

Holy One of Israel; for he hath glorified thee. ⁶Seek ye the LORD while he may be found, call ye upon him while he is near: ~~Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him, and to our God, for he will abundantly pardon.~~ ⁷For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. ⁸For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. ⁹For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: ¹⁰So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. ¹¹For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. ¹²Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

| Corporation Sole | Corporation - 501 (c)(3) |
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| 1. Headed by an officer in an office, a titular head, but not by a board of directors, slate of officers or trustee. | 1. Headed by a board of directors, then officers, then shareholders, then court supervision or attorney general supervision |
| 2. Created by private contract, not statute. | 2. Created solely by state permission pursuant to a statute. State is a party to the contract of incorporation. |
| 3. Title to all land and other forms of property is vested in the office, but not in a private individual. The office never dies. | 3. Title to all property is vested in the corporation, and held for the benefit of creditors. It is labeled "assets", signifying an estate, which is sufficient to satisfy claims of creditors upon death. |
| 4. Property vested in the office is not subject to the claims of creditors against any individual, including the office holder. | 4. Property vested in the corporate name is subject to claims of creditors against officers by alter ego doctrine or piercing of the corporate veil. |
| 5. Property in a religious corporation sole or a religious order is sanctified, consecrated and holy set apart property of God when received and held. | 5. No counterpart can be found. |
| 6. A corporation sole is not a third party "it" or entity. A corporation sole is neither an association taxable as a corporation nor a pronoun or a noun, but a verb (a process) of receiving and | 6. A corporation is a juris ficta entity with a legal existence separate from all those who are board members, officers and shareholders. |

homage and service to God with our three principal interests; by *prayer* with our souls, by *fasting* with our bodies, by *alms-giving* with our estates. Thus we must not only *depart from evil, but do good, and do it well, and so dwell for evermore*.

Now in these verses we are cautioned against hypocrisy in giving alms. *Take heed* of it. Our being bid to *take heed* of it intimates that it is sin. 1. We are in *great danger of*; it is a subtle sin; vain-glory insinuates itself into what we do ere we are aware. The disciples would be tempted to it by the power they had to do many wondrous works, and their living with some that admired them and others that despised them, both which are temptations to covet to make a fair show in the flesh. 2. It is a sin we are *in great danger by*. Take heed of hypocrisy, for if it reign in you, it will ruin you. It is the dead fly that spoils the whole box of precious ointment.

Two things are here supposed,

I. The *giving of alms* is a great duty, and a duty which all the disciples of Christ, according to their ability, must abound in. It is prescribed by the law of nature and of Moses, and great stress is laid upon it by the prophets. *Divers ancient copies here for iēn eleēmōsynēn—your alms, read iēn dikaiosynēn—your righteousness, for alms are righteousness, Ps. 112:9; Prov. 10:2.* The Jews called the *poor's box* the *box of righteousness*. That which is given to the poor is said to be their due, Prov. 3:27. The duty is not the less necessary and excellent for its being abused by hypocrites to serve their pride. If superstitious papists have placed a merit in works of charity, that will not be an excuse for covetous protestants that are barren in such good works. *It is true, our alms-deeds do not deserve heaven; but it is as true that we cannot go to heaven without them. It is pure religion (Jam. 1:27), and will be the test at the great day; Christ here takes it for granted that his disciples give alms, nor will he own those that do not.*

II. That it is such a duty as has a great reward attending it, which is lost if it be done in hypocrisy. It is sometimes rewarded in temporal things with *plenty* (Prov. 11:24, 25; 19:17); *security from want* (Prov. 28:27; Ps. 37:21, 25); *succour in distress* (Ps. 41:1, 2); *honour and a good name*, which follow those most that least covet them, Ps. 112:9. However, it shall be recompensed in the resurrection of the just (Lu. 14:14), in *eternal riches*.

*Quas dederis, solas semper habebis, opes.
The riches you impart form the only wealth you
will always retain.—Martial.*

This being supposed, observe now,

1. What was the *practice of the hypocrites* about this duty. They did it indeed, but not from any principle of obedience to God, or love to man, but in pride and vain-glory; not in compassion to the poor, but purely for ostentation, that they might be extolled as good men, and so might gain an interest in the esteem of the people, with which they knew how to serve their own turn, and to get a great deal more than they gave. Pursuant to this intention, they chose to give their alms *in the synagogues, and in the streets, where there was the greatest concourse of people to observe them, who applauded their liberality because*

they shared in it, but were so ignorant as not to discern their abominable pride. Probably they had collections for the poor in the synagogues, and the common beggars haunted the streets and highways, and upon these public occasions they chose to give their alms. Not that it is unlawful to give alms *when men see us*; we may do it; but not *that men may see us*; we should rather choose those objects of charity that are less observed. The hypocrites, if they gave alms to their own houses, *sounded a trumpet*, under pretence of calling the poor together to be served, but really to proclaim their charity, and to have that taken notice of and made the subject of discourse.

Now the doom that Christ passes upon this is very observable; *Verily I say unto you, they have their reward.* At first view this seems a promise— If they have their reward they have enough, but two words in it make it a threatening.

(1.) It is a reward, but it is *their* reward; not the reward which God promises to them that do good, but the reward which they promise themselves, and a poor reward it is; they did it to be *seen of men*, and they *are* seen of men; they chose their own delusions with which they cheated themselves, and they shall have what they chose. Carnal professors stipulate with God for preferment, honour, wealth, and they shall have their bellies filled with those things (Ps. 17:14); but let them expect no more; these are their consolation (Lu. 6:24), their good things (Lu. 16:25), and they shall be put off with these. "*Didst thou not agree with me for a penny?* It is the bargain that thou art likely to abide by."

(2.) It is a reward, but it is a *present* reward, they have it; and there is none reserved for them in the future state. They now have all that they are likely to have from God; they have their reward here, and have none to hope for hereafter. *Apechousi ton misthon.* It signifies a *receipt in full*. What rewards the godly have in this life are but *in part of payment*; there is more behind, much more; but hypocrites have their *all* in this world, so shall their doom be; themselves have decided it. The world is but for *provision* to the saints, it is their spending-money; but it is *pay* to hypocrites, it is their portion.

2. What is the *precept of our Lord Jesus* about it, v. 3, 4. He that was himself such an example of humility, pressed it upon his disciples, as absolutely necessary to the acceptance of their performances. "*Let not thy left hand know what thy right hand doeth* when thou givest alms." Perhaps this alludes to the placing of the Corban, the poor man's box, or the chest into which they cast their free-will offerings, *on the right hand* of the passage into the temple; so that they put their gifts into it with the *right-hand*. Or the giving of alms with the *right hand*, intimates readiness to it and resolution in it; do it dexterously, not awkwardly nor with a sinister intention. The *right hand* may be used in helping the poor, lifting them up, writing for them, dressing their sores, and other ways besides giving to them; but, "whatever kindness thy right hand doeth to the poor, *let not thy left hand know it*: conceal it as much as possible; industriously keep it private. Do it because it is a good work, not because it will give thee a good name." *In omnibus factis, re. non teste, moveamur*—*In all our actions, we should be influenced by a regard to the object, not to the observer.* Cic. de Fin.

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| distributing consecrated property. A corporation sole comprises a "prayer without ceasing". | |
| 7. The office in a corporation sole does not practice any form of limited liability or suretyship. | 7. Most corporations aggregate engage in many forms of limited liability and suretyship. |
| 8. No stock or other forms of "ownership" are issued in the office of a corporation sole. | 8. All corporations aggregate, except those which are non-profit issue shares, bonds, debentures and other forms of ownership. |
| 9. No voting of any type exists in a corporation sole, for only one Godly man or woman inhabits the office. | 9. Corporations aggregate make decision by noticed meetings by majority or super-majority vote of a quorum being present. |
| 10. The Office in the corporation sole is exempt from income tax [See 38 Stat. at Large, chapter 16, pp. 172-180 (1913); <i>Santa Rosa Infirmary v. City of San Antonio</i> 259 S.W. 926; <i>Trinidad v. Sagrada Orden de Predicadores</i> 44 S.Ct. 204, 68 L.Ed. 223 (1924)] | 10. Most corporations aggregate are not exempt from either income tax, income tax return filings, and other forms of taxation [direct and indirect]. |
| 11. A corporation sole as a church or religious order is exempt from all withholding under various state labor codes. [See Texas labor Code Section 62.152, 201.066, (including unemployment compensation) <i>Christian Jew Foundation v. State</i> 653 S.W. 2d 607 (Tex.App. - Austin 1983).] | 11. All corporations aggregate must abide by the withholding requirements of the state Acts such as, among others, Worker's Compensation, Unemployment and State Disability Acts. These are generally found in the state labor, government and taxation codes. |
| 12. No By-Laws are necessary. Since there is only one man or woman in the office, the "house can never be divided against itself. Hence there is no reason for court adjudication. | 12. By-Laws are required. At all times the various competing interests place the corporation aggregate at risk of a "house divided against itself". "And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? Matthew 12:25-26 (KJV) |
| 13. The office of a corporation sole is not subject to visitation by the state (e.g. the Attorney General) since all matters are private including those which are alms receiving and giving in nature. Charitable receipts and giving are done in private [See, Gospel of Matthew at 6:1-4]. | 13. A corporation aggregate is always subject to visitation by a variety of people and officers of the law. |
|]14. May count by way of single entry or other form of counting in a Biblical just weight and | 14. A corporation aggregate is provided "accepted" methods of accounting and auditing where many |

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| measure. Generally Accepted Accounting Principles [GAAP] do not apply to the office in a corporation sole. | assumptions are made which are not necessarily accurate. A corporation aggregate may not generally "account" in Biblical just weights and measures. |
| 15. The titular head in the office of the corporation sole is in direct covenant with God under the Noahic and Abrahamic Covenants, as well as the new Covenant brought by Lord Jesus the Christ [See, for example, Jeremiah 31:31, and the Book of Hebrews]. | 15. Since a corporation aggregate is a state chartered and created legal fiction memorialized by a sheet of paper, it cannot enter into a covenant with God. Among other things the clear separation of church and state prohibit such a concept. Furthermore, God did not enter into His Covenants with "state" creations, since the state creations cannot perform under the Covenant. |

Holy Orders

Order is the appropriate disposition of things equal and unequal, by giving each its proper place (St. Aug., "De civ. Dei," XIX, xiii). Order primarily means a relation. It is used to designate that on which the relation is founded and thus generally means rank (St. Thom., "Suppl.", Q. xxxiv, a.2, ad 4um). In this sense it was applied to clergy and laity (St. Jer., "In Isaiam", XIX, 18; St. Greg. the Great, "Moral.", XXXII, xx). The meaning was restricted later to the hierarchy as a whole or to the various ranks of the clergy. Tertullian and some early writers had already used the word in that sense, but generally with a qualifying adjective (Tert., "De exhort. cast.", vii, ordo sacerdotalis, ordo ecclesiasticus; St. Greg. of Tours, "Vit. patr.", X, i, ordo clericorum). Order is used to signify not only the particular rank or general status of the clergy, but also the outward action by which they are raised to that status, and thus stands for ordination. It also indicates what differentiates laity from clergy or the various ranks of the clergy, and thus means spiritual power. The Sacrament of Order is the sacrament by which grace and spiritual power for the discharge of ecclesiastical offices are conferred.

Christ founded His Church as a supernatural society, the Kingdom of God. In this society there must be the power of ruling; and also the principles by which the members are to attain their supernatural end, viz., supernatural truth, which is held by faith, and supernatural grace by which man is formally elevated to the supernatural order. Thus, besides the power of jurisdiction, the Church has the power of teaching (magisterium) and the power of conferring grace (power of order). This power of order was committed by our Lord to His Apostles, who were to continue His work and to be His earthly representatives. The Apostles received their power from Christ: "as the Father hath sent me, I also send you" (John, xx, 21). Christ possessed fullness of power in virtue of His priesthood--of His office as Redeemer and Mediator. He merited the grace which freed man from the bondage of sin, which grace is applied to man mediately by the Sacrifice of the Eucharist and immediately by the sacraments. He gave His Apostles the power to offer the Sacrifice (Luke, xxii, 19), and dispense the sacraments (Matt., xxviii, 18; John, xx, 22, 23); thus making them priests. It is true that every Christian receives sanctifying grace which confers on him a priesthood. Even as Israel under the Old dispensation was to God "a priestly kingdom" (Exod., xix, 4-6), thus under the New, all Christians are "a kingly priesthood" (I Pet., ii, 9); but now as then the special and sacramental priesthood strengthens and perfects the universal priesthood (cf. II Cor., iii, 3, 6; Rom., xv, 16).

SACRAMENT OF ORDER

From Scripture we learn that the Apostles appointed others by an external rite (imposition of hands), conferring inward grace. The fact that grace is ascribed immediately to the external rite, shows that Christ must have thus ordained. The fact that cheirontonein, cheirotonia, which meant electing by show of hands, had acquired the technical meaning of ordination by imposition of hands before the middle of the third century, shows that appointment to the various orders was made by that external rite. We read of the deacons, how the Apostles "praying, imposed hands upon them" (Acts, vi, 6). In II Tim., i, 6 St. Paul