empire."<sup>93</sup>

If men wish to be free they must repent, turn around, change their ways, and return to the ways of Jesus and John, Moses and Abraham. They must learn to live by a union of faith, hope, and charity, freeing their neighbor from their own greed so that all may be free souls under God.

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90 Matthew 24:5 "For many shall come in my name, saying, I am Christ; and shall deceive many." [Mark 13:5-6, Luke 21:8] Matthew 24:11 "And many false prophets shall rise, and shall deceive many." Matthew 24:24 "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if [it were] possible, they shall deceive the very elect."

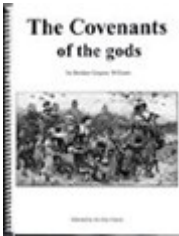
91 Isaiah 66:4 "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose [that] in which I delighted not." 2 Thess 2:11 "And for this cause God shall send them strong delusion, that they should believe a lie:"

92 Acts 6:5 "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:"

93 Rousseau and Revolution, Durant p.801. fn 83 Heiseler, 85.

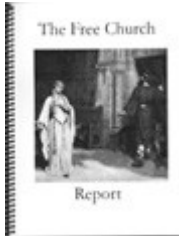
Publications Available:

## The Covenants of the gods



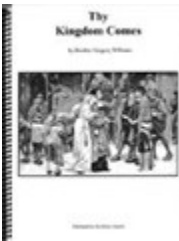
“The Covenants of the gods” is a unique and revealing apology of the commandment “make no covenant”. Through a progression of biblical and legal precepts it answers the question asked by Cecil B. DeMille in the movie “The Ten Commandments, “Are men the property of the state? Or are they free souls under God?”

## The Free Church Report



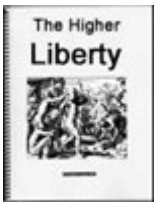
“The Free Church Report” “sets a unique path for the modern Church according the nature of the first century Church by explaining the duty and purposes of that institution of Christ. While Rome declined under runaway inflation, corrupt government, martial law, and an endless threat of war, the Christians Church provided an alternative.

## Thy Kingdom Comes



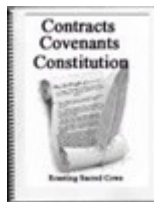
“Thy Kingdom Comes” is an examination of the dominion of God from Abraham, Moses, and Jesus through the early Church showing their faith in spirit and in truth. Their controversial ways of the pure religion sustained their societies during the decline of Rome. “Thy kingdom come. Thy will be done in earth, as [it is] in heaven.” Mt 6:10

## The Higher Liberty



The Higher Liberty is a startling look at Romans 13 that indicts the modern Church revealing a fuller gospel of the Kingdom for this world and the next. An examination of the church as one form of government. Should we be free souls under the God or subjects under false benefactors?

## Contracts, Covenants and Constitutions



Contract, Covenants, and Constitutions, brings the original Constitution of the United States into historical contexts and the change in the modern American relationship with that ever changing government into a new light of Biblical warnings and prohibitions. Which governments are ordained by God and which governments are established by men who reject God.

His Church

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