

The word of God shows that the Lord's treasury was established in the church as early as Joshua 6:19, or even before. Old testament days. The Lord's treasury is also mentioned in the days of king David, and throughout most of the days of the kings of Israel and of Judah. Also in the days of Ezra and Nehemiah, when the house of the Lord was reestablished. The Lord's treasury was even existing in the church all the way up to the days of the ministry of the priests and Pharisees. Luke 21: 1-4. But at the ministry of Jesus, there was a transition. A change with the church treasury. Money going from being stored up in a large chamber some place, to now being stored up in something as small as a bag. At Jesus ministry. Possibly one bag, and not multiple bags. And then another transition of the church treasury took place again, at the ministry of the apostles and prophets of Jesus Christ: after they were filled with the Holy Ghost. This time, no certain bag, and no church chamber to store up church money in. God establishing a process of elimination. Purging out old leaven, to make a new lump. I Corinthians 5:7-8 A major reason that it was now necessary to change the method of the church's treasury, was to keep a large percentage of corrupt money from circulating in the body of Christ. It is written saying, And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. Matthew 27:1-10 Verse ten shows that it was already appointed of the Lord, to eliminate as much corruption from church money as possible. Again, Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. The priests and Pharisees did not always know when someone would cast dirty money into the treasury. Likewise today in many church organizations. If Judas had not returned to them in that fashion, but came back days or so later, at church time with many other people, that he might cast the same money of betrayal into the treasury, or even at a different temple, how would they know and remember to stop him from casting it in? Thus polluting the Lord's treasury.

At Jesus ministry, he and his disciples used their own money to purchase food and victuals to feed the poor: and to feed and provide for themselves. John 13:29, 6:5-14, and Matthew 14:14-16. And lastly at the apostles and prophets ministry, the Lord led them to call for a freewill offering, whenever a necessity arose in the church for the saints of God. Acts 11:27-30, Romans 15:25-28 and I Corinthians 16:1-4. And also, when land or houses were sold among the saints to help the needy, the price of these things were not stored up in a church treasury. But this church money was laid at the apostles' feet. The Lord did not lead the apostles or saints to call for a freewill offering at any time, after or because someone taught or preached the word of God among them. It is written, 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: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matthew 20:25-28

The ignorance of some men might have thought that what Jesus said here was only referring to who would be the chief speaker among all the apostles to preach the word of God. Or who would be the leading church preacher to go about doing the most speaking. But the Lord also meant something else that was very significant. Something that was not to be done in the body of Christ. Something particular that has put many men in trouble with God. And that is this: When Jesus mentioned the princes of the Gentiles, and those that be great, he was also signifying something about money. Meaning that those in power, along with exercising authority and dominion upon people in rules, regulations, and ordinances; they also exact money upon people perpetually. Revenues. Tribute money. As it is with many repetitious church offerings of money today that is now forbidden in the sight of the Lord. Even donations. Gifts. Also in the form of taxes, tribute, and custom dues. This is extortion and excess. Matthew 23:25

An endless stock piling of their treasuries. This kind of authority and lordship the Lord did not allow the apostles to exercise in their ministry work for God. This lordship is also mentioned in Luke 22:24-27 and Mark 10:42. Also exacting or exercising lordship is the same as being a landlord. One that charges or collects usury for renting out space, an apartment, or property. When the Lord sent the disciples out to preach in Luke chapter ten, or at any time, how much offering money did they ever levy up from those they preached to, and bring back to Jesus? Preachers are resting on the scriptures in Deuteronomy 25:4 and I Timothy 5:17-18. Saying this justifies them to receive or levy up offering money for teaching the word of God. Not so. You must interpret scripture with scripture. In I Timothy 5, at verses 16-17 it says, If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed. After this it says, Let the elders that rule well be counted worthy of double honour, thus and thus. What is double honour? Double of what? We are persuaded that this means a double portion of the same honour of relief, that is to be given unto the widows to relieve the soul. Food and necessities. Not gifts and luxuries. Look at the relief that the widows received in Acts 6:1-7. And these tables were not tables in a temple sanctuary for men and deacons to use to collect offering money. The word of God shows that relief is commonly in the form of food and necessary victuals. Leviticus 25:35-37, Lamentations 1:11. Not quite money, unless a certain necessity warrants it. Such as the necessity relief in Acts 11:27-30 and I Corinthians 16:1-4. The scriptures also said, relieve the oppressed, judge the fatherless, plead for the widow. Isaiah 1:17. Hunger is also oppression. Again in Timothy it mentions for any man or woman (brother or sister) that have widows to relieve them. Widows that are living with them in their homes, or widows living close by; as in the same city or surrounding area. And like as the widow, fatherless, stranger, and Levite was to receive our tithes in Deuteronomy 14:22-29, our tithes and offering are to still be used for the same. For the poor in general.

And now in Christ, the elder is somewhat as the Levite. But the tithes is primarily food and not money. Jesus and Paul also gave the interpretation of muzzle not the mouth of the ox that treadeth out the corn. And, The labourer is worthy of his reward. They gave this interpretation in Luke 10:7 and ICorinthians 9:7-9 and at verse 18. A teacher's or preacher's reward for treading out the word of God, is literally something to eat and temporary shelter. This is his hire and reward. Not money. Food and temporary shelter for the prophet Elijah, when he lodged with a widow in IKings 17. Paul the apostle abode with Peter the apostle for fifteen days in Galatians 1:18. Paul might have lodge temporarily at the house of Jason in Acts 17:1-10. Food and temporary shelter for Peter at the house of one Simon a tanner in Acts 9:43 and also for Peter, possibly at the house of Cornelius in Acts 10:48. Again for Paul, seven days with disciples in Acts 21:4-5 and one day with others at the seventh verse. And again for Paul, many days at the house of Philip the evangelist at Acts 21:8-11. Does Matthew 8:20 signify that Jesus also went through a period of homelessness during his ministry work for God? Balance out precept scriptures with an action scripture. What scripture clearly shows the action of a preacher or teacher in Christ, receiving offering money just one time for preaching? who? Give chapter and verse. And yet many men have received money for preaching, not just one time, but multiple times ongoing. Thus preachers in the church are as benefactors. And their deacons, brethren, or other officers are as publicans. Publicans collect taxes, toll, and custom money for their benefactors. They commonly collect this at a receipt of custom seat. And deacons in some churches sometimes stand at a money offering table to collect money. This is the same thing. And this was very essential to what Jesus said to his disciples about exacting lordship upon any people. Thus it is wrong to do. Matthew 17:24-27 and Luke 5:27 Again, a receipt of custom in any form is wrong in the church. An impost station or a levy station. A place to receive custom money or tribute money. And behind the deacons or brethren in some churches, commonly is the seat of their

preacher in a pulpit. Thus making himself a benefactor. Sitting a few feet from the receipt of custom in their sanctuaries. Same thing. And these receipt of custom tables, are not the same tables mentioned in Acts 6:1-6, as some preachers thought and taught. The word receipt means: To mark paid. To receive or act of receiving. And the word custom shows: A due or rent in money, in kind, or in services, that a feudal tenant was bound to render to his lord. Tribute or revenue exacted by a lord or government. Duties, tolls, or impost, imposed by a sovereign law of a country. Ezra 4:13 Again, The labourer is worthy of his reward. Thus concerning elders: we show the elder double honour when we salute him, commune with him, and invite him to lodge and break bread with us at our homes. Especially they who labour in the word and doctrine. As it is written, Let him that is taught in the word communicate unto him that teacheth in all good things. Galatians 6:6 Or we are to intreat him, by offering to take him food to break bread with him at his home. And this is also a prime example of a teacher of the word reaping our carnal things, as he sows unto us his spiritual things. I Corinthians 9:11 By this, we are not muzzling his mouth from what he is worthy of. Literally something to eat and lodging. As it might be somewhat at a buffet restaurant, that does not allow you to carry out food. But to eat whatsoever is served, right then and there. And this is a witness somewhat to the following scripture saying, When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. Deuteronomy 23:24-25 Thus, no taking offering money home with you, elder. Preacher. But as men intreated Jesus to break bread with them at their homes, without charging him money to eat. Nor him taking offering money from them, to go away with him. This is also godly encouragement. Salute, commune, and break bread with the elder at your home. This is counting him worthy of double honour. As it is written, And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by,

he turned in thither to eat bread. II Kings 4:8-9 This prophet received double honour, passed by continually here to eat. Not to levy up offering money from anyone. And again it is written saying, And Elisha sat in his house, and the elders sat with him. II Kings 6:32 Thus communing with elders. Showing double honour to these elders by having them in his home. Saints of God in scripture came together to break bread on the first day of the week. Sunday as we now say. They did not come together for Sunday morning church worship services, though Paul did some preaching. And he broke bread with them. Thus his reward or hire was literally as an ox. Something to eat. Not raising an offering of money to carry home with him because he preached. Acts 20:6-11 And again, And the day following Paul went in with us unto James; and all the elders were present. Acts 21:17-26 Communing again, and not at a church temple building. But at James' place. Look how Samuel the prophet invited about thirty persons to break bread with him. Now with the addition of Saul and his servant, making it thirty two persons. Saul initially intended to take the prophet something to eat. But because the bread in their vessels was spent, they took him silver instead. But again, money was not the first priority. I Samuel 9: 6-24 Elisha the prophet feeding about one hundred men. Somewhat as Jesus did in feeding five thousand people. And also a certain man brought bread and corn unto the prophet. I Kings 13 shows a man of God refusing a reward from a king, and saying that he would not even eat nor drink in that place. Though he did eat later on with an old prophet, and got in serious trouble for it. He lost his life. Muzzle not the mouth of the ox that treadeth out the corn, is fulfilled here at many of these previous scriptures. Fulfilled there by food and not by money. II Kings 4:38-44 The angel of the Lord ministered food and drink to the prophet Elijah. I Kings 19:5-8 Jesus was hungry after he fasted. Angels came and ministered unto him. Matthew 4:11 After Jesus healed Peter's mother in law, she ministered unto them. Served them food and drink? Luke 4:38 And certain women with many others, ministered unto Jesus of their substance. Luke 8:1-3

And surely this all balances out, and bears witness to that muzzle not the ox scripture. A scripture that many preachers have abused out of context to their greedy destruction. Truly the labourers reward for preaching is something to eat and drink. And getting something to eat for preaching is a little righteousness, which is better than receiving great revenues of money heaped up without right. Proverbs 16:8 Some must have misunderstood which ministers of God are allowed to be benefactors, and which ones are not allowed to be benefactors. The ministers of God in Romans chapter thirteen are allowed to be benefactors. Kings, princes, presidents, governors, mayors, and all such like men in authority. Rulers over the land and over the earth. These ministers of God are the only ministers allowed to exercise lordship over people. They are ordained to be benefactors by putting the people to tribute in tolls, customs, dues, assessments, and taxes. Ezra 4:13 But the ministers of God in the church, are not permitted to receive increases from people in customs, nor permitted to exact revenues in this fashion over the church or over anybody. Luke 22:24-27 and Mark 10:42-45 Man's definition of the word benefactor in his dictionary, may or may not exactly match the way Jesus used the word benefactor in the holy scriptures. Watch the details. Small things are easy to overlook. And Jesus spake of jots and tittles. If a man of God does not build or establish a church building, there will be less temptation for him to establish a church treasury. Seeing that both of these things are now an accursed thing, and done away in Christ. But many preachers have already done, the exact same thing that Peter the apostle desired to do. And yet this thing is no longer according to the will of God; even since before the death of Jesus on the cross. And what was that? The building or establishing of a church building tabernacle for worship services. This is now done away in Christ Jesus our Lord. This is a very amazing and shocking revelation now in these last days. And yet it is very true.

Again, this was once Peter's hearts' desire, but now it is not of God. Luke 9:28-36 Verse thirty six says, And they kept it close, and told no man in those days any of those things which they had seen. And surely after God spake to them from out of the cloud, they saw that it was not his will to ever build a church building for worship services again. In those days they kept that revelation close. And now in these last days, the Lord may have kept this mystery closed from men, for over one hundred years or more. But now it is clearly revealed unto his holy apostles and prophets: even in this year of 2014. Many preachers ran without being sent of God. Ran so fast, that they did not wait to hear and discern the will of the Son. Hebrews 1:1-3 Many men might already be well familiar with the scripture in Luke chapter nine. Calling it, The transfiguration. But did not consider what the will of the Heavenly Father and his Son was, concerning building a place for worship in their ministry. When Jesus said, upon this rock I will build my church; he did not mean real estate property, or tenements. Or physical construction labour to build a temple for worship, though he was a carpenter. He meant that he would build a people. Citizens. Baptized believing citizens in Christ. And also, he did not mean that he would do this by chartering the church. Jesus and his holy apostles and prophets in scripture, did not charter the church. Men that have done so, are now guilty of making merchandise of the Lord's house. A thing that Jesus commanded the church not to do. The Lord and his apostles were not bound under charters and franchises to preach the gospel, as men have so ignorantly bound themselves to do in these last days. The apostles did not franchise or charter the Lord's name or their own names. They did not market themselves nor did they market the church. They did not establish flattering titles at all, and they did not get a license to flatter titles. Advertise. Demonstrate. Showcase. Dote or tend. Marketing a private or public affiliation with names and addresses. As a headquarter with subsidiaries. A charter is some type of written contract, instrument, or evidence, granted by a type of government. Sovereign power or Secretary of State.



Thus creating a type of corporeal or corporation, or being incorporated. The apostles did not purchase or establish estates or real estate property to incorporate in their ministry work for God. They did not found or set up tangible tenements, local units, branch churches, or lodges, bearing labels or chartered names: advertising for scheduled church worship services to God. Paul the apostle was a tent maker. Yet how often did he pitch a tent to preach in, or have worship services in? Publishing the Lord's name, and marketing the Lord's name, is not exactly the same thing. Of course when you market something, it will automatically include publishing that thing. Yet, you can also publish something, without marketing it. And this is what the apostles did. They published the name of the Lord Jesus Christ, without chartering or marketing the name of the Lord Jesus Christ. They did not make merchandise of the church or of the Lord's name. They didn't gain revenues or build a clientele (church members) by chartering or franchising the church or the Lord's name. Gaining revenues and building clientele is common for the business world of trade and commercial transactions. Also the apostles of Jesus Christ did not sit in Moses' seat, as many preachers have done and are still doing now in these last days. The apostles did not sit in Moses' seat by establishing a place or seat of solicitation. Such as soliciting reverence, recognition, or soliciting obeisance from the people, that the people may commit their causes and matters of judgment unto them continuously. Exodus 18:13-16, Matthew 23:1-7 Obeisance, reverence, honour, praise, or beseeching recognition. Or how some men now solicit charge to rule and judge over people, somewhat like David's son Absalom did. II Samuel 15:1-6 This is still in reference to Moses' seat, which is now done away in Christ. Martha desired for Jesus to render a judgment of decision, to compel her sister Mary to help her in serving. Another place it is written saying, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? Luke 10:38-42, Luke 12:12-15 This is the seat of Moses. The seat of Arbitration. Establishing a seat or place of jud-

gment, that people may come unto you for judgment continuously. The key word here is, continuously. This the Lord did not permit in the ministry of his apostles, as many preachers have done now. And when the apostles ordained them elders in every city, this did not include branch church divisions or local units of temples for worship services. Thus these elders now in Christ, were not exactly placed in Moses' seat as the scribes and Pharisees were. As men build and charter a headquarters church temple, connected along with their other branch church temples. A contrary thing that Jesus and his apostles did not do. Things established by permits or contracts. Such contracts are sworn oath documents. And Jesus said, But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. And again he saith, for whatsoever is more than these cometh of evil. Matthew 5:33-37 This also shows that to swear by a great ruler or municipality, magistrate, or government, is not good. When the chief captain and others gave Paul license to speak, this permission to speak was not a charter for Paul. Meaning, Paul was not granted nor seeking a ministering license to preach the gospel, nor to incorporate or make a corporation out of the church. He was granted judicious permission to defend himself against a certain pending accusation. An accusation that was concerning him personally, and not the church as a whole. Acts 21:37-40 and 25:12-19 In Acts 19:9-10, Paul did not charter or franchise this school for church worship services. But rather, he taught at this school somewhat like how young men and women are taught at public schools in these last days now. And Paul was not chartering the church when he said, I have laid the foundation, and another buildeth thereon. I Corinthians 3:10-15 And what he and the apostles laid was not chartered, franchised, nor marketed. Chartering the church comes with chartering a name. Getting a certain name documented under oath by the law of the land. And this damnable chartering spirit is also shown in Genesis chapter eleven saying, let us build us a city and a tower, whose top may reach unto

heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And this is common in these last days with men that establish corporations or that are incorporated by a charter or franchise. Merchandising. Again, the Lord and his servants did not market nor traffick the church the way men are doing in their churches in these last days. The word of God says, And through covetousness shall they with feign words make merchandise of you: II Peter 2:3 And there are divers ways to make merchandise of the church or anything. Through vain words, vain traffick, unrequired burdens and unrequired thoroughfares. Unlawful buying and selling. Vacations, church trips, bus excursions, and all such like. Or building church temples that also allow public trafficking. That is not what Jesus and his servants were deliberately establishing whenever there was a multitude or company of people around him and his servants. And again it is written, make not my Father's house an house of merchandise. John 2:16 Again we say, thoroughfares. Men trafficking the church in entertainments of musical instruments and singing many songs. Isaiah 23:16 Many men in these last days stumbled in judgment when they saw scriptures like Acts 2:46, 3:1, 5:42. Many preachers took these scriptures to mean, that it was okay to build a church building in Christ. Not so. If this was still God's will, then servants like John the Baptist, Jesus, and his apostles and prophets, would have built their own tabernacles, avoiding being cast out of the synagogues and temple as they did. Luke 4:16-30, Acts 4:1-3 What is shown here in the above scriptures, is something the apostles of the Lord did not do for the rest of their lives, nor for the entire duration of their ministry work for God. Going in and out of the synagogues and temple. Little by little, the Lord began drawing, weaning, and winnowing the apostles and saints out and away from the church buildings. The synagogues and Temple. And suffered them not to establish their own church tabernacle, as Peter once desired to do. He wanted to build three of them. One for the Lord himself. The church in the Lord Jesus Christ, thus and thus? As men have done today in building and naming their church.

Chartering. Franchising. Marketing. Same spirit of error. I Kings chapter 8 clearly shows that it was not even God's will to have a church building to be established. Yet he suffered it to be so because of David. Thus, when the apostles did go back into the church buildings, it was not to establish nor to dedicate that temple for worship services unto God. The essential reason they went back in was to give first and full extended opportunity of salvation in Christ, to as many of the Jews as possible, especially to the religious Jews, before the apostles turned unto the Gentiles. It is written saying, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. Acts 13:46 and Acts 11:19 And this was said when they went into a synagogue of the Jews. These synagogues did not belong to the apostles of Jesus Christ. When they were filled with the Holy Ghost in the second chapter of Acts, they did not have every mystery and revelation from God given to them all at once. In Acts 2, the Holy Ghost did not reveal to them yet, the mystery about circumcision. That revelation was finally settled thirteen chapters later in Acts 15. And so, how many years expired between Acts 2 and Acts 15? Thus they kept on circumcising the male child until then. Again, when they were filled with the Spirit in Acts 2, they were not given the revelation yet to begin preaching to the Gentiles. That revelation began unfolding with Peter in Acts 10. And how much time had expired between Acts 2 and Acts 10? Thus until Acts 10, the word of God was preached to none but unto the Jews only. And after being filled with the Holy Ghost in Acts 2, God did not reveal to them yet, to refrain from going in and out of the synagogues and temples for scheduled worship services. That too unfolded some time later in the book of Acts. Some thought that scriptures like I Thessalonians 1:1, was justifying a flattering title of their church's name, to be placed on a church building for advertisement. Not so. Also thinking that the word In, was more preferable in the sight of God, above the word Of. This was all foolishness. Wisdom of men. Something earthly sen-

sual and devilish. James 3:15. The Lord delivered Peter and the apostles from giving such flattering titles of the Lord's name, upon church tabernacle buildings. They were not permitted of God to be rulers and presiders of temples, synagogues, and church edifice buildings. This is now done away in Christ. Some of this was and was not according to the law of Moses. So, what spirit led Pilate to give a flattering title of the Lord's name upon the cross? John 19:19-22. As it is written, Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my maker would soon take me away. Job 32: 21-22. And making charters, automatically includes flattering a title or demonstrating a title. It is written in the prophets saying, but many shall cleave to them with flatteries. And surely men have caused many people to cleave to them, by the flattering title name of their church estate. Placing it in rivalry against the flattering title names of other church administrations. All this was not of God, but the foolishness and wisdom of this world. Daniel 11:21 and verse 34 Men used in their ministry, scriptures like Psalms 20:5 and 60: 4, Numbers 2:2, Isaiah 13:2. They did this ignorantly to justify and display advertisements of banners, charters, labels, signets, logos, monuments, memorials, ensigns, trademarks, trade names, and all such like. This was according to the old covenant. Old leaven. Exodus 28:36 and Zechariah 14:16-21 This is not to continue now in the leaven of Jesus Christ. And also, we are no longer in jeopardy of being punished for not going up to Jerusalem, for the sake of any feast days or any type of worship to God. John 4:21 Again, this is not to continue now in the leaven of Jesus Christ. Why did king Solomon build the church building that he built for God in his time? Because it was God's will? Not so. It was the will of David his father. And because of David, the Lord suffered Solomon to build it. And why did David desire to do this? It is written saying, Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains.

Then Nathan said unto David, Do all that is in thine heart; for God is with thee. IChronicles 17:1-2

And again it is written saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel. And it was in the heart of David my father to build an house for the name of the LORD God of Israel. And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. IKings 8:16-18

Special note for clarity: though David was a man after God's own heart, yet building the Lord a house was in David's heart to do, not in God's heart to do. And also at verse 27 of this chapter, even after building the best church tabernacle ever for God, Solomon himself realized that God was too great to dwell in temples made with hands. Thus bearing witness to Acts 7:44-51 and Acts 17:22-25 David had a covenant with God. And God favored David by fulfilling David's heart's desire to build a church building. But this favor of building God a church building, did not continue with all of God's servants. Thus Peter, John, and James, three apostles of the Lord found out under astonishing circumstances, that it was no longer God's will to build church buildings for worship service to God. But again, this was permitted according to the ministry of Moses, and the covenant that David had with God. But the prophet now saith, Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: The prophet Jeremiah 31:31

David desired the ark of the Lord to dwell in better conditions. And it did, in a new church building. But now look what saith the prophet again concerning the ark, It is written saying, And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more. The prophet Jeremiah 3:16

Neither shall they visit it?

And where was the common place they would go to visit the ark of the Lord? Surely it was located inside of the most magnificent church building ever built. But now this shall not be done again in Christ. The ark, nor the building to house the ark. It was in David's heart to build a church building unto the name of the Lord. Men's heart today have built unto the name of the Lord also. Even by flattering titles. But the ark of the covenant of the Lord is now done away in Christ. Thus no need for a church building to harbor it. And also, notice in IKings 8:16, how the Lord indicated that it was not his will for his name to be in a church building. But men have done despite anyway, worshipping God ignorantly, even as Paul indicated in Acts 17 Some preachers may have even preached the word of God excessively from Isaiah 2:2-4 Using this to justify building a tabernacle. And saying, This is that which was spoken by the prophet Isaiah, thus and thus. And because their church congregation may have consisted of people of all races. Different nationalities. These preachers were wrong in this interpretation. Much of this in the prophet Isaiah was fulfilled in the second chapter of Acts. On the day of Pentecost. God's house being established in the top of the mountain, was the act of people repenting and turning to Christ. This did not include physical construction labour of a tabernacle. Verses three and four in Isaiah, shows the word of the LORD going forth from Jerusalem, and many people being rebuked. Were there not multitudes of people out of every nation there in Acts 2? And did not many of these same people get rebuked, as the word of the Lord went forth there at Jerusalem, from Peter and the apostles of Jesus Christ? Rebuked unto repentance for crucifying the Lord of glory. Men did a variety of things in the times of ignorance, that God winked at. Yet it was not according to God's will. Men poured oil upon things such as rocks, for covenant purposes as Jacob did. Men uttered certain vows from their lips that God did not require, such as Jephthah did, and lost his daughter unnecessarily as a result. Absalom built a pillar, and named it after himself because he had no son. Was this God's will? not so, yet it was suffered to be done in

the times of ignorance. This thing about the church building, is also in analogy to the brass serpent that Moses made. A holy version of something evil, to get rid of a greater evil. And after the greater evil is done away, no need to keep the brass serpent in the church. Unfortunately, God's people did not discern this wisdom right away. It was many, many years later, when the brazen serpent was finally destroyed from out of the church, by king Hezekiah. It is written of him saying, And he did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: And he called it Nehushtan. II Kings 18:1-7 Remember also brethren, according to the scriptures, the word church, was applied to a people and not to a building. The word church is also as the word citizens. Now applied to baptized believing people in Christ Jesus our Lord. Matthew 18:17, Acts 2:47, Acts 5:11, Acts 7:37-38 The church building served as the brass serpent did somewhat, but now it is to be done away likewise. And because many preachers and men have missed this great mystery of the Son, these preachers now compel, appoint and schedule themselves along with multitudes of people to go and assemble at places they have constructed or established to worship the heavenly Father in. This was according to the law of Moses. This is not so in Christ Jesus now. Thus if a man rears up and establishes an altar, with or without an inscription, superscription, or flattering title, God is not in that. If a man carves and crafts a symbol or figure of a cross or crucifix for representing the death of Jesus, God is not in that. If he makes any image, symbol, star or figure, or curious art or thing, God is not in that. And if a man builds or establishes a church building, God is not in that. Acts 7:40-43 As it is written, Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, And again it is written saying, Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by,



and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed anything, Acts 7:48-51 and 17:22-25

And again, Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. John 4:21 And what was established at Jerusalem? The most magnificent church building ever made for worshipping the Lord. And yet Jesus condemned that building. How much more are all other church buildings now condemned, that is less or more in glory than the one at Jerusalem? I Chronicles 22:5 Time for men to believe Jesus, as he instructed the woman at the well to do. Again, God weaning them from the temple, that they may also go out to people and preach to them in the houses of the people. Acts 5:42 and 20:20. The word of God shows that the apostles taught and preached at a maximum of about two to three years in one location, and not for the rest of their lives in one location. And some places they returned to after they left. Sometimes when they returned, they taught again or they delivered something in writing to the church. A writing to keep. The following scriptures shows the church being gathered together. Not for worship services, but more so to hear the report about God opening the door of faith to the Gentiles. Or reading and delivering an epistle or something in writing. Or Paul reporting and testifying about us forsaking customs of Moses that are now done away in Christ. Acts 14:26-28 Acts 15:30 and Acts 21:20-22 And the work and labour of writing at length, is something many preachers may not care to do. And yet writing is a very necessary work to be done in Christ. The Lord's apostles went out to people's homes to preach to them. But some preachers might have said, We are not coming out to you. The angel of the Lord brought Peter and those out of the prison, and commanded them to go back into the temple and teach. Acts 5:17-21 But in Acts 12, after Peter

was let out of prison a second time by an angel of the Lord, this angel did not command him to go back into the temple again to teach. This also bearing witness to the Lord commanding Paul to get thee hence from the temple. Acts 22:17-21 Little by little, church being weaned away from the temples. Not all at once. But little by little. And again it is written saying, This man ceaseth not to speak blasphemous words against this holy place. Acts chapter 6 and chapter 7. This word spoken against this temple, was not only referring to the prophecy of Jesus, that the temple would be destroyed in the last days. This word was signifying against the temple in general. Some might have thought that their administration was impenetrable. Especially after men offered up lots of money to anyone who could condemn what they preached with the bible. Yet according to the word of God, your administration has now been effectively penetrated. Meaning, it is now exposed to what it already was. Something simply not of God; even since before the death of Jesus on the cross. Penetrated along with so many other church organizations throughout the world as well. And to offer money to anyone that can condemn your preaching, is the trespass of promoting and provoking men's hearts unto uncertain riches. For the time is come that judgment must begin at the house of God: And again the Lord saith, I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once. Isaiah 42:14 and IPeter4:17 Scriptures like ITimothy 3:14-15 and IPeter 4:17, are not referring to a temple tabernacle, whenever it says, House of God, House of the Lord. Some scriptures are, but not ones like these now in Christ. Now in Christ, the scriptures above that say, House of the Lord or so, are now referring to being amongst baptized believers in common fellowship and when breaking bread together. Or teaching and preaching at ones house or wherever the Lord sends his servant to go. Some may now be concerned with Hebrews 10:25 saying, Not forsaking the assembling of ourselves together, as the manner of some is; . This means, not forsaking to fellowship. And Jesus said, For where two

or three are gathered together in my name, there am I in the midst of them. Matthew 18:19-20 No longer is the body of Christ under the demand to congregate. We are commanded to stay in fellowship with one another, without a demand to congregate. And these unrequired congregations, continually demand offering money that God did not authorize men to compel or exact. Exacting forbidden revenues. Paul's hands ministered to his necessities, and to the necessities of those with him. Paul coveted no man's silver, gold, or apparel. Money. Things of value. As some preachers do in receiving perpetual offerings of money. Acts 20:17-35 Yet observe the integrity, honesty and faithfulness of Samuel the prophet saying, and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, *He is witness.* ISamuel 12:1-5 And certainly in these last days now, preachers have lived as kings in oppressing many, by putting people to tribute in paying assessment money to their kingdoms that they call a church ministry or administration. Extorting and defrauding. Yet if Samuel was guilty of this, he showed that he was ready to restore it back to the people. What preacher today in Christ, is ready and willing to restore all that he has taken from the people? Notice how Samuel the prophet asked of whose hand did he receive any bribe, to blind his eyes therewith? Bearing witness to Deuteronomy 16:19. A gift and a bribe in this manner are the same. Preachers have done as the evil manner of Israel's king. They have taken other people's children to drive their chariots (automobiles) as a chauffeur or something.

Preachers have appointed them administrators, captains and officers, to ear their grounds,(ear plugs - ear phones) reap their harvest, (collect money) and make them instruments of war, (ear plugs, ear-phones-microphones-cameras- to war in broadcastings and telecastings?) and instruments of his ch-ariots. Preachers also have taken men's daughter's to be confectionaries, (missionaries-women hel-pers?) cooks, and bakers in their church. Preachers have taken the tenth (tithes) of many peoples in-creases, and used it to pay the salaries of their officers, deacons, secretaries, money handlers, and a-sstants. These analogies of preachers in these present times, bear witness to much of what is writt-en of this king in ISamuel 8:11-22 And most of this is oppression and extortion. Again, Paul cove-ted no man's silver, gold, or apparel. Money. Things of value. As some preachers do in receiving perpetual offerings of money. Feed or minister to the flock natural food as Jesus and his disciples d-id, without charge. And feeding the flock spiritually, is also the duty of elders that labour in the wo-rd and doctrine. Elders and preachers are as parents, and the flock is as children. Thus it is written again saying, I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be s-pent for you; IICorinthians 12:13-15. And for clarity, in no way is this scripture justifying nor sugg-esting a church treasury, because Paul used the words, Lay up. Not to lay up for the parents, but t-he parents for the children. Again, Paul and those went unto James, and elders were present. Not at a church temple. As it is written, Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: This is written in the epistle of Philemon verses 1-2. See where the church is now? At home, and not at a temple for worship services. At home, as it is with citizens of any city or country normally so. And fellowshiping at one another's home, does not include a demand to have worship services ceremoniously or formally by schedule.

Yet we are to do all things decent and in order, for edification. And again, Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. Colossians 4:15. And again, All the saints salute you, chiefly they that are of Caesar's household. Philippians 4:22. These scriptures and more following, shows us more of how the saints were weaned out from serving God in church tabernacle buildings. Romans 16:3-5 and verses 10-11. I Corinthians 1:11. Many of Paul's epistles were addressed and sent to the home of a representative of the church, in that particular area or city. Such as an elder or faithful brother in Christ. How many of his letters were sent to synagogues or to a temple? Search, and judge ye. And speaking and touching on the day Sunday, this is a day that some preachers call, going around. We see Paul instructing the church to take up a collection on the first day of the week. A freewill offering of money, or according to what the Lord leads a believer to give. But this was not to be stored up in a bank account, or church treasury, nor given to a preacher. But to convey it directly to the poor. I Corinthians 16:1-4. But men do this now a days in a great error. Some also go around from city to city in thoroughfares. Chartering and making merchandise of the church as they go about to worship in playing instruments, singing many songs, and levying offering money. Again, going around. It is written saying, Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. Isaiah 23:16. The prophet here said, Going about. Israel had a zeal of God but not according to knowledge. And they were going about to establish their own righteousness. Going about. Romans 10: 1-4. When did the apostles and prophets of Jesus Christ, ever use choir singers or musicians in their ministry? or when did such entertainers travel around with the apostles and those in their ministry work for Christ; even as they hazarded their lives to go and preach the gospel? Again it is written, For they loved the praise of men more than the praise of God. According to Hebrews 10:1-3, anything small or great that we now do relating to the law of Moses, will make a

remembrance again of sins, if it is a thing now done away in Christ. Verse two indicating church worshippers. Thus, as men and women continue to go to and fro to a church building tabernacle, the place of sacrificing money, time, worship and praise, this building causes many to still remember and struggle with the same sins that they are suppose to be delivered from. As it is written, There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: Ecclesiastes 10:5. Nevertheless, no man is permitted of God to exact a dollar amount of money upon the church, to be paid in the church. As John the Baptist said, Exact no more than that which is appointed you. Luke 3:10-14. Do not confuse this with a freewill offering of money and the tithes that are given in the church. But render your hearts' desire to give, and not a specified price, or dollar amount, or fixed rate that a preacher or someone else wants you to give. And again it is written, Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen. Deuteronomy 27:26. And again, From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. I Timothy 1:6-7. And surely men have not properly affirmed nor confirmed from scripture, where at in the bible it is holy and just for them to receive the wages that they have received for teaching the word of God. The muzzle not the ox scripture does not mean what some men might have thought that it meant. Thus it is written in the prophets saying, In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it. And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD. Ezekiel 22:12-16 Notice at this last verse the Lord said, Consume thy filthiness out of thee? Bearing witness also to all the filthy lucre that men have received for preaching and teaching the word of God. And Jesus said, Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Matthew 23:25. And surely a forbidden temple for worshipping God, will demand such excesses of money and extortions of men. Many religious leaders are extortioners in the sight of God. It is written again saying, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. John 10:7-8. Thank God for the few elects that have not been overthrown by the deceit of men's falsehood. Again we ask the question: When the Lord sent the disciples out to preach in Luke chapter ten, or at any time, how much offering money did they ever levy up from those they preached to, and bring back to Jesus? How much offering money did Philip the evangelist collect, when he went down to preach in the city of Samaria? How much did he collect from the Ethiopian Eunuch? After all, this Eunuch was a man of great authority under Candace, queen of the Ethiopians. He had the charge of all her treasure. Did Philip receive offering money from him, after preaching to him and baptizing him, that we may learn from things written aforetime? Did Philip or any of the apostles, set up any branch church building temples, for the new believers to worship in at Samaria? Did he or they charge the Samaritans to come back and forth to Jerusalem (headquarters), for worship services? or for ten days and ten nights continually, as in respect to the holyday pentecost? or twice a year? As it is written, Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath *days*: Which are a shadow of things to come; but the body is of Christ. Colossians 2:16-17. Thus the body of Christ now, is no longer required to honour and worship the day of Pentecost,

or any feast such like it. Again, did they charge the Samaritans to come back and forth to Jerusalem for worship services? How much offering money, assessments, or tithes, did they collect there, or in all the cities of Azotus that Philip preached in? how much did Philip collect in Caesarea? We learn all of this in Acts chapter eight. How much did Peter collect from Cornelius in Acts ten? They prayed him to tarry certain days. If Peter did resort with them these certain days or for just one day, how likely was it that he broke bread with them at Cornelius' expense? Very likely, and thus the muzzle not the ox scripture would be fulfilled here also by food and shelter, and not by levying up offering money from Cornelius. Again, how much did Peter collect from Cornelius or from the saints of God at Lydda and Saron? or at Joppa where he raised Dorcas from the dead by prayer? How much did he collect from the tanner named Simon? We see these things in the latter part of Acts chapter nine. How about Paul and Barnabas, and all the places they preached to from Acts chapter thirteen unto Acts chapter fifteen? That sure would have been a lot of money over the course of those many years that they labored together in the gospel. How much did Timothy and Titus collect in offering? Again, receiving money for preaching and teaching is also the act of receiving a gift. And the word of God instructs us not to receive a gift. Because a gift blindeth. As it was said about a certain preacher in a certain business meeting, he desired his church to purchase him a certain kind of motor vehicle. A truck or van? Then the church treasurer got angry, and supposedly spoke the following words saying, What? you want a truck? You already getting eight thousand dollars a month, what more do you want? And because of this greed, some have left this church to never return? Is that so? Fulfilling the words in the prophet Jeremiah 12:13 saying, and they shall be ashamed of your revenues because of the fierce anger of the LORD. We heard this preacher once admit, that he used to receive tithes from the people, but not anymore. Not anymore? why not? If he himself decided to cut off receiving tithes like this, this same fear of God ought to have compelled him to cut



off receiving for himself, unrequired offering money as well. Therefore he is still entangled with the love of money. At another time, this same preacher also said to the congregation words such as, The church cannot take care of you. And yet he himself is being taken care of, by the same substance of the flock he is denying to help the way the bible tells him to help the flock. Acts 20:17-38 This preacher would also commonly refer to people in the congregation as, Church Crooks. Also to those who might have borrowed money from the church, and have yet to pay it back. Some might say this is a pot calling a kettle black. Thus overall, we have to count preachers like this, as the man named Shemaiah in the scriptures. It is written of him saying, And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. Nehemiah 6:10-16 Grievous wolves and greedy wolves. Not sparing the flock of their substance. Many preachers were hired to preach. Some also agreed to take over another man's administration. Feeling justified in this because they might have thought that Paul the apostle, charged Timothy to take over his administration after he died. Not so. Charging a man to preach the gospel, and charging him to assume responsibility of your property before or after you die, is not the same thing. Paul preached two whole years in his own hired house. Receiving all that came unto him. But not for church worship services, as some might have thought. But primarily for preaching and teaching. Somewhat as he disputed daily for a time in the school of one Tyrannus. He did not charter this school for his preaching ministry, nor did he franchise it, as men have done with their church organizations in these last days. And during these times that Paul taught at this school and in his own hired house, how often did he levy offering money from those that he taught the word of God to? Thank the Lord for blessing the few that see and believe this truth of God. The truth about all these unrequired money burdens

in the church today, that men have exacted upon so many people. Again, exacting lordship upon people in taxes, assessments, tribute and custom dues, is something Jesus told his apostles not to do. Again it is written saying, And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Matthew 17:24-27 Therefore we learn directly from our Lord and savior Jesus Christ. He is the King of kings. He is prince of the kings of the earth. Revelation 1:5 Even king of baptized believers in him. Thus, if the children of a king are free from paying their father assessments, tribute, toll and taxes in his kingdom and government: how much more are we free from paying our heavenly King tribute, assessments, and taxes in his church? Assessments and pledges are now done away in Christ. And again, tribute money is no longer the things of God in the church, but of Caesar's. It is written again saying, Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: Isaiah 2:6-8 And again it is written saying, Ye have heaped treasure together for the last days. James 5:1-3 And this manner of heaping money together is extortion and excess. Matthew 23:25 But the saints of God laid money at the feet of the apostles, after land and houses were sold. How many preachers in these modern times now, have done the same thing? And some men love to say that they are as the apostles' doctrine in scripture. The apostles in the word of God distributed to every man that was in need. This money was not stored up in the treasury for a rainy day, nor for the last days. Such as for retirement, or last days of their life upon earth. Nor in case something bad and costly happened. Acts 4:33-37 But this church money was carried or conveyed directly to the source of necessity. No more in a church chamber treasury, nor stored up with the exchangers. Such as in banks, credit unions, and all such like. Luke 19:23 and Matthew 25:27, Luke 19:23 These scriptures here are para-

bles. Metaphors or figures of speech. The Lord did not mean for the church, apostles, or prophets, to literally open up a bank account. Neither to invest money into the world's stock market (which is sophisticated gambling and betting), or depositories for money, and anything such like. This is the trespass and iniquity of uncertain riches and deceitful riches. I Timothy 6:17 and Mark 4:19 Such things are commonly done by men of the world. Rulers, noblemen, kings, and sinners. Yet this is not for the church in Christ Jesus to do now. These parables were to teach us to be as faithful in the things of God, as unbelievers are faithful in the things of men. When Jesus was at the temple, he spoke of a widow casting in two mites into the treasury. Nevertheless, he was not doing this to justify a treasury to continue in the church. Also, how often did Jesus himself cast anything into these treasuries of the priests and Pharisees? or when did his disciples do it while they were with him, and at any time after his resurrection? When did Paul the apostle do it in his ministry work for Christ Jesus, or even John the Baptist, during his ministry work for God? Again we say that a major reason that it was now necessary to change the method of the church's treasury, was to keep a large percentage of corrupt money from circulating in the body of Christ. Otherwise, there will be unbearable corruption and pollution among the saints of God today. As it is written, Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Acts 15:10 Though this question was concerning circumcision, yet it can also be applied to many other things that was from the law of Moses. Things that are now to be done away in Christ Jesus our Lord. Even things that men have incorporated into their ministry work for God now in these present day times. What Judas did against Jesus, is a common sin of the world today now. Men that are not police officers, sometimes earn money by being a police informant. A snitch. A betrayer for money to frame someone. Frame, blame, or to set someone up as in blackmail or extortion. Thus, a betrayer of dignity or a betrayer of blood somewhat as Judas was. Whether they did

it by shedding blood or betraying blood. Innocent blood or guilty blood. Or a known or anonymous snitch, using a snitch line or so to the I.R.S. or government; to inform or report against someone suspected of tax evasion or some type of tax fraud. Thus blood is in their hands as an adulterer or an adulteress, according to Ezekiel 23:45 and ICorinthians 6:1-12 and James 4. A baptized believer in Christ, going to law before the unjust against another baptized believer, is also adultery. Betrayal, slander, or scandal. To cause a loss of dignity, peace, or unity. But commonly in the work of an informant or snitch, rewards of money are offered for the whereabouts, capture, or information of certain people. And after men receive this evil blood money, some will cast an offering from some of this money into a church treasury. A money offering box, or container, or vessel. Corrupting that ministry. Some might even pay tithes on it and other church dues. Some will cast drug dealing money into the treasury of God. Even money from alcohol sales and strong drink. Money or hire they earn from selling dogs, or even from prostitution. It is written, Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God. Deuteronomy 23:18. All this money is commonly cast into church treasuries, at offering time. Money made from fashioning, cutting, or styling the hair on a woman's head is cast into a church treasury. This is a corrupt cup of wages. Also because it is a shame for a woman to cut her hair, or braid, or plait her hair. The trespass of making her appearance curious. Thus, a curious art. Acts 19:18-20. As a curious girdle that the priest in the old testament fashioned themselves with. Which all this kind of style and fashion is now a form of witchcraft. Wicked networks. ICorinthians 11:6, ITimothy 2:9 and IPeter 3:3. Money cast into church treasury from all manner of organized crime. Also money cast into church treasury from politics. Incorporated or corporation money. Money of political campaigns. All such is not the will of God in the church. Voting also is forbidden for the church to do. It is the practice of discord, partiality, and divi-

sion. I Corinthians 1:10-13 And overall, money is cast into the church treasury from wages that might be legal according to the law of the land, but not legal, lawful, nor expedient, according to the law of Christ. Things that baptized believers in Christ Jesus might even be guilty of now. All this corrupt money and more unmentioned, circulates among the body of Christ Jesus, when there is a church treasury. Thus the wages of idolatry and all the works of the flesh are cast into the offerings of God. Therefore, if the congregational church treasury is eliminated in these present times, as the apostles eliminated it in their time and ministry, it will be much harder for the corrupt wages of sinners to circulate in the body of Christ. Thus purging the church and our hearts from a perpetual curse, by removing the damnable treasury. A heap of riches. As it is written, Ye have heaped treasure together for the last days. Again it saith, For where your treasure is, there will your heart be also. And again it is written, and an evil man out of the evil treasure of his heart bringeth forth that which is evil. James 5:1-3, Luke 12:34, and 6:45 Thank God for the apostles and prophets in scripture for not heaping up treasure anymore, by eliminating the church treasury from out of the church. Thus, no church treasury means, there is no need for a church treasurer anymore. An officer to watch over church money. Again, it will be much harder for the corrupt wages of sinners to circulate in the body of Christ, if the church does not have a treasury to access by casting into, or a treasury to be tempted to reach into unlawfully. When brethren (such as messengers in the church) are sent around to the houses of the saints to collect freewill offering money (as in I Corinthians 16:1-4), how likely will they go to collect from the homes of unbelievers? Not likely at all, if they are sincere faithful brethren, exercising the fear of God in Christ Jesus our Lord. Even now there is a certain evil bearing witness to this mystery on treasury and how it causes corruption. The evil confusion within the United States government. It is reported now in this year of 2013, October, now as we write this, contention about the United States Treasury Depart-

ment. Payments pending to be made or delayed, and what it can and cannot manage. And a partial shutdown of the government, supposedly caused by Congress being unable to pass a spending bill. Yet again for the church, many preachers have confused the work of the Lord, with many things that went on in the priests' and Pharisees' religion and with men in authority in general. As the leaven of Herod. Mark 8:15 Or even with the leaven of the government of today. The political realm. Things now done away in Christ. Not all things, but many things. It is written saying, Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And again it saith, Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. Matthew 16:5-12 The word of God shows Jesus and his disciples purchasing food, and feeding people with the food that they purchased. Ministering to the people. And not the people ministering to them perpetually or unnecessarily, in raising offering money. Now in these evil times, many preachers do not exercise this same fear of God. Again we say, many preachers do not exercise this same fear of God: of ministering food to the poor as they should. They purchase food for people to eat, but they also charge the same people money to eat that food. This is unrighteous in the Lord's sight. As it is written, What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. I Corinthians 9:18 It is also evil to get involved with tax write offs. A thing that some people exercise along with their charity work of feeding the poor and needy. But as some men do this, they take account of the people, even by names, and send this number amount and names of the people to the I.R.S.(government. Internal Revenue Service) for a tax return, or tax credit, tax write off, claiming dependents or allowances, or for some type of tax or monetary benefit. Thus by sleight, making themselves as benefactors or as one in authority upon those they have fed. Recompensing themselves with such revenues for feeding the poor.

Making commodity, merchandise, and sureties for debts out of people. Proverbs 22:26-27 This is extortion and excess. Matthew 23:25. And again, recompensing themselves for feeding the poor. A thing that Jesus indicated not to be done in the body of Christ. Luke 14:12-14 and 22:24-27 Your tax debt is the same as your grocery food debt at the market place or shambles. Something you are obligated to pay the full price of yourself or with expedient assistance. And not you paying one part of the price, and the government or a non expedient source (such as a forbidden surety) paying the other part of the price. Such as in tax breaks, coupons, gift cards, and all such like gifts and trespasses of men. Thus a church's contribution record enrollment book form, (a registrar or registration list) is also an evil genealogy. Because it is ongoing. Perpetual and endless. Vain and unprofitable. Something God does not require. Therefore it serves as a temptation for tax write offs, tax returns, and all such like contrarinesses of men. Paul the apostle of the Gentiles, said to avoid genealogies and not to give heed to them. Titus 3:9, I Timothy 1:4 Such as an unrequired history record of names, and their value. Family tribes and history. Or showing who paid tithes, assessments, offerings, toll, custom, church dues, and such like, over so many months or years. Caesar nor the government does not demand a single citizen upon the land, to render an account of his church contributions, though they might allow it for the luxury of tax write offs or tax returns. And God does not demand this record nor allow it for a luxury at all. In Christ, there are to be no records of such, nor auxiliary reports, nor a census. King David took a census of the people, and it caused a curse. Evil judgment sprang up against the church. I Chronicles chapter twenty one. And II Samuel chapter twenty four. Thus, whatsoever things were written aforetime, were written for our learning. Men handle money in divers kinds of cunning and crafty ways, which makes it difficult to perceive clearly, that what they have established, was already wrong from the start of it. When Jesus ministered to five thousand people by feeding them natural food, how much

money did he charge each person for a serving of food to eat? five dollars a plate? ten dollars a platter? and when did the apostles of Jesus Christ ever charge anyone money to break bread with them? Whenever someone received monetary help from the church in the word of God, when did the apostles set it up for borrowed money to be paid back to the church, or to their ministry? and by signing an agreement saying when they would pay it back? Such an agreement is an oath. A sworn document, and Jesus indicated for us not to swear at all. Any more than this, brings on evil. Matthew 5:33-37 When was cooked food ever sold in the church in scripture? Not uncooked food, but cooked or roasted food? If the Lord and his apostles and prophets did not handle church money or church food like this, what spirit is enticing preachers today, to allow such contrariness to go on in their ministry work for God? the Spirit of truth? or the spirit of error and filthy lucre? Judge ye. Because we are now living in a different day and time (days of technology), than the apostles in the word of God, does that mean it is impossible for God-sent, God-anointed preachers, to handle food and money in their ministry as the apostles demonstrated? With men this may be impossible. But with God, we know that all things are possible. This shines some light on why there has always been so much confusion over so many years, about food and money in church organizations, down through history here in the United States of America. Jesus wrought a miracle in feeding five thousand people with a little bit of food. And still yet, some preachers have great influence over thousands to millions of dollars, and still do not have enough Holy Ghost in them to refrain from the influence of allowing people to be charged money to break bread with them. Also compelling unrequired gatherings that continually demand offering money that God did not authorize men to compel or exact. Exacting forbidden revenues. Receiving money for preaching and teaching is benefaction work. This is wrong in the Lord's sight. This is exercising lordship over people, by putting them to tribute. This manner of receiving money is also the act of receivi-



ng a gift. And the word of God speaks plain, and instructs us not to receive a gift. Because a gift blindeth the wise and perverteth the words of the righteous. A gift will cause a man to wrest judgment. Even the gift of a finger ring, jewelry, money, automobile, house, and anything unnecessary or unrequired. That which is a luxury and not a necessity. A gift will cause a man to have respect of persons. A gift destroyeth the heart. Deuteronomy 16:19, Exodus 23:8, Ecclesiastes 7:7, James 2:1-4 The word of God shows that Paul had a necessity, and the Philippian saints sent him this necessity. Somewhat as the necessity relief for the brethren of Judaea, and that of the poor saints of Jerusalem mentioned in Acts 11:27-30, Romans 15:25-28 and I Corinthians 16: 1-4 And Paul showed clarity here in Philippians, that this was something he really was in need of, while at the same time, he said that he was not desiring a gift. Again, a gift is something that is not a necessity, but a luxury. Thus Paul received a necessity and not a luxury. Philippians 4:16-17 And yet preachers that say they are as the apostles' doctrine, some of these same preachers receive luxuries for preaching. Gifts. Or a salary. A thing that is not of God. Thus they are blinded. And what will happen if the blind leads the blind? There is a ditch waiting to absorb them both. Peter also was an apostle of Jesus Christ. Even he showed that some of the things that Paul wrote in his epistles, were hard to understand. Yet these hard things of Paul were right in the Lord's sight. And we find today that men that are supposed to be learned and stable in Christ, these same men wrest with things Paul said, and with other scriptures in the word of God. Even men that say they are apostles, prophets, bishops, and pastors. The words wrest and wrestle have similarities. They have in common the following words: Distort, Frustrate, Complicate, Defraud, Obstruct. Somewhat as Peter the apostle have done in frustrating the grace of God at a certain time, but not to his destruction. The word of God shows him showing respect of persons, fear, or partiality. Even while he was presently filled with the Holy Ghost. Galatians 2:11-21 But some do not correct their errors. Thus they frustrate, wrest

and wrestle with the word of God to their destruction. Even a greedy destruction for those receiving a gift for preaching. Hard trials and tribulations can make a man's wisdom hard to be understood. And we know Paul had such hard trials and tribulations in his life and ministry work for the Lord.

II Peter 3:15-16 In I Corinthians 9:18, Paul asked and referred to what his reward is for preaching? And that is to make the gospel without charge, that he abuse not his power for preaching. But many preachers have gone way beyond abusing their preaching privilege. Charging money and a price. And the prophet declared the way of salvation was without price. Isaiah 55:1-3 A price is a fixed rate. A specified dollar amount. Such as in assessments, diverse church dues, and pledges. A thing that is not of God, because it is a tax. And the church is not allowed to tax the church, nor any man. Paul said by labouring we ought to support the weak. Remember the scriptures we gave in this decree, how Jesus showed the disciples how to minister to the people, without the people ministering to them unnecessarily. Men that put or condone such unrequired monetary burdens as these upon people, are not sent of God. But some are hired of men. As it is written, Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priest thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. Micah 3:9-12 This applies to men that are grievous wolves and greedy wolves. Not sparing the substance of the flock. Again it said, They build up Zion with blood. Bearing witness to the blood money as of Judas and all such like money of betrayal, which was not lawful to be put into the church treasury, as many people do now in churches. As for the tithes, Jesus showed that tithes are still to be paid or given now in Christ Jesus. Some believe

that tithes are only for the old testament. Not so. Jesus said, these ye ought to have done, and not to leave the other undone. Matthew 23:23 There were two objectives in this chapter and verse that was not to be left undone. Judgment, mercy, and faith; these three together was one objective. And the paying of tithes was the other objective. Usually, whenever the word other is used, this indicates more than one matter of a certain thing. Therefore, when Jesus said, and not to leave the other undone, he was referring to judgment, mercy, and faith. The Pharisees did not leave the tithes undone, and Jesus did not cancel out the giving of tithes. He commanded for tithes to continue when he said, these ye ought to have done. Meaning, you have done well to pay tithes. Keep this up, because ye ought to pay tithes. Thus, as judgment, mercy, and faith are to continue in the church and not to be left undone, so likewise the other thing is not to be left undone. Tithes. The paying of tithes are to continue in the church as well as judgment, mercy, and faith. Tithes are mostly for the poor. Tithes are not for fixing breaches, maintenance work, nor for paying bills, nor for paying salaries and wages of employees, secretaries, preachers, and such like. But first tithes are for the poor saints. Also for the fatherless and widows and strangers. And then also for any poor in general. Deuteronomy 14:22-29 This helps to put the fear of God in people. Even in the unbelieving, when they eat the tithes we give them. There used to be two storehouses to store up tithes in. Your house, and Jerusalem. The term, Thy gates, meant your house, Deuteronomy 14:22-29 And your house, is now the only storehouse to store up your own tithes into. And not the church building, seeing that Jesus himself also disannulled the headquarter place of worship. John 4:21 Time for men to believe Jesus, and let every man be a liar. Store up your tithes and have them ready for distribution as it is written. Giving tithes is also giving alms. Luke 11:37-42, Acts 10:2-4 And what man needs to see a written record of how you paid your tithes to the Lord? The government? Not so. A preacher? not so. Matthew 6:1-4 Again, tithes is mostly food and for food. And there were tithes of other things.

If a man earns a five hundred dollar pay check, and his take home net pay is three hundred and fifty dollars, his tithes comes off of his gross pay. The five hundred dollars. Thus his tithes is fifty dollars. He is to then purchase fifty dollars worth of uncooked food and give it to the poor saints, or other poor. He can include a freewill offering with this. Or he can use the offering for any work of the Lord. His own work or another person's work of the Lord. Malachi 3:8 If he loses or spends his tithes, then he is to redeem it by adding one fifth to it. Meaning this: As he normally pays fifty dollars a week in tithes; yet on the third week he spends the tithes, doing unfaithfully. Thus on the fourth week or whenever he can, he is to pay his usual fifty dollars in tithes, plus the other fifty dollars he spent on the previous week, being unfaithful. Then for redemption, he is to add one fifth to that fifty dollars that he spent. One fifth of fifty dollars is ten dollars. Thus, his total tithes on that fourth week, will be one hundred and ten dollars. Leviticus 27:3 Do not enroll your tithes into any kind of church contribution registration record form. Which is an evil genealogy. An unrequired monument or unrequired memorial. Somewhat as a census that David took of the people, causing evil to spring up against the church. And also because it is endless. Perpetual. Ongoing. Ezra 2:61-63 and Nehemiah 7:4-6 and verse 63-65 is no longer required now in Christ. A listing. Such as a written church registry or register of names. Such things now causes unlawful segregations, partialities, discriminations, despisings, favoritisms, respect of persons, and divisions in the church. And the word of God said, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. I Corinthians 1:10 According to the scriptures, pledges are to be given back to the pledger. But some men keep peoples pledges without ever restoring them. Genesis 38:12-26, Deuteronomy 24:10-13, Ezekiel 18. According to the scriptures, church assessment dues, is a tax. And the church is not allowed to tax the church. Taxes or assessments are set dollar amounts or fixed dollar rates. A certain price. Taxes means to assess. To charge. A forced con-

tribution of wealth to meet the public needs of a government. Assessments means: To apportion in the nature of a tax. A specified amount. As some preachers might influence you to pay four to six hundred dollars every month of May or October, or twice a year for their convention or holy convocation. Such feasts are now done away in Christ. Or two hundred dollars every quarterly or so. This is of men and not of God. We see how a certain ruler put the land to tribute. Made the people to pay taxes of a specified amount of an hundred talents of silver, and a talent of gold. II Kings 23:33-35 This scripture shows tribute and taxes is the same thing. Thus tribute, taxes, and assessments are one. They are all the same. And because they all are commonly apportioned here and there, this connects them also to a term called, Excise taxes. Which is a variety of taxes imposed by a certain board, including those formerly called assessed taxes. And some church organizations have a spiritual board or a board of directors. Assessed, assessments. Synonymous. Again, a variety of taxes. Which is a variety of weights and measures. Diverse weights and measures. As it is written, Who can say, I have made my heart clean, I am pure from my sin? Divers weights, and divers measures, both of them are alike abomination to the LORD. And again, Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee. Diverse weights are an abomination unto the Lord; and a false balance is not good. Proverbs 20:10 and verses 22-23 At a certain time in the old testament, the church was ordered to pay a type of assessments called, The Lord's tribute. A specified amount or price. Threescore and twelve of the beeves. Threescore and one assess. Six hundred threescore and fifteen sheep, and more of other things. Numbers 31:25-39 Assessments in the church is now done away in Christ. It is an unrequired burden. Therefore, as the brethren in the church in Nehemiah chapter five was ordered to give the church people back their usury money, likewise let all men in Christ Jesus do the same now. Men in the church that have their hands involved in such trespasses and iniquities of exacting and collecting usury money. Whether it be assessments

money, food money, pledges, tolls, taxes, church dues, group meeting dues every Friday night, brotherhood dues on Saturday night, motor vehicle dues of travelling cost for bus or van going around on Sundays, and all such like in their treasuries. Let all this money be given back to those who gave it. Or even to their families or close love ones, if they themselves cannot be contacted, reached, or located. Some preachers might have said that they lift up an offering to defray the congregations expenses. What kind of expenses? occupancy expenses? if your ministry was as Jesus' was and his disciples, without a temple and without a treasury for the publick to cast into as it was with the Pharisees, there would be no defraying of this kind of expenses. Nevertheless it is written of you saying, because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God. John 12:42-43 And some have already received the doctrine on usury. Charging people rent money to live or lodge. A thing that the church is not allowed to charge any man. And again, tribute money is no longer the things of God in the church, but of Caesar's. Yet there are church goers and men that enroll their church dues into their tax filing forms. Compelling and soliciting Caesar to pay you for what you gave God? God forbid. That would also be the sin of embezzlement and purloining. Titus 2:9-10 Thus render to Caesar the things that are his, and render the tithes and freewill offerings only to the Lord. For far too long now, the poor has been greatly despised at the churches of men who God have not spoken unto. Preachers that have said and done many things that the word of God has already condemned. Some preachers are so greedy, they might even attempt to try and receive a retirement check for preaching. Not so in Christ Jesus. Men love to preach Romans 10:14. But they preach it out of context to keep people bewitched, in fear, and in bondage to them. Making you think that in order to receive eternal life, you must sit under the sound of preaching for the rest of your life. Not so in Christ. You have confused hearing a preacher, with conti-

nuing with a preacher. Again, men love to preach and bewitch people with Romans 10:14 and with Acts 8:30-31 They have confused hearing a preacher, with continuing with a preacher. Truly all souls are required to hear the preacher, repent of their sins, be baptized in water in the name of Jesus Christ and be filled with the Holy Ghost. Acts 2:38 Again, all souls are required to hear the preacher. But all souls are not required to continue with a preacher. Another witness to this truth is in the nineteenth chapter of the book of Acts. This chapter shows that all they that dwelt in Asia heard the word of the Lord Jesus in the space of two years. This did not say that all they in Asia obeyed the word of the Lord Jesus. But they all heard. Again, in the space of two years. Thus they were not required to sit under the sound of Paul's preaching for the rest of their lives. And Paul did not preach there for the rest of his life either, nor for the remainder of his ministry. Philip preached to the Samaritans. The ultimate result was that they received the Holy Ghost without following or joining to him or to the apostles. The Samaritans heard the preacher, and obeyed the preacher, without following the preacher. But look what happen to the man Simon who did continue with the preacher. A thing that the Lord did not require him to do. Did he receive the Holy Ghost after following the preacher? Acts 8 Look at brother Mark. He possibly was already filled with the Holy Ghost before ever meeting Paul the apostle. And still Mark got tangled up in confusion for following the preachers, at a time that the Holy Ghost only called Barnabas and Saul for that particular work. Acts 13:1-5 and verse 13, Acts 15:35-41. And Acts 12:25 shows that Mark's name was also John. Again, observe the believers of both men and women that were added to the Lord in Acts 5:12-14 This scripture shows that they heard the preachers, magnified the preachers, without joining themselves to the preachers. Though all men everywhere are called to hear the preacher and repent, yet all men are not called to follow or join himself to a preacher, or to that preacher's ministry work. Some

are called to repent and also called to help a preacher in his ministry. And some are not called to help a preacher in his ministry, but still called to repent. As it is shown in the cases of Timothy and Mark in Acts chapter fifteen and chapter sixteen. In the fifteenth chapter, Paul refused Mark, and chose Silas. And in the sixteenth chapter, Paul also chose Timotheus to go forth with him. Men and brethren, and all that fear God, I sincerely warn you and beseech you to save yourselves from this untoward generation. Save and deliver yourselves and your families also if it be possible. Save yourselves also from the temple buildings, which is now a cult, and the synagogues of Satan. Save yourselves from benefactors in the church. Men that exercise lordship over you by putting you to tribute in rendering money in tolls, customs, assessments, pledges, taxes, and diverse kinds of contrary church dues; which are revenues and increases of men and not of God. Luke 22:24-27 Remember Eli the priest and his sons Hophni and Phinehas; and how that the Lord God cut them off from the priesthood, because they made themselves fat with the chiefest of the offerings. As many preachers do today in making themselves fat with church offerings, in the ministry of a church. ISamuel chapter two and chapter three. Remember again, the apostles and prophets of Jesus Christ, were not allowed to be rulers of synagogues, temples, and church edifice buildings, as many false prophets and false teachers are rulers of now. Again brethren, save your money from such extortions of men. The grace of our Lord Jesus Christ be with you. To him be glory, power, and dominion forever and ever. Amen.



