

The Covenant

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The Covenant Architecture - By Design

Introduction

What Is The Covenant



**A journey into the Divine Covenant plan
— from ancient design to modern implementation —
and the foundation that supports it.**

WELCOME to a journey into the Divine Covenant plan

This presentation explores the Covenant from its early roots, through its major stages of progress, to where we are now, and a hint of what lies ahead in this grand adventure.



Life is happening now.

The past exists now as traces, records, and memories.
NOW is the only time of direct experience and change.
The future exists now as plans, predictions, imagination.

The following approach is used in presenting the Covenant.

One life — four perspectives — all happening now.

These four perspectives are:

1. Physical reality: Is the world directly around us now, whether we think about it or not.
2. Mind, soul and spirit: Each person's journey of personality development is unique.
3. Relationship, experience and service: Is the shared experience of living the Kingdom way.
4. Civilisation: Is the collective effort to build a stable world in accordance with the Divine goal.

There are five useful questions to carry with you as you travel through this presentation.

What am I actually encountering right now?
What is my direct experience with this?
What am I remembering, assuming or believing?
What systems or rules are involved?
What remains unknown?

Reality is not a belief. It is what is encountered now.

Stay curious — Stay honest — Stay present

Truth Beauty and Goodness



Overview

THE COVENANT — OVERVIEW

The Covenant By Design

The great agreement between divinity and mankind whereby:
God agrees to do everything; man only agrees to believe God's
promises and follow his instructions. ~

How Ancient Scriptures Explain the Covenant

—

How Modern Scriptures Explain the Covenant

<div><p>Ancient Scriptures</p></div> <div><p>EARTHLY VIEW</p><p>Lacks science and cosmology</p></div>	<div><p>Modern Scriptures</p></div> <div><p>COSMIC VIEW</p><p>Leverages science and introduces cosmology</p></div>
<p>Ancient scriptures do not provide an adequate description of this planetary epoch.</p>	<div><p>1st Epochal Revelation</p><p>Planetary Prince</p><p>War in Heaven</p><p>Covenant: Spiritual</p><p>Personal - established</p><p>Modern revelation explains prehistoric past by accessing formal cosmic records to compensate for our missing history.</p></div>

<p>Adam and Eve <i>Edenic Dispensation</i> <i>Self-governance</i></p> <p>Covenant: Spiritual Personal - established</p>	<p>2nd Epochal Revelation <i>The Age of Knowledge</i></p> <p>Adam and Eve Covenant: Spiritual + National Spiritual - renewed National - established</p>
<p>Melchizedek/Abraham <i>Patriarchal Dispensation - Family</i> <i>National Dispensation - Law</i></p> <p>Covenant: Spiritual + National Spiritual - renewed National - established</p> <p>Under the Babylonian and Medo-Persian Empires.</p>	<p>3rd Epochal Revelation <i>The Age of Counsel</i></p> <p>Melchizedek/Abraham Covenant: Spiritual + National Spiritual - renewed National - renewed</p> <p>Under the Babylonian and Medo-Persian Empires.</p>
<p>Yeshua (Jesus) <i>Messianic Dispensation</i> <i>Mercy - Righteousness</i></p> <p>Covenant: Spiritual Spiritual - restated</p> <p>Under the Roman Empire.</p>	<p>4th Epochal Revelation <i>The Age of Worship</i></p> <p>Yeshua (Jesus) Covenant: Spiritual Spiritual - restated</p> <p>Under the Roman Empire.</p>
<p>End Times - Apocalypse <i>Completion Dispensation</i> <i>Holiness</i></p> <p>Covenant: Spiritual + National Spiritual - anchored National - breakdown & realignment International & Global - established</p> <p>Under the 60/40 Roman-British partnership.</p>	<p>5th Epochal Revelation <i>The Age of Wisdom</i> <i>End Times - Urantia Book</i></p> <p>Covenant: Spiritual + National Spiritual - anchored National - breakdown & realignment International & Global - established</p> <p>Under the 60/40 Roman-British partnership.</p>

The Covenant Concepts

Sovereignty

The free will prerogative of living men and women reigns supreme over all other definable man made rights and responsibilities found on this planet.

People & Personas (persons, strawman)

People: Individuals, sovereign living real biological men and women.

Personas: Non-living entities, such as businesses, franchises, trusts, bank accounts, passports, birth

certificates.

People are animate, alive — Personas (persons) are inanimate, dead.

Individual & Group

Individual: People, a single living man or woman with personality and free will.

Group: A system of 3 or more individuals functioning together beyond individuality.

Groups don't have free will. They operate by consensus.

Spirituality & Religion

Spirituality: Your personal private internal relationship with God. It involves only you and God.

Spirituality is unique to each individual. It cannot be duplicated.

Religion: Your external public social relationship with man, and centered on God.

Covenant - Construct - Testament

Covenant: An accord, treaty, formal commitment between living personalities. A living free will sovereign agreement between God and man is a Covenant.

Construct: Something designed and built according to a plan or pattern. An organized religious framework within a Covenant foundation is a construct.

Testament: A written document containing directives, attestations, exhibits, evidence. An inanimate non living thing. A codex.

Creation Follows Patterns

A covenant is different from a construct or a testament in that living personalities are essential to any covenant, since covenants are "written on the hearts of men", they espouse the living Spirit of the law. Covenants require ongoing decision making and that requires an animate source of life. A covenant unattached to at least 2 living personalities is nothing.

On the other hand, constructs and testaments can be entirely and adequately written and preserved on paper, even stone or digital media. Living personalities are not required since constructs and testaments are institutions — not "written on the hearts of men". They are merely the Letter of the law.

Such constructs and testaments can be included within a greater covenant foundation, as a set of covenant tools for collective use. Such is the nature of religion as a framework within the Covenant. Religion alone is not the Covenant, but it functions within the collaborative and sovereign parameters of the Covenant. Just as a carpenter uses tools to build a house, so does the Covenant use the tools of religion to build ethical controls for wisely directing civilisation in accordance with the requirements of Creation.

THE FATHERHOOD OF GOD — THE BROTHERHOOD OF MAN

The Spiritual Covenant	The Religious Framework
The Covenant is rooted in living personality.	Religion is societal, cultural and inanimate.
The Covenant is personal and individual and leads to personal salvation.	Religion leads to unity and coordination among individuals and groups.
The Covenant is about personal free will: voluntary relationship, divine law, and familial stewardship.	Religion is for society, with collective privileges and guidelines.
The Covenant is based on individual acceptance.	Religion is based on collective performance.
The Covenant authority is sovereign, relational, accountable, and rooted in transcendence.	Religious authority is delegated, institutional, impersonal, and subordinate to the Covenant.

Modern man is confronted with the task of making more readjustments of human values in one generation than have been made in 2,000 years. And this all influences the social attitude toward religion, for religion is a way of living as well as a technique of thinking.

The Times They Are a-Changin ~ Bob Dylan

We are entering a moment in mankind's history when the way we think about God, creation, and our view of reality itself can no longer remain what it was. Not because faith has failed — but because consciousness has evolved.

Mankind has worshiped, wondered, and warred under the banner of God. We built religions to understand the infinite and ended up arguing over translations and doctrine. We built sciences to explore the physical world and then denied the spiritual that breathes through it. These were never meant to be divided.

Now, the boundaries are dissolving. It is time to renew how we consider these things. Updating our understanding is what the wise do when given new information. It's not rebellion — it's renewal.

Language is not neutral. It shapes what the mind can perceive. Vocabulary determines cognitive possibility. If a culture lacks a word, it struggles to perceive the concept itself.

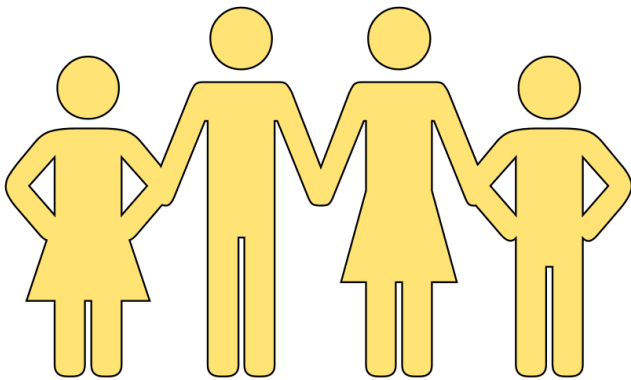
Truth Beauty and Goodness



Personal Foundation

THE COVENANT — PERSONAL FOUNDATION

**The Family is the Gold Standard From Which
Civilisation Extends**



**Everything of lasting value in civilisation has its
roots in the family.**

**A world without family can never progress beyond
tribalism.**

The Personal Foundation

Wisdom

- Knowledge is the accumulation of facts. Wisdom is coordination. It is the ability to see how one fact relates to another.
- Knowledge manages systems — wisdom guides societies.
- Knowledge measures the stars — wisdom feels the Creator's presence among them.
- Knowledge tells us what we can build — wisdom tells us what we should or shouldn't build.

Religion

The religion of Jesus (Yeshua) points to the Father.

A religion about Jesus points to Jesus.

The religion of Jesus promotes inner soul growth.

A religion about Jesus promotes someone else's system.

The religion of Jesus requires service to our fellow man.

A religion about Jesus requires service to a system.

The religion of Jesus teaches about the Kingdom of Heaven.

A religion about Jesus teaches institutional doctrine.

The religion of Jesus encourages personal responsibility through spiritual maturity.

A religion about Jesus encourages obligation to a church culture.

The religion of Jesus must be lived — A religion about Jesus can be preached.

Freedom

Remember always:

Every man and woman is born free and deserves to live and die free.

Everyone is responsible for him or herself, for what we think, and what we do.

With every right comes a responsibility.

Our individual rights end where another's rights begin.

Rights and freedoms that are not exercised are moot.

When we enslave another, we enslave ourselves.

We are responsible for directing those we employ.

If we don't like something, it's up to us to change it.

If we see an injustice, it's up to us to correct it.

If we want peace, it's our duty to keep it.

If we are bogged down, it's our job to climb over or dig under.

If we cherish our own rights, we must cherish the rights of others.

If we cherish our own freedom, we must cherish the freedom of others.

(this freedom list was borrowed from: www.annavonreitz.com)

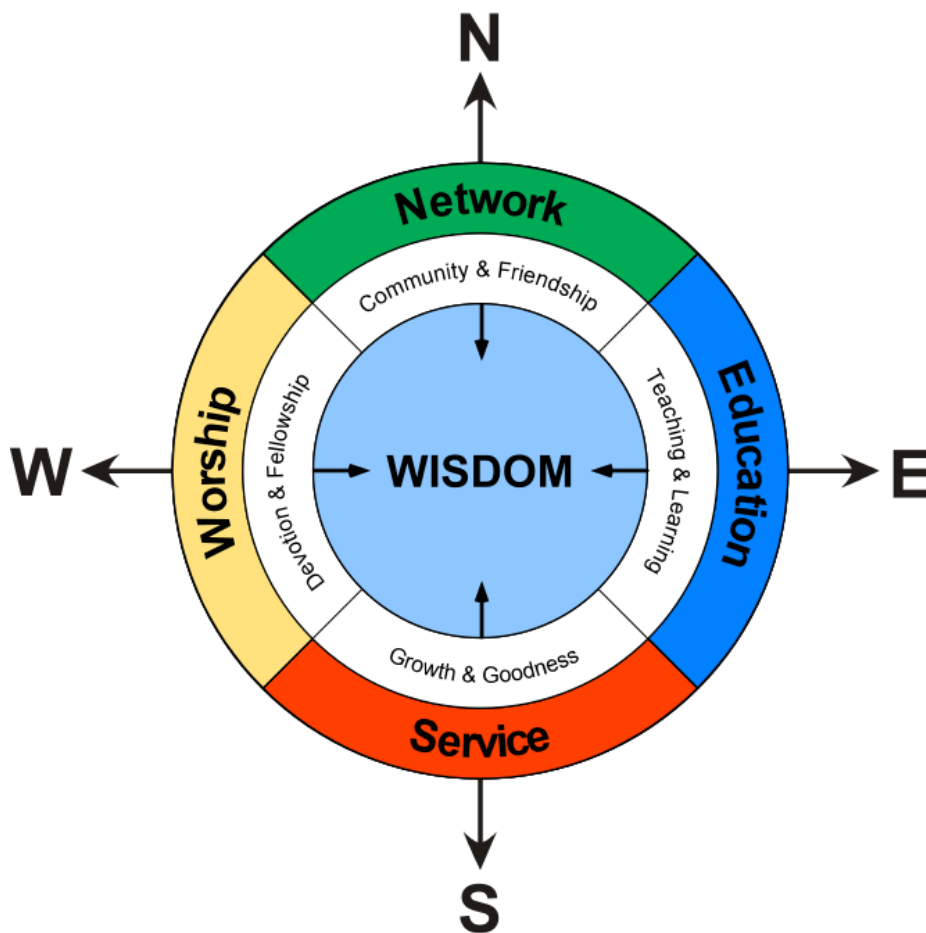
THE 4 LEVELS OF PERSONAL VALUES



Growing inward

Reaching outward

Personal growth is the essence of Light & Life



Free Will Defined

Free will is moral in nature, granted only to living men and women, to allow them to explore and grow in Truth Beauty and Goodness, within reasonable limits.

Free will has nothing to do with the physical demands of mortal life.

Free will can never be used as justification to commit violence against an innocent person.

The Kingdom Defined

The Kingdom is not an institution, not a nation, not a movement.

The Kingdom is the Father's will lived from within. It measures the quality of your intent, the purity of your motives, the harmony between your inner truth and the Father's living presence within you. It appears wherever: fear loosens its grip, love governs choice, truth is lived without force.

The Kingdom advances when divine trust is placed into human hands. This trust is not control. It is responsibility.

In the Kingdom: greatness serves, strength carries, authority heals.

Leadership bends downward. No one leads from above.

All Kingdom leadership flows from love. Love is the strongest force that can pass through a broken world without becoming broken itself.

The good NEWS of the Kingdom is the Fatherhood of God and the brotherhood of man.

The Good NEWS of the Kingdom = 4 Directions of Covenant



Network — Education — Worship — Service



Discerning The Kingdom

Where Institutions Fail

The Father raises children — Institutional systems manufacture dependents.

Healthy teaching strengthens discernment — Institutional dogma fears discernment.

Healthy teaching develops people who can hear, choose, serve, forgive, and grow.

Institutional teaching maintains spiritual infancy beneath human gatekeepers.

Institutional doctrine turns living communion into payment.

- It turns forgiveness into settlement.
- It turns prayer into negotiation.
- It turns salvation into a contract.
- It turns worship into appeasement.

The Kingdom restores living relationship between the Father and His children.

Institutions ask: How do I survive, become superior? How do I secure my reward?

The Kingdom asks: How may I serve? How may I heal? How may I forgive? How may I reveal the Father? How may I help restore the Family?

Institutional doctrine creates insiders and outsiders, superior and inferior, worthy and worthless, chosen and disposable.

Kingdom faith recognizes differing stages of growth without denying shared origin, dignity, or destiny.

Teach that the Father loves, forgives, restores, and patiently raises His children, and those who truly receive that revelation will begin doing the same.

The Keys of the Kingdom

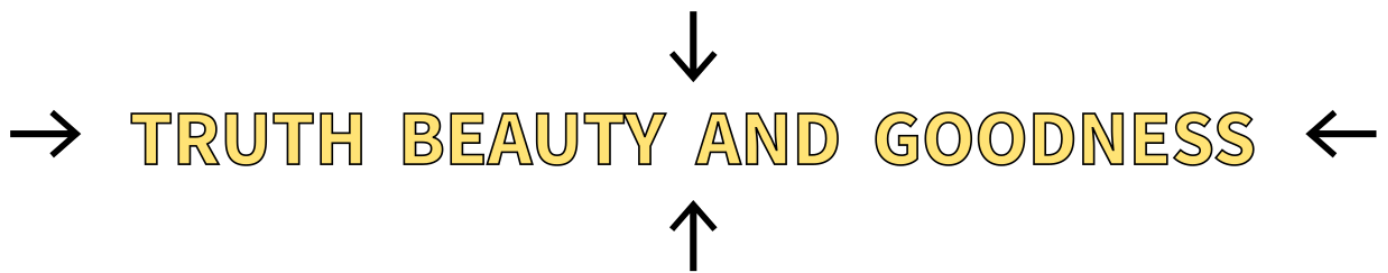
The keys of the kingdom are sincerity — and more sincerity.

The two essentials for entering the kingdom are: sincere faith and truth hunger.

There are 5 cardinal features of the good NEWS of the Kingdom.

1. Pre-eminence of the individual.
2. Will as determining factor.
3. Sonship with God the Father.
4. The loving service of men.
5. Transcendancy of the spiritual over the material.

All Kingdom Directions Lead To



Truth Beauty and Goodness



National Framework

THE COVENANT — NATIONAL FRAMEWORK

The Age of the Reign of the Golden Rule — Love Your Neighbor as Yourself —

Civilisation building is a critical component in the growth process and long term survival of a planet. Mortal man is constantly facing challenges and the consequences of being stuck in the middle, between personal growth and societal/civilisational growth (the real middle man in a sense). Before a planet is finally settled in Light and Life — which Earth is still far from — there arises many conflicts and tensions in the hearts and minds of mortal men when it comes to balancing the individual and societal aspects of life — and achieving that balance is an essential part of the process.

While individual free will has pre-eminence in general, today we are face-to-face with some very difficult civilisational situations that sometimes necessitate imposing certain circumscribed limits on individual free will, for the sake of the greater good. Our God given free will has always come with certain built in limitations, the main one being that individual free will cannot be allowed to transgress against the overall growth process of civilisation aiming to reach Light and Life status.

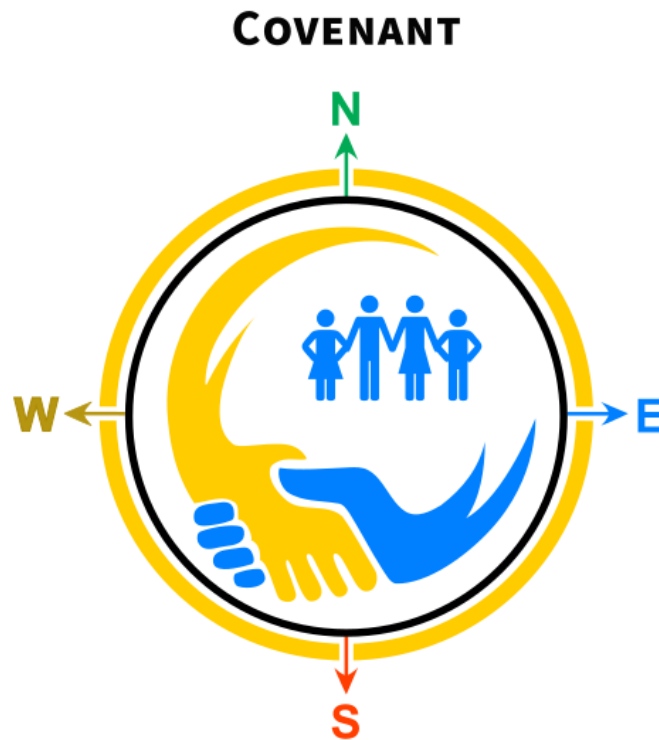
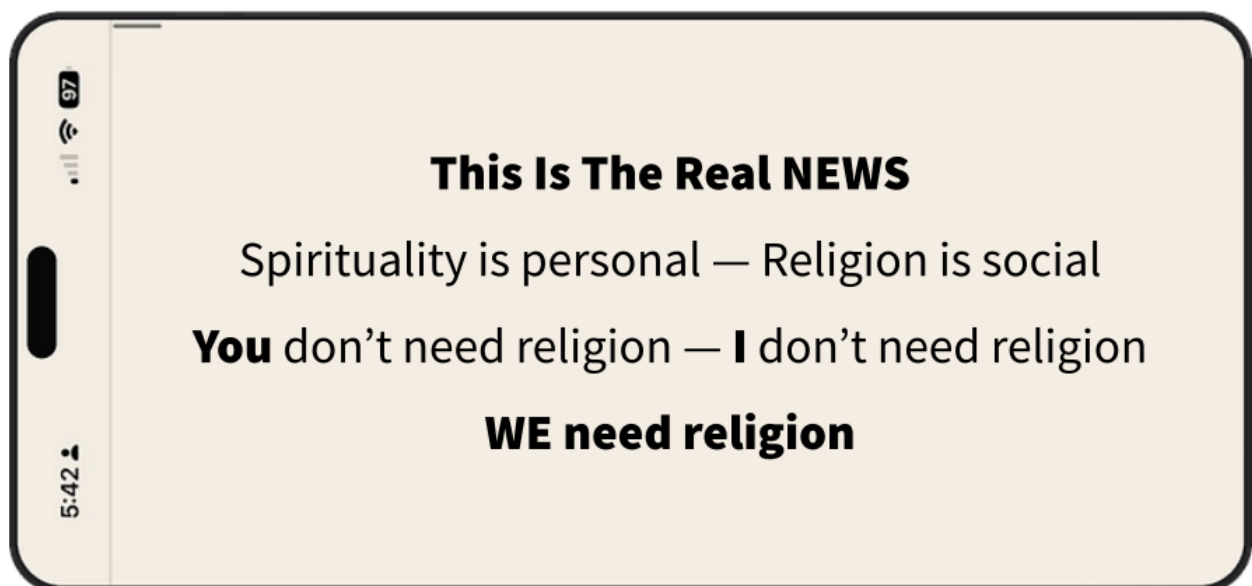
Yes, personal freedom is valuable above all else, and free will provides abundant opportunities for personal growth without jeopardising the greater good. Yet there is also a critical need for collective service that promotes the building of a healthy and stable civilisation. Both types of service are required, and this is where religion is the gold standard. Only good religion (true ekklesia) can stimulate man to participate in both types of service while keeping them in balance with adequate ethical checks and balances. An essential part of the Golden Rule is that our individual rights end where another's rights begin.

Religion is a twofold blessing. It stimulates mankind along the path of personal service to his fellow man, and it simultaneously applies the brakes of ethics and wisdom when the collective efforts of science, philosophy and institutions are accelerating too quickly, or headed in the wrong direction.

A Time of Transition

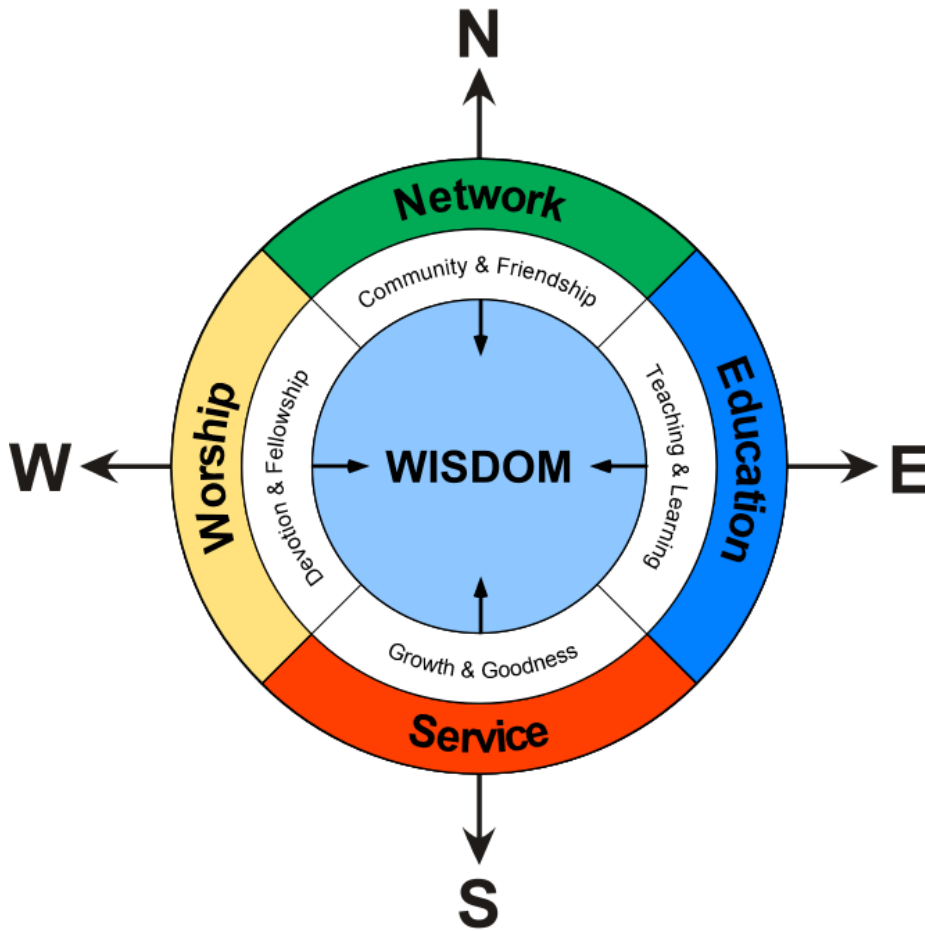
Jesus led mankind into the age of Father worship. Over and over He repeated the same instruction, "don't worship me, worship the Father". For 2,000 years the focus has been on Father worship, even now. That's why the most sacred aspect of today's churches is still the worship service.

Now mankind is facing the next major step in its collective growth. Take all the lessons learned from the ages of knowledge, counsel and worship, and extend them into the pinnacle of progress, the 5th planetary age — the dawning age of **wisdom**.



THE 4 LEVELS OF PERSONAL VALUES

Growing inward  Reaching outward
Personal growth is the essence of Light & Life



The 9 Light and Life Categories

It is the responsibility and duty of true religion (ekklesia) to provide ethical and wise guidance to the major aspects of civilisation, these being:

1. Race & Biology
2. Economy & Finance
3. Language & Education
4. Ethics (moral code)
5. Governance
6. Religion
7. Family
8. Culture
9. Personal Growth (the bedrock of the foundation, the Spirit within)

This chart explains how the ethics process works.

RELIGION IS THE GOLD STANDARD

Personal spiritual growth influences Religion directly.



The Age of the Reign of the Golden Rule — Love Your Neighbor as Yourself

When secularism breaks the bonds of ekklesia, it threatens to establish a new and godless control of men. Secularism discards ethics and religion for politics and power. Secularism ignores God. Once that happens technology can be easily weaponized.

Mentally

- Mankind understands **time** through the concepts of calendars, years, seasons, months, weeks and days.
- Mankind understands **space** through the concepts of areas, places, locations within a 3 dimensional construct.

Spiritually

The Covenant instructs man to individually worship God the Father as the Creator of time and space by using our God given personal free will in the pursuit of the three greatest eternal values: **truth, beauty and goodness.**

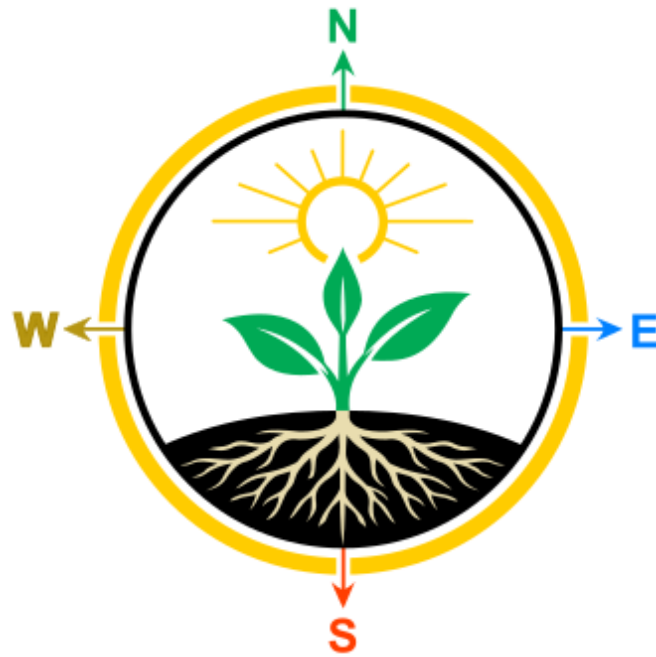
Religiously

- The Covenant instructs man to collectively worship God the Father as the Creator of time through the observance of the Holy Days.
- The Covenant instructs man to collectively worship God the Father as the Creator of space through the observance of the Feasts. When combined, Feasts and Holy Days express and foreshadow the fullness of the Covenant, and they provide the milestones indicating mankind's overall progress through the Light and Life process.

Covenant Fidelity = good balance and alignment with Light and Life requirements.

- Unbridled liberty makes the Covenant too flexible to support itself.
- Legalism makes the Covenant too rigid to be adaptable.
- Rebellion contaminates the Covenant with wrong technique and lack of vision.

LIGHT AND LIFE



Truth Beauty and Goodness



Implementation

THE COVENANT — LIGHT & LIFE

Implementing the Covenant through the Light and Life Architecture

The Foundation — The Framework — The Systems

1

— The Foundation —

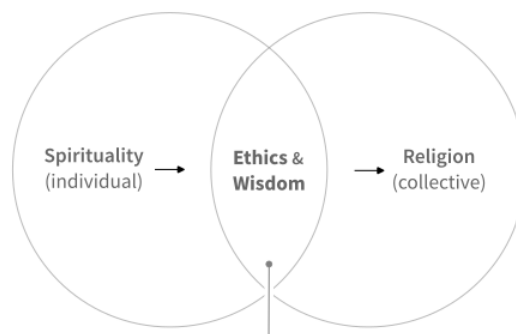
Spiritual - Individual - Personal
* Sovereign *

When individuals collaborate in alignment with the Light and Life principles.

Individual Free Will



Relational Intelligence



— The Kingdom Within —

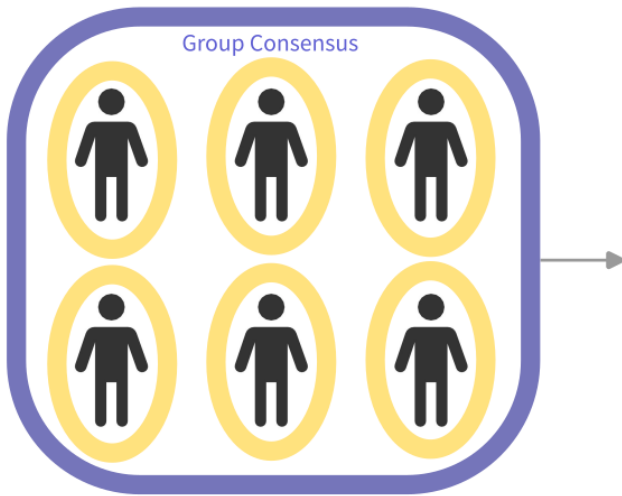
The Plan of Ascension
Soul Growth and Family
The Resurrection
Becoming one with Spirit

Relational Intelligence becomes manifest through relationships. Consensus manifests as ethics and wisdom.



— The Framework —

Religious - Collaborative - National
* Sovereign *

**— The Kingdom on Earth —**

The Plan of Light and Life
Religion and Ethics
Governance by agreement
Epochal Revelations

When teams work in alignment
with the Light and Life principles.

Team Effort

Science, technology,
resources, investment,
work, and experience
all combine to build
essential systems.



— The Systems —

Institutional - Governmental - Commerce

* Not sovereign *



— The Kingdoms "of" Earth —

The Plan of Light and Life

Civilisation building

Enforcement of Law and Order

Stability and Durability

The Goal

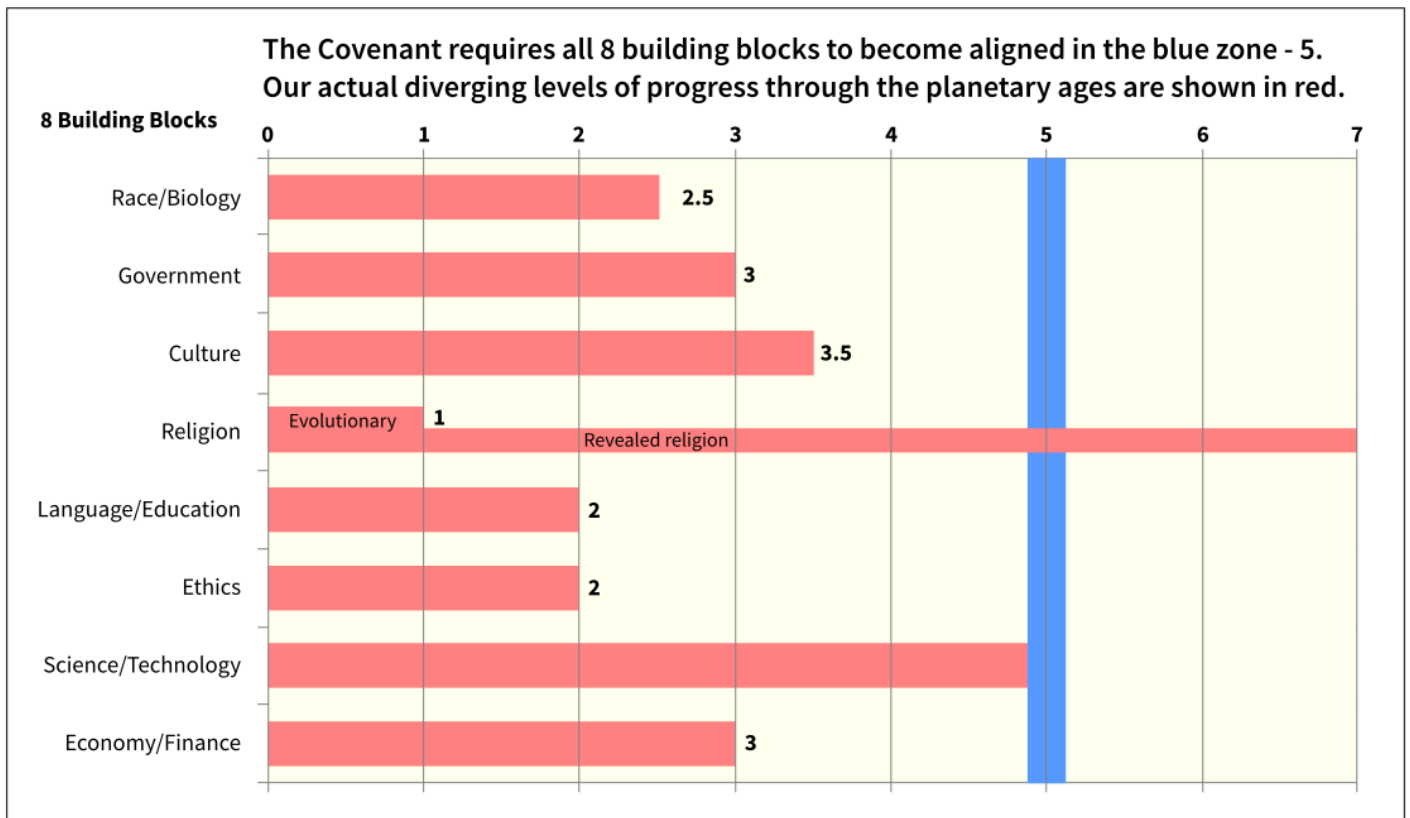
The ultimate goal of the Covenant is to lead mankind to the mastery of the planetary jurisdictions of soil, land, sea and air. Once that is successfully accomplished our planet will be assigned the status of Light and Life, meaning that mankind will have achieved a stable and durable balance between his needs and the needs of the planet, thereby ensuring the indefinite survival of both.

Scientifically and technologically we are now sufficiently advanced, but we are still very deficient in the areas of unity, ethics, finance, governance, education and true religion. We also continue to be plagued by disease, degeneracy, war and crime.

There are 8 major collective building blocks of civilisation being built on top of the personal and individual spiritual Covenant foundation, all having the same ultimate goals of achieving durable unity and stability, globally. The progress of each is displayed in the bar graph below.

The 8 Major Building Blocks

Earth is now entering its 5th planetary age



The Full Effect

When we combine time and space with life and purpose we get growth through: conception, action, and collective work; resulting in religion, science, and philosophy.

Man's greatest purpose is then achieved when philosophy, religion, and science are welded into a meaningful unity by the conjoined action of wisdom, faith, and experience.

When man chooses, individually, of his own personal free will, to harmonize his greatest purpose with the will of his Creator, through the conjoined action of wisdom, faith, and experience, a covenant comes to life.

When mankind chooses, collectively, to pay homage to the will of the Creator through philosophy, religion, and science, constructs (systems) are built for enabling and guiding the collective goals, visions and purpose.

Truth Beauty and Goodness



Law & Freedom

THE COVENANT — LAW & FREEDOM

What is Jurisdiction

It is basically the right to “speak to” an issue, enforce a contract, exercise some right or agreement, within the context of a juridical framework.

Jurisdiction involves: an action; a right to take that action; and a juridical framework.

A juridical framework can be provided in many ways. We are familiar with the juridical framework provided by counties, states, governments, businesses, clubs, franchises, and corporations. These are all exercised within even larger juridical frameworks, organized and applied within the global jurisdiction of the air, the international jurisdiction of the sea, the national jurisdiction of the land and the local jurisdiction of the soil. A juridical framework can also be public or private in nature but never both at the same time.

Long ago, 613 Torah laws, covering 6 essential categories, provided a juridical framework for justice and order suitable for the needs of that time, and enabled a recently freed group of people to have a foundation for peace, order and devotion to their Creator, in their quest of becoming a spiritually responsible nation.

Maxims

- To enjoy privilege without abuse, to have freedom without license, to possess power and steadfastly refuse to use it for self-aggrandizement — these are the marks of high civilization.
 - Inherent capacities cannot be exceeded; a pint can never hold a quart.
 - Spirit concepts cannot be mechanically forced into a material memory mold.
 - Freedom reaches maturity when the creature can recognize the beautiful and freely choose it.
-

THE COVENANT FOUNDATION

From Beginning

To Maturity

6 Categories of Torah Laws	8 Building Blocks of Light and Life
Health and Cleanliness	Race and Biology
Civil and Legal	Government
Social and Community	Culture
Worship & Religion	Religion
<i>No specific laws. Language and education were still part of family and religion.</i>	Language and Education
Moral and Ethical	Ethics
<i>No specific laws. Science and technology still had not progressed beyond simple hand tools.</i>	Science and Technology
Economy and Property	Economy and Finance
The Bedrock of the Foundation — PERSONAL SPIRITUAL GROWTH —	

Some historical facts

Historian Jeremy Prince exposes some highly enlightening historical artifacts about the evolution of the Covenant in the last two centuries before the Common Era, in his article: [What Was the Early Church? An excavation of the historical ekklesia active in the long first century.](#) An excerpt is quoted below. Text in blue boxes are added notes that are not part of the original article.

Beginning in 1947, the caves near Qumran gave us the libraries of a Yahwist movement from the last two centuries before the Common Era. Among those manuscripts are two documents that work as operating manuals for communities. The first is the Community Rule, catalogued as 1QS. The second is the Damascus Document. Scholars knew it from the Cairo Genizah decades before copies turned up in the caves. A third charter, the Didache, surfaced in a monastery library in Constantinople in 1873. Its full title calls it the Teaching of the Twelve Apostles to the Nations.

For a long time, scholars read these texts in separate rooms. The Scrolls belonged to one field, and the Didache belonged to another. When you set them on one table, a pattern appears. They read like three stages of one tradition of covenantal charters. Each adapts what came before to new members and new circumstances. The door to membership widens at every stage. The treasury stays guarded throughout.

The Academy

The Community Rule describes the national aspect of the Covenant, based on group needs and dynamics, a legal system (penal code), and delegated authority through consensus or majority vote. Equates to the Sea and Air jurisdictions.

The Community Rule is the most radical of the three, and its core is probably the earliest. It governs a body that calls itself the yahad, “the union.” Its members handed their property to the community. They surrendered their wages. They ate together and prayed together. They studied the Torah in shifts through the night.

The yahad admitted no one quickly. A candidate spent roughly two years on probation before full membership. The first stage examined his understanding and his conduct. Only later did his property merge with the common fund. An officer called the mevaqquer, the overseer, kept records of the property of the Many. “The Many,” ha-rabbim, was the yahad’s name for its full membership sitting in session. The Rule sets out an order of business for those sessions. Members spoke in rank. Nobody interrupted a fellow member. A member who wished to speak rose and announced that he had a word for the Many.

The Rule also carries a penal code. A member who lied about his property lost access to the pure meal for a year and had his food ration cut by a quarter. A member who slandered the Many was expelled. The discipline was strict because the treasury was the community’s life.

Here I want to press a thesis.

I think the yahad of the Community Rule trained leaders, and its structure looks like an officer academy.

The evidence begins with the muster. When the Rule describes the annual renewal of the Covenant, it arranges the members by thousands, hundreds, fifties, and tens. That is the administrative structure Moses sets up in the eighteenth chapter of Exodus. It is also a military formation. The same arrangement appears in the Damascus Document and in the Rule of the Congregation, a short charter for the assembly at the end of days. The War Scroll, another Qumran text, shows what such a muster was for. It imagines the sons of light arrayed against the sons of darkness in a final war, company by company, with trumpets and standards. A community that ranks its members, tests them for years, disciplines them precisely, and organizes them in military units is preparing cadres.

That explains the hierarchy readers rightly notice in the Rule. In its pages, the sons of Zadok, the priests, hold final authority. Members sit and speak by rank. An academy ranks its cadets. The yahad still opened its door wider than the Temple aristocracy did. Its members included ordinary Israelites who were neither priests nor Levites. Membership turned on commitment to the Covenant.

The Federation

The Damascus Document describes the personal aspect of the Covenant which includes marriage and family. It is based on personal sovereignty (not delegated authority like the Academy), a lawful system (fairness and mercy) and personal free will instead of a right to vote. Equates to the Soil and Land jurisdictions.

The Damascus Document governs something larger and looser. Its members live in “camps,” settlements of households spread across the land. They marry, raise children, and keep their own property. A mevaqer oversees each camp, and the Document describes him in tender terms. He teaches the Many. He cares for them as a father cares for his children. He carries them in their distress as a shepherd carries his flock. No member may buy or sell without his knowledge.

The franchise is wider here. When the Document describes the muster of the camps, it names four orders: priests, Levites, the sons of Israel, and the ger. The ger is the resident foreigner who has bound himself to the Torah. He

stands fourth in the order. He also stands on the roll, and that is the point.

The Document also describes a treasury built for mutual aid. Every member contributes two days' wages each month. The funds go to the mevaqquer and the judges. They support the poor and the needy, the elderly and the stricken, and the captive taken by a foreign people. They also support the girl with no kinsman to redeem her and the young man with no one to look after him. That is a levy with a rate, a collector, and a list of beneficiaries. It is social insurance written into a covenant charter.

If the Community Rule reads like an academy, the Damascus Document reads like a federation.

It governs many communities at once and organizes mutual aid across them. Its members serve one another in the middle of ordinary life. The discipline remains real. Now, though, the charter serves households, and the treasury serves the vulnerable in every camp.

The Adaptation

The Didache stands in the middle between the Academy and the Federation. Equates to the Interface (bar) between the Soil/Land jurisdictions and the Sea/Air jurisdictions.

The Didache stands at the far end of the arc. Most scholars date its final form somewhere between the middle of the first century and the early second, and some of its material is probably older. It governs assemblies that gather under the teaching of Yehoshua, whom they receive as the legitimate Davidic claimant, the Mashiach. It carries the marks of both earlier charters.

It opens with a teaching on the Two Ways, the way of life and the way of death. Scholars have long compared that teaching to the treatise on the Two Spirits in the Community Rule. There the spirits of truth and falsehood contend within every person. The Didache's version is gentler and more practical, but the family resemblance is plain.

Its economy shows the same resemblance. The Didache tells members never to turn away the one in need. They must share everything with their brother and call nothing their own. It directs the first fruits of bread, wine, oil, money, and clothing to the prophets, whom it calls "your high priests." If a community has no prophet, the first fruits go to the poor.

Its hospitality is generous and careful at once. A traveling apostle may stay a

day, or two if necessary. If he stays three, he is a false prophet. If he asks for money, he is a false prophet. A traveler who wants to settle must work for his bread if he has a trade. If he has none, the assembly must find a way for him to live among them without idleness. The Didache even has a word for the man who uses the faith to eat for free.

It calls him a christemporos, a “Christ-moocher”.

These limits are the reflexes of a working economy protecting its treasury.

Then comes the fifteenth chapter. The Didache tells the assembly to appoint for itself episkopoi and diakonoi. The verb is cheirotonein, to choose by a show of hands. The officers must be gentle, truthful, and tested. They must also be aphilargyroi, “not lovers of silver.” In the Community Rule, the mevaqger kept the property of the Many. In the Damascus Document, the mevaqger oversaw the camps and their levy. In the Didache, the whole assembly elects its overseers. After gentleness, the first quality it asks of them is freedom from the love of money.

Josephus supplies a telling link. Describing the Essenes, he reports that they chose the managers of their common property by the same kind of vote, and he uses the same family of verb. Philo adds that the Essenes handed their labor wages to an elected steward. A method for choosing trustworthy treasurers was already moving through this world before the Didache wrote it down.

Jurisdictional Boundaries

Jurisdictional Law Systems

When viewed systematically, the technique of permanent jurisdictional boundaries (soil, land, sea, air) conforms to the Divine Plan of Creation, with added Covenant building blocks that can be adjusted from time to time according to the expanding needs of a growing civilization (when a pint is no longer enough).

Today, when viewed administratively, many grievous administrative problems immediately become evident to our current generation. The administration of our jurisdictional system has long been carried out through endless wars for profit, corporate greed, political agendas, secularism and deceit. These long standing administrative approaches are now incompatible with the dawning age of wisdom.

Sovereignty and Delegation

Sovereignty is an attribute only found in living breathing men and women. Any system that man creates can only be imparted with delegated authority extended from man's own living sovereignty, and it can be revoked at any time for any reason.

Circumscription

In the current planetary age, sovereignty functions only in the soil and land jurisdictions. The sea and air jurisdictions operate only under delegated authority.

Encroachment

When sovereignty crosses over into delegated authority it is called a transgression.

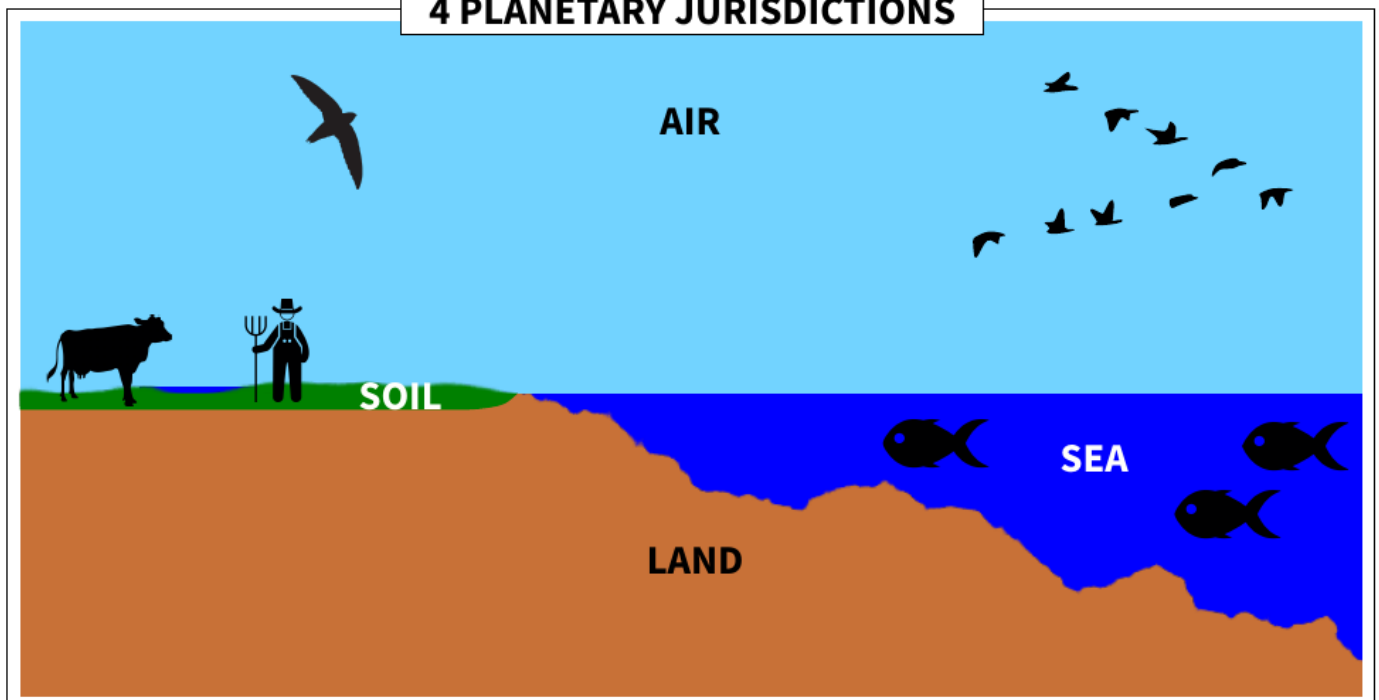
When delegated authority crosses over into sovereignty it is called trespassing.

Daniel chap. 7 describes trespassing as beasts coming out of the delegated sea jurisdiction and onto the sovereign land jurisdiction to devour and destroy.

CREATED BY DESIGN

MATURITY REVEALS THE DIVINE PATTERN

4 PLANETARY JURISDICTIONS



The Soil jurisdiction and by extension the land underneath it is the natural habitat of living man. The Sea and Air jurisdictions are not man's natural habitats. Man must use artificial means such as boats and aircraft to survive in these habitats. It goes without saying that the areas of land under the sea are also hostile and largely inaccessible to man.

1. **Soil Jurisdiction — sovereign 1st degree — lawful**

Scope: Local. Used for peacekeeping, promoting freedom and individual free will.

Geopolitical: Villages, towns, counties.

Law: Natural law, moral customs made effective by the conscience of the people.

Private: Rights and lawful standing, freedom.

People: Populated by living men and women.

God/nature: Is over man and woman.

Based on: Principles and cooperation.

Jurisdiction: Family, home, education, wellness, local business, exchange, religion.

2. **Land Jurisdiction — sovereign 2nd degree — lawful**

Scope: National. Used for peacekeeping, and promoting freedom. Group consensus.

Access to: Aquifers, coal, gas & minerals.

Geopolitical: States, provinces, nations.

Law: Common law, moral customs made effective by the conscience of the people.

Private: Rights and lawful standing, freedom.

Persons: Populated by living men and women.

Man/woman: Is over government.

Based on: Principles and cooperation.

Jurisdiction: Government, constitutions, treaties, trade, science.

3. **Sea Jurisdiction — delegated authority — legal**

Scope: International. Used for law enforcement, defining legal entities and their liberties.

Geopolitical: Ports, shipping lanes, salvage.

Law: Color of law, statutes & contracts, admiralty and merchant marine law.

Public: Privileges and legal status, liberties.

Persons: Inhabited by artificial legal entities.

Government: Is over corporation.

Based on: Practicalities and competition.

Jurisdiction: Services, infrastructure, international shipping & transport, trade, science.

4. **Air Jurisdiction — sub-delegated authority — legal**

Scope: Global. Used for law enforcement, defining legal entities and their liberties.

Geopolitical: Airports, flight paths.

Law: Color of law, statutes & contracts, ecclesiastical and municipal (franchise) law.

Public: Privileges and legal status, liberties.

Persons: Inhabited by artificial legal entities.

Corporation: Is over nothing.

Based on: Practicalities and competition.

Jurisdiction: Merchandise, franchises, commerce, philosophy, intellectual property, patents and copyrights.

Kingdom Pillars

THE COVENANT — PILLARS OF THE KINGDOM

12 PILLARS OF KINGDOM ARCHITECTURE



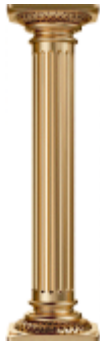
7 Disciplines of the Spiritual Observer

1. The Discipline of Inner Citizenship.
2. The Discipline of Calm Perception.
3. The Discipline of Historical Perspective.
4. The Discipline of Refusing Tribal Identity.
5. The Discipline of Measured Speech.
6. The Discipline of Direct Service.
7. The Discipline of Spiritual Orientation.



7 Reasons Why History Matters to the Kingdom

1. History Is How God Preserves Memory.
2. History Reveals Repeating Human Patterns.
3. History Protects Against Deception.
4. History Grounds Faith in Reality.
5. History Teaches Humility.
6. History Is God's Gentle Warning System.
7. History isn't about the past, it's about seeing clearly in the present.



7 Vectors of Love's Frequency

1. The Vector of Origin – Love Descends.
2. The Vector of Illumination – Love Reveals.
3. The Vector of Mercy – Love Heals.
4. The Vector of Fellowship – Love Connects.
5. The Vector of Expansion – Love Elevates.
6. The Vector of Co-Creation – Love Builds.
7. The Vector of Return – Love Ascends.



12 Steps of Soul Growth

1. The Step of Recognition – “I Am Known.”
2. The Step of Repentance – “I Choose Light.”
3. The Step of Surrender – “Not my will, but Yours.”
4. The Step of Alignment – “Let Thy Frequency Tune Me.”
5. The Step of Illumination – “I See with the Spirit’s Eyes.”
6. The Step of Purification – “I Release What Does Not Serve Light.”
7. The Step of Integration – “He Lives in Me.”
8. The Step of Service – “Love Made Visible.”
9. The Step of Co-Creation – “We Build with God.”
10. The Step of Expansion – “As Above, So Within.”
11. The Step of Radiance – “I Am a Messenger of Light.”
12. The Step of Union – “I and the Father Are One.”



2 Anchors of the Kingdom

1. To reveal the Father — not as an idea, doctrine, or judge, but as a living, loving Presence.
2. To awaken sonship — to lead men and women to realize, by faith, that they are already children of the Father.



3 Ambassadors of the Work

1. The Seed-Planters — Ambassadors of Vision.
2. The Founders — Ambassadors of Formation.
3. The Builders and Stewards — Ambassadors of Continuity.



12 Affirmations for Life in the Kingdom

1. We live from the Presence of the Father within — we are guided from the inside, not ruled from the outside.
2. Love is our highest authority — all truth, power, and wisdom bow to love.
3. We carry the Name of God with integrity — not as a weapon, label, or brand — but as a lived reality.
4. We honor rhythms of rest and renewal — rest is alignment, not escape.
5. We honor those who gave us life — through gratitude, healing, and truth across generations.
6. We protect and nurture life — in body, mind, spirit, and community.
7. We walk in faithfulness and Covenant love — depth over impulse. Wholeness over fragmentation.
8. We live as stewards, not owners — all that passes through our hands exists for service.
9. We speak truth that liberates — not to accuse — always to restore clarity and freedom.
10. We celebrate the good given to others — comparison dissolves where gratitude reigns.
11. We choose mercy over judgment — growth requires space. Mercy creates it.
12. We walk as co-creators of the Kingdom — Heaven is not awaited — it is embodied.



8 Kingdom Pattern Tests

1. Does this teaching make the Father appear more loving than human beings — or less?
2. Does this teaching draw the soul toward love — or govern it through fear?
3. Does this teaching produce relationship — or transaction?
4. Does this teaching mature the children of God — or keep them spiritually dependent?
5. Does this teaching reveal the Kingdom within and among us — or postpone everything until death?
6. Does this teaching produce service — or self-orbit?
7. Does this teaching unite the children of God — or divide them into spiritual castes?
8. Does this teaching bear the character of Jesus?



7 Boundaries of the Kingdom

1. Boundaries Are Not Walls.
2. Love Without Boundaries Is Not Love.
3. Authority Begins With Self-Government.
4. Provocation Is a Test of Access (removal of access).
5. Silence Is Sometimes the Strongest Line.
6. Breath Is the Gatekeeper.
7. Boundaries Protect the Mission.



8 Core Commitments

1. Presence Before Performance.
2. Truth Lived, Not Merely Taught.
3. Steadiness Over Spectacle.
4. Healing Without Blame.
5. Diversity Without Domination.
6. Open Doors, Free Movement.
7. Shared Dignity Through Contribution.
8. Self-Sustaining Integrity.



6 Ways that the Spirit of Truth Speaks

1. The Spirit of Truth is Personal and Adaptive.
2. The Spirit Works Through Living Experience.
3. It Partners with the Inner Spirit Guide.
4. It Speaks in Truth Recognition, not Words.
5. It Unites All True Believers.
6. It Speaks Most Clearly through Action.



10 Public Response Codes of Conduct

1. We Speak From Truth — Not Reaction.
2. We Do Not Correct Everything.
3. We Speak to Bring Clarity, Not Conflict.
4. We Use the Right Method.
5. We Say It Once — Clean.
6. We Do Not Take the Hook.
7. We Walk Away Without Bitterness.
8. We Live What We Speak.
9. We Stay Teachable.
10. We Represent the Kingdom, Not Ourselves.