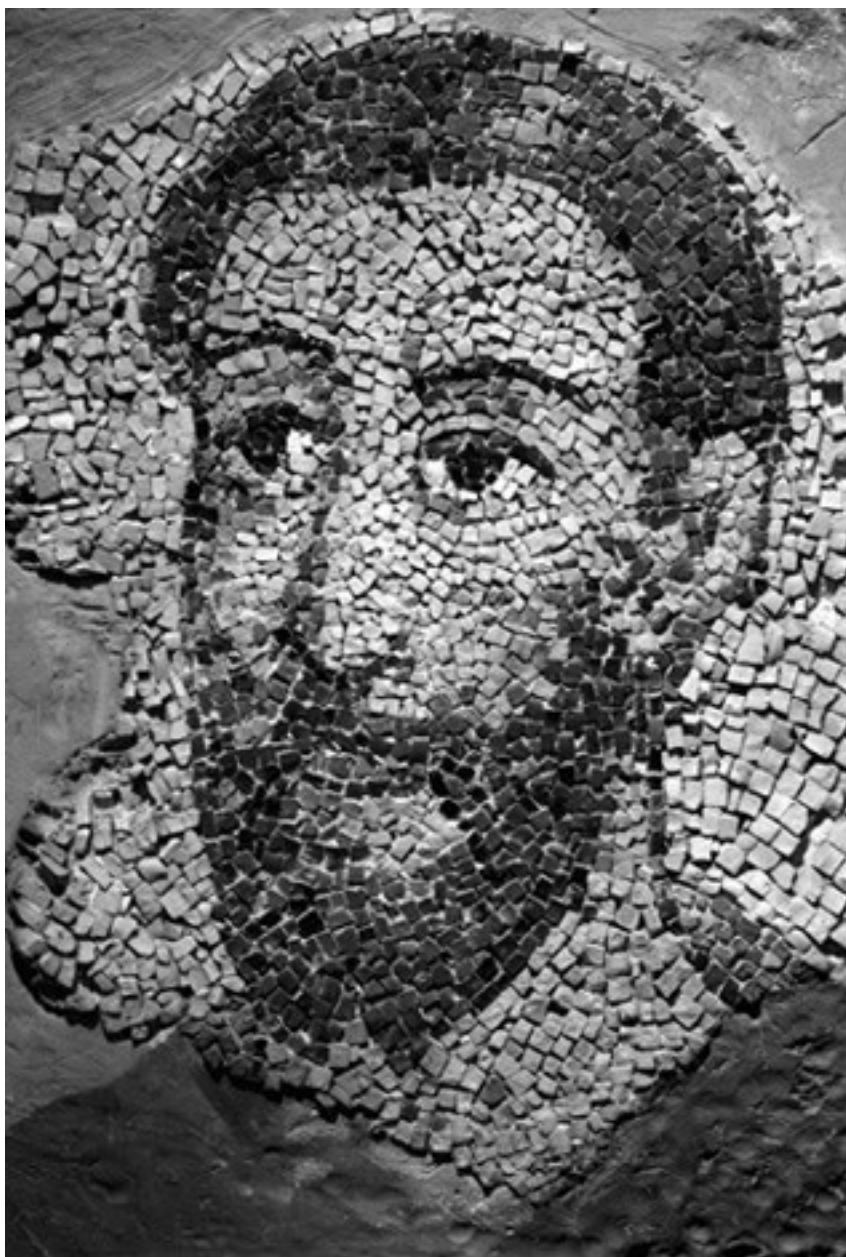


## Was Paul a Roman?



# His Holy Church

## Dedicated to the service of the Lord.

“Thou shalt make no covenant with them, nor with their gods.”

(Exodus 23:32)

“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.” (2Peter 2:3)

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

“But above all things, my brethren, swear not, ... lest ye fall into condemnation.” (James 5:12)

“But I say unto you, Swear not at all; ...” (Matthew 5:34)

“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)

Oderant peccare boni, virtutis anore; oderunt peccare nali,  
formidine poenae.

“Good men hate to sin through love of virtue; bad men through fear of punishment.”

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**In Roman law**, the status of a Roman citizen was called *Jus Quiritium*,<sup>1</sup> Quiris, or the plural, Quirites<sup>2</sup>. Over a long Roman history its citizenship in the Republic and Empire did not remain the same.

There were different kinds of citizens, just as there are now in the world today. *Rhomaïos* was really a general “inhabitant”, a member of a free republic, who was *not subject to the administration of government* or courts. There is a difference between an “inhabitant”, a subject “citizen”, and /or a “resident”. This is well documented in Roman law.<sup>3</sup>

Understanding the different types of citizenships, and therefore civil states and rights at the time of Paul is essential to grasping his unique status. This should open our understanding of the why he said certain things and did what he did according to the gospel of the kingdom.

Paul was called a “Roman” in the translations of the Bible, but the word that appears in the original text is the Greek word *Rhomaïos*. Before the Imperial period began in 89 BC, Romans had recognized the status of *Rhomaïos* for people in different parts of the world.

**The Fathers of Rome originally established a republic.** A citizen of the original republic of Rome was *Libera Res Public*, “free from things public.” Such free government required constant diligence, sacrifice, and charity on the part of the people. Rome, like Israel, eventually centralized the power of their nation into the hands of a powerful senate; then, after civil war, into the hands of a *commander in chief* called the Emperor. That power, which they called the *potestas*, originally was maintained in each individual family or patriarchy, but was soon vested in the Patronus or Father of the State, the Principas Civitas, who was also the Emperor.<sup>4</sup>

Over time the Roman senate became the *Patres Conscripti*, or *conscripted fathers*. Their policies eventually cut off the heads of the families established by the Great Domestic relationship called Husband

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- 1 “Quiris plural Quirites, a Roman citizen. In ancient Roman law it was the name by which a Roman called himself in a civil capacity, in contrast to the name Romanus, used in reference to his political and military capacity. The *jus Quiritium* in Roman law denoted the full body of rights for Roman citizenship.” Encyclopedia Britannica.
  - 2 “the term Quirites, applied to Roman citizens in their civil capacity...” The Civil Law, Translated and Edited by S. P. Scott.
  - 3 “The term ‘citizen’ is distinguishable from ‘resident’ or ‘inhabitant.’ ” Quincy v. Duncan. 4Har.(Del.) 383; etc. (see Black’s 3rd.)
  - 4 Rome vs. US <http://www.hisholychurch.org/study/bklt/romevus.pdf>

and Wife instituted by God through Holy Matrimony.<sup>5</sup> The rights of the Father and Mother within the family were steadily undermined until the state had an almost absolute power over the citizenry.

Being born in a particular country did not make one a citizen *subject to the jurisdiction thereof* or the administrative controls of that political society.<sup>6</sup> There are numerous ways of becoming a member, and few are more pervasive than placing the state in the role of the “Father” through registration. The practice of placing the natural Family responsibilities – and, therefore, the corresponding rights – into the control of the state has diminished liberty since the dawn of civilization.

Modern Christians continuously fail to understand the significance of ancient and modern terms found in the laws of present government like *parens patriae*<sup>7</sup>, “father of the people”. Their significance in the empire of Rome and to the gospel of Christ is revealed when we know that the senators and Emperors were the men of earth called “Father” who *exercised authority*, and to apply for their benefits was a form of prayer.

Matthew 23:9 “And call no [man] your father<sup>8</sup> upon the earth: for one is your Father, which is in heaven.” and 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. Give us day by day our daily bread.”

Rome was not always free. It actually began about 700 BC. It did not become a republic until nearer 509 BC, when it threw out the Tarquinian rulers in a revolution against *unwarranted usurpation*. It took a tremendous unselfish effort on the part of a large number of people and their unselfish neighbors to accomplish that feat. They established, at first, a government much like that of early Israel. It was based on a *polis* of families with patriarchal “representation” and local “voluntarism”.

**Rome's decline** began as it altered this system of self governance in exchange for dependence on benefactors who *exercised authority* by taking from their neighbors to supply their welfare. In 494 BC, a

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5 Holy Matrimony <http://www.hisholychurch.net/study/gods/mvm.html>

6 Merely being native born within the territorial boundaries of the United States of America does not make such an inhabitant a Citizen of the United States subject to the jurisdiction of the Fourteenth Amendment. See *Elk v. Wilkins*, Neb (1884), 5s.ct.41,112 U.S. 99, 28 L. Ed. 643.

7 US CODE: Title 15,15h. Applicability of *parens patriae* actions.

8 Call no man on earth Father  
<http://www.hisholychurch.net/sermon/father.HTM>

centralization of power in the hands of the Senate Assembly was created by a constitution which also attempted to limit their power. The people were still free and responsible for their own welfare. This began to change as the people lost the vision of *liberty for all*.

Tribune C. Terentilius Arsa and others allowed some of the “imperium”<sup>9</sup> of the individual free people to be moved within the jurisdiction of the State or governmental offices. Again men attempted to restrict the power of the central government with the “Twelve laws,” and other constitutional limitations. With this act, they set precedent for both Jus Publicum and the Jus Privatum. The Jus Publicum opened the door for the people to become steadily more dependent upon the State, rather than their private rights and responsibilities. As benefits increased more and more, the personal *imperium of the people* was transferred to the “potestas” or power of the Imperial State, which became the Empire.

Those 12 Tablets - and the constitution of Rome - fixed, in a written form, a large body of customary law - but it also set the patricians (or Senate) as some sort of “law maker” who steadily turned rights into privileges. The power to codify, and the power to define the law, made those who were chosen by the *voice of the people* into an elite ruling class who stood in the place of “sovereign” and “law maker.”

Although, government power was relatively minor at first, and a citizen was considered to be free from administrative law, this situation steadily reversed. With growing affluence came decadence, with indifferent apathy came sloth, and with covetousness they became merchandise, human resources, surety for debt and citizen subjects of tyrants and despots. The people became debilitated, succumbing to the temptation of entitlements and benefits offered by those *benefactors who exercised authority*, rather than bearing the lighter burden of natural rights and their corresponding responsibilities.

**Processes were defined and established** over the centuries in order to centralize the control of private rights into the hands of Public government. Rights could be waived in exchange for privileges. This required a form of consent by the people, through presumptions or constructions of law, and was done by application, registration, and participation in a form of membership in a corporate Roman Civitas.

This creation of a status of *subject citizenship* “connected to the organization of government,” as distinguished from that *natural*

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9 Imperium is the measure of power, right, and status of an individual.

*citizenship*, known as *Rhomaïos*, with certain inalienable rights, granted by the original creator, *turned the world upside down*.

We often imagine that we are not falling until we feel the results of our descent, but it is the departure from the precept of love of neighbor and liberty for all, that marks the downward trend and inevitable impact.

As had been done in ancient Egypt and Babylon, the Hellenistic world in the third century B.C., deprived the people of the liberty to pursue profit in personal production, and oppressed them under progressive taxation schemes.<sup>10</sup> Along with constant wars and economic stagnation, a weakness appeared in the states of the Mediterranean.

**Early Rome**, operating closer to Biblical precepts of Abraham and Moses, prospered. They also began steady expansions due to the corruption and decrepitude of other systems. The accompanying prosperity and affluence, with a vast influx of immigrants who came under this subjective administrative citizenship, brought a new danger.

Most historians would mark this as progress, but almost immediately there was a decline in morals. An immigrating population wanted to work in and for the Romans. Prosperity seemed to be everywhere and money was plentiful. But diluting a free society with cheap labor with a new type of citizenship and regulated civil rights would bring a curse.

“Civil rights are such as belong to every citizen of the state or country, or, in a wider sense to all its inhabitants, and are not connected with the organization or the administration of government.”<sup>11</sup> There is also a “political” citizenship which grants civil rights as privileges because it is “pertaining or relating to the policy or administration of government.”<sup>12</sup> Therefore, the civil rights of a natural inhabitant, not connected to the administration of government, should be distinguished from the same “... term applied to certain rights secured to citizens...”<sup>13</sup> as persons, i.e. members of governments.<sup>14</sup>

In this definition, we see the distinction between a Citizen of all pure republics, and citizenship as a member of a political body *within* a republic where rights become privileges subject to the administration of other men who exercise authority. The early Roman citizenship included

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10 Excise tax on “legal” title or status... Income, property and sales tax.

11 Right. In Constitutional Law. Black’s 3rd p. 1559.

12 Political. Black’s 3rd p. 1375.

13 Right. In Constitutional Law. Black’s 3rd p. 1559.

14 See *Citizen vs Citizen*, Chapter 3 of the book “*The Covenants of the gods*.”

those civil rights *not connected with the organization or the administration of government* while the latter were those civil rights appertaining to a person by virtue of his citizenship in a state.

**Citizenship** in many nations, including early America, was dependent upon the ownership of land as a natural inhabitant. Today, citizenship “in the United States ‘is a political obligation’ depending not on ownership of land, but on the enjoyment of the protection of government; and it ‘binds the citizen to the observance of all laws’ of his sovereign.”<sup>15</sup> The Roman Quiris civil rights were like those “secured to citizens of the United States by the thirteenth and fourteenth amendments to the Constitution, and by various acts of Congress made in pursuance thereof.”<sup>16</sup>

Prior to the Fourteenth Amendment, “No private person has a right to complain, by suit in court, on the ground of a breach of the Constitution. The constitution, it is true, is a compact, but *he is not a party to it*. The states are party to it.”<sup>17</sup> Those civil rights, secured by the thirteenth and fourteenth amendment *subject to the administration of government*, are dependent upon a membership in that political society. Men become subject to the *duties and obligations* created by those *amendments and other subsequent acts of Congress made in pursuance thereof*, when they chose to become a party to a political process by application.

As men applied, participated, and claimed a membership in such a political society, they received the administrative benefits from their new citizenship, but also accrued new duties and obligations. This is the process that has ensured subjection and encouraged apathy and avidity through the covetous appetite of men from the dawn of civilization.

“**The real destroyers** of the liberties of the people is he who spreads among them bounties, donations and Benefits.”<sup>18</sup> But it should also be remembered that “No one is obliged to accept a benefit against his

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15 Wallace v. Harmstad, 44 Pa. 492; Black’s 3rd p. 95.

16 “as otherwise defined, civil rights are rights appertaining to a person in virtue of his citizenship in a state or community. Rights capable of being enforced or redressed in civil action. Also a term applied to certain rights secured to citizens of the United States by the thirteenth and fourteenth amendments to the constitution, and by various acts of congress made in pursuance thereof.” Black’s 3rd p. 1559.

17 Supreme Court of Ga, Padelford, Fay & Co. vs Mayor & Alderman, City of Savannah, 14 Ga. 438,520 (1854)

18 Plutarch, 2000 years ago.

consent. But if he does not dissent, he will be considered as assenting.”<sup>19</sup>

The essential difference would seem to be that the former natural citizenship and rights “are not connected with the organization or the administration of government”, while the latter are subject citizens under the “sovereignty” and “policy” of lawmakers and *ruling judges*.

If the benefit of the latter citizenship includes duty and subjection, then the assent must require a voluntary consent or else such citizenship would be nothing more than *involuntary servitude*. There are internationally accepted ways of demonstrating the consummation of a voluntary consent, e.g. through application and participation.

The pervasive voluntary servitude in exchange for social benefits led to the oppression of neighbors or strangers<sup>20</sup>. The vast system of social welfare of *free bread and circuses* created an addiction which drugged the conscience of the people. When they valued prosperity and benefits more than justice and mercy, they began the moral *decline and fall* that would spell the end of both Republic and Empire.

***“It is immaterial whether a man gives his assent by words or by acts and deeds.”***<sup>21</sup>

Eventually, all the citizens of Rome were enfranchised. Rights became privileges, and the Republic became an Imperial State asserting its commercial and military power wherever it seemed profitable to those in control. During this period, it considered itself the greatest and most powerful nation on earth, and its citizenry, while becoming less free generation by generation, vainly rested on the laurels of the past.

In 212, Emperor Caracalla declared all free persons in the Empire to be Roman citizens, entitled to call themselves Roman, not merely subjects of Rome. This was a desperate attempt to bring free people under Rome by connecting all citizenship to the administration of Roman government. As “Imperium Romanorum” this false freedom would be subject to the policy of the new world order of Rome.

**The original Rhomaios** was a term used by those who did not seek the free bread offered by Rome. *Rhomaios* was never meant to describe

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19 Ibidem

20 Exodus 23:9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

21 Non refert an quis assensum suum præfert verbis, an rebus ipsis et factis. 10 Coke, 52.



an “enfranchised<sup>22</sup> citizen” with access to the free *bread and circuses* like the Quiris, members of *Romanus Politeia* or *Populus Romanus*.

### **Bound and Loosed**

*Rhomaïos* was an unfettered natural citizenship that belonged to all free men in the world, in or out of Rome, and was not originally connected to the administration of governments or its benefits. It was a Greek term meaning *strength*, from *rhoomai* – *to be whole*. Even the Byzantium Christians, for centuries, chose to be called *Rhomaïos*.

“And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?” Acts 22:25

The term translated *Roman*, used in Acts 22, is not Quiris<sup>23</sup> but the word “*Rhomaïos*.” That term was “used in reference to his political and military capacity” not citizenship. The term was not exclusive to Rome although *Rhomaïos* was a very exclusive status related to citizenship.

The word *uncondemned* is from the Greek *akatakritos* meaning “uncondemned, punished without being tried.” This means without due process of law. There had grown up a dual system of courts within the system of Roman law. There were legal administrative courts, and there were original courts based on custom and the laws of freemen. As the people neglected the responsibilities of liberty, they became legal citizens with entitlements and privileges - instead of natural rights. This same process has been repeated throughout history from Babylon to William the Conqueror, who saw himself as the *fountain head of Justice*. Great nations founded in the Americas have been no exception.

“When the centurion heard [that], he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.” Acts 22:26

*Take heed* is from ‘*horao*’ which is translated ‘*see*’ 51 times but *take heed* only a few. The guard most certainly knew what being *Rhomaïos* meant. This Paul could not be tried in an *administrative court*, but only *at law*. By this time, because the Roman economy was in decline, the

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22 Enfranchise (v. t.) To endow with a franchise; to incorporate into a body politic and thus to invest with civil and political privileges; to admit to the privileges of a freeman. Webster 1913

23 “The Jus Civitatis and the Jus Quiritium were not synonymous, the latter, from which the Jus Civitatis obtained nearly all that rendered it desirable or advantageous, namely, the private rights which its enjoyment conferred, being embraced in it.” The Civil Law, Translated and Edited by S. P. Scott.

purchase of such a position or status was allowed in order to raise funds. You could literally be *redeemed* by such a purchase in gold.

“Then the chief captain came, and said unto him, 'Tell me, art thou a Roman [*Rhomaïos*]?' He said, 'Yes.' - And the chief captain answered. 'With a great sum I obtained this freedom.' And Paul said. 'But I was free born.' Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.” Acts 22:28 29

The word *afraid* is translated "reverence" in another verse. It *can* mean *afraid*, but if it meant *really afraid* he could have used *ekphobos* or *emphobos* or even *tremo*.

But more important is the word *freedom*. Here it is from ‘*politeia*’ which means “the administration of civil affairs... a state or commonwealth... citizenship, the rights of a citizen.” Paul is using governmental terms because ultimately, he is preaching a kingdom with another king *and* another form of government administration.

**The polis of the Kingdom** of heaven or God was not so much a place as a *status of the people*. That freedom and liberty which Christ, Moses, and Abraham preached was not totally foreign to people in the world, but a thorough understanding of how it was maintained is not clear after many years of the same decline into being a subject citizenry.

In Ephesians 2:12 we see:

“That at that time ye were without Christ, being aliens from the commonwealth [*politeia*=freedom] of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:”

To understand these words like *polis* and *politeia* we need to look at some of the opinions of the Greeks as to what citizenship in a free society really consisted. Like early Israel, the citizens gathered in common ways of charity and mutual concern, but not under social compacts or centralized governments of power which could *exercise authority* over contributions and participation. They instead gathered under the perfect law of liberty as equals who managed the affairs of government with the common purpose of maintaining individual liberty and freedom for all. Their individual freedom was their commonwealth.

Polis “... the State, that is an agency which monopolizes the use of violence, as an instrument by which sovereignty is constituted. Yet, the polis was not a State but rather what the anthropologists call a stateless community. The latter is characterized by the absence of ‘government’, that is of an agency which has separated itself from the rest of social life and which

monopolizes the use of violence. In stateless societies the ability to use force is more or less evenly distributed among armed or potentially armed members of the community. Being stateless, then, in what sense can we say that the polis was sovereign? On the practical level the Greek polis had a very limited ability to control and direct legislation. The decentralized nature of Greek society and the absence of coercive apparatuses meant that the laws had to be identical with the customs of the community, or else those decisions had to be shared by a wide consensus....”<sup>24</sup>

Whether through prime ministers or presidents, judges or legislatures, or the democratic will of the mob, when most people think of terms like “State” or “government,” they think of an agency which monopolizes the use of violence or force as an instrument by which sovereignty is instituted. Abraham, Moses, and Jesus preached a different kind of government based on the perfect law of liberty, both for its inhabitants and for the strangers in its midst. That government was first called Israel, *where God prevailed*, rather than where men *exercised authority* over your free choices as if they were gods or sovereign lawmakers.

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.” Philippians 3:20

The word translated ‘conversation’ in Philippians 3:20 is from the Greek word *politeuma*<sup>25</sup> meaning “the administration of civil affairs”, a “form of government and the laws by which it is administered”, and “a state”. The word is a government term from the Greek *politeuomai*:

“Only let your conversation[politeuomai]be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;” Philippians 1:27

Normally, the word “conversation” is from the Greek *tropos* or *anastrophe* and does mean “a manner, way, as, conduct”. But in Philippians the word translated *conversation* is actually *politeuomai*<sup>26</sup>

24 Polis: The Journal of the Society for Greek Political Thought, Volume 17, Numbers 1-2, 2000, pp. 2-34(33) Berent M.

25 *politeuma* from *politeuomai*; translated conversation but means 1) the administration of civil affairs or of a commonwealth 2) the constitution of a commonwealth, form of government and the laws by which it is administered 3) a state, commonwealth 3a) the commonwealth of citizens

26 *politeuomai* middle voice of a derivative of *polites*; AV-live 1, let (one’s) conversation be 1; 2 1) to be a citizen 2) to administer civil affairs, manage the state 3) to make or create a citizen 3a) to be a citizen

which specifically means “to be a citizen” and “manage the state”.

We also see Paul use *politeuomai* concerning his *citizenship* in Acts, but for some reason the word is translated “lived”:

“And Paul, earnestly beholding the council, said, Men and brethren, I have **lived** in all good conscience before God until this day.” Acts 23:1

The Greek word for *lived* is not *zao* or *anazao*, which both Paul and Luke use elsewhere. In Acts 23 Paul is talking about his *citizenship*.

The word *politeuomai* is a middle voice of a derivative of the Greek word *polites*, also seen in verses from Luke.<sup>27</sup> It is always translated *citizen*. Paul uses *polites* in Acts 21:39 to say he was a citizen of Tarsus:

“But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.” Acts 21:39

The word “*means*” is from ‘*asemos*’, which only appears once in the Bible and is defined “unmarked or unstamped”. Tarsus was an unmarked city, a free city-state<sup>28</sup> that was not subject to the exercising authority of Rome but was recognized as free.

**Christ preached a kingdom.** The Magi from the east, shepherds, angels, the people of Jerusalem and even Pilate proclaimed or hailed Him as king. As king, He told us how to apply to the kingdom of God found in the hearts of men. We were told not to follow the ways of the Nicolaitans, which God hates.<sup>29</sup> The *Nico Laity* were the *conquered people* who hold the *doctrine and error of Balaam*. They ate at the table of rulers and were *snared*<sup>30</sup> and trapped like the captivity of Egypt and Babylon. The Nicolaitan were members of social systems that forced the contributions of their neighbor to provide the their welfare and security.

Christians did not apply to benefactors who *exercised authority*<sup>31</sup>. Those were altars of civil salvation offered by Herod the Great and Caesar, Nimrod and Cain. That was the *unrighteous mammon*<sup>32</sup> and

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27 Luke 15:15, Luke 19:14.

28 “...Tarsus, capital of the province of Cilicia and free city.” *Beyond Damascus* By F.A. Spencer. See *Natural History*, by Pliny, V.92

29 “But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.” Rev. 2:6. See Who are the Nicolaitans?

[Http://www.hisholychurch.net/news/nicolaitans.PDF](http://www.hisholychurch.net/news/nicolaitans.PDF)

30 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. [Ro. 11:9, Pr. 23]

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

32 “Mammon, an aramaic word mamon meaning ‘wealth’ ... It is probably

Corban of the Pharisees that had *made the word of God to none effect*.<sup>33</sup>

Paul's status of *Rhomaïos* was not Roman citizenship as *Jus Quirites*, a member of the Political body of Rome. He had no right to eat the benefits at their civil Nicolaitan altars. He spoke against the *agreements* necessary to obtain the benefits sacrificed to these idols and gods.<sup>34</sup>

Those who followed those ancient ways of Cain, Babylon, and Egypt became *unequally yoked with unbelievers* through *agreements*. Their covetous habit of being more desirous of their neighbor's goods through the agency of their institutions, rather than striving to preserve their neighbor's God-given rights, delivered them into the mire of bondage. Like the slothful in Proverbs 12:24, they went *under tribute*.

Paul and Jesus recognized that some could not leave that bondage, but encouraged men to honor it as friends, paying Caesar what you have come to owe him, and by generally making your *yes, yes*. This would be required until you could become free,<sup>35</sup> or that unrighteous mammon failed. Then you would be worthy of a more righteous kingdom at hand.

**Paul defended the kingdom** before Herod Agrippa II and his sister Bernice, with Festus, the procurator of Judea representing Roman interests. Paul claimed that they were a recognized, legitimate, and separate government with a long and rich history, and that they were operating according to the law, since Jesus was a recognized king, still alive, and they were His appointed ministers and ambassadors. His appeal to Rome was as an ambassador of a nation seeking an audience.

There was no charge against Paul anymore and quotes such as Acts 25:27.<sup>36</sup> The word *crime* actually means "cause, reason" and is only translated *crime* once in the entire 20 times it appears in the Bible.

Rome had been invited into Judea to settle the question, who was rightful king? Paul was innocent of sedition and the case was dismissed because it was "found that he had committed nothing worthy of death".

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derived from Ma'amon, something entrusted ...." Encyclopedia Britannica

33 Matthew 15:6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

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

34 "And what agreement hath the temple of God with idols?" ... 2Co 6:16

35 1Co 7:21 Art thou called [being] a servant? care not for it: but if thou mayest be made free, use [it] rather.

36 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes [laid] against him. Ac 25:27

Jesus' Kingdom was at hand but it was *not of the "world"*<sup>37</sup> of Rome. Pilate had agreed and proclaimed that Jesus was the rightful Christ and king. Paul was a public "servant of Jesus [the] Christ, called [to be] an apostle, separated unto the gospel of God,"<sup>38</sup>

*Apostle* is the Greek for an *ambassador*, and *separated* is from *aphorizo* meaning "to mark off from others by boundaries..." He was not under the Roman authority or their administrative courts, or Festus would not have asked, "Wilt thou go up to Jerusalem, and there be judged of these things before me?" Paul sought to affirm Christ as king.

The Christian society was called a *viable republic in the heart of the Roman Empire, an ever increasing state* by historian Edward Gibbon. Emperor Augustus was the first<sup>39</sup> *Apo Theos, of Rome* meaning the *appointer of gods*. Those *gods* were equivalent to modern Federal judges. But while Paul's appeal concerning the legitimacy of the kingdom was before Caesar, Christians everywhere would enjoy certain immunity from courts that feared being overruled by Caesar.

Paul was Rhomaioi, a *whole man*, and not a subject member of the Quarban or Jus Quirites citizen of Rome. He brought the Gospel of the Kingdom, the *cause* of Christ<sup>40</sup>, to Caesar and the principalities of the world. He preached liberty and would not go under the power of others.<sup>41</sup> As an Ambassador of Christ's Kingdom at hand in Rome, he saw many people who came to him and received the testimony of the kingdom. Some rejected that kingdom, then and now.<sup>42</sup>

True Christians do not oppress their neighbor through *benefactors who exercise authority*. The affairs of the kingdom of God are administered by His public servants as natural inhabitants according to the perfect law of liberty by faith, hope, and charity.

37 Greek word kosmos defined "1) an apt and harmonious arrangement or constitution, order, government" See "*My kingdom is not of this world*" <http://www.hisholychurch.info/news/articles/world.php>

38 Romans 1:1

39 The Apotheosis of Washington

<http://www.hisholychurch.info/sermon/godsmany.php>

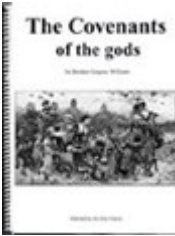
40 .... Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, ... John 18:37

41 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. 1 Cor. 6:12

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

Publications Available:

## ***The Covenants of the gods***



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## **Thy Kingdom Comes**



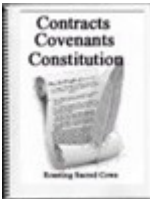
“Thy Kingdom Comes” is an examination of the dominion of God from Abraham, Moses, and Jesus through the early Church showing their faith in spirit and in truth. Their controversial ways of the pure religion sustained their societies during the decline of Rome. “Thy kingdom come. Thy will be done in earth,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

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