

The King Jesus Sovereignty Party

Theocratic Rule Model

During the kingdom age millennial rule of Christ, King Jesus will be sovereign over all. We acknowledge the throne rights of the King and our sovereignty governance is dependant on the headship of Christ. Therefore we must proclaim King Jesus as Head over all. In 1 Corinthians 15:27 God has put all things in subjection under his feet. King Jesus reigns upon the throne of David over his church and kingdom. The supernatural and the super-national reign of Christ over all the nations (Luke 1:32-33; Psalms 72:1,8,11; 132:11; 1 Timothy 6:16).

The golden sabbatarian vision involves ecclesiocracy - the spiritual governing council of the local city. **These are elders in the gate, glorified saints and noble Pleubeans, under the headship of Christ, ruling over and through the masses.** God wants to rule through heart equity and the voice of the people. The kinsman-redeemer operates under the jubilee act. This is a Judahite quorum officiating as judges and rulers administering true justice and equity. Christ is our kinsman-redeemer who has bought us with a price, setting us free from oppression; releasing us from our sins and bringing us into our full inheritance in him.

GOD	1 Corinthians 15:28
King Jesus	Colossians 1:18, Revelation 17:14; 19:16
Apostles, Prophets	Luke 6:12
Elders, Headship Believers	Acts 14:23, Titus 1:5, Ephesians 4:11
People of God	

Kinsman Redeemer Ministries

Providing financial and spiritual assistance to families including orphans, the fatherless and widows (James 1:17); judging with justice the cause of the fatherless, defending the rights of the poor (Jeremiah 5:28). We become social justice advocates and kinsman redeemer ministers. A male relative who delivers and redeems property, avenging murder of relative as a guiltless executor practising reconciliatory justice (Numbers 35:9), receiving restitution for the wrong done to his relative. If a person is innocent of the blood of a victim he can find refuge in the cities of refuge (Joshua 20; 2 Chronicles 19:8-10).

Jesus as our kinsman redeemer calls us brethren, redeeming us from sin, understanding our struggles and helping us in our time of need. It is God who vindicates and delivers us therefore we must become intimately acquainted with our heavenly High Priest.

"For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren," (Hebrews 2:11 AV)

The Jubilee Act – principles of a spiritual, unified constitution

When King Solomon introduced polytheism, the worship of many gods, it was the beginning of the end for Israel. He was led astray in his desire for many women, instead of remaining faithful to one woman, which mirrors the monotheistic worship of one God rather than many gods, a politically correct Messiah using systematic religion. Dogmatic state control and secular humanism, as taught by our civil government, promotes neo-liberalism, self-indulgent behaviour and the love of

materialism, ungodly evolution, worshipping man as god, predatory capitalism, civil government setting up Islamic kingdoms and an anti-male, anti-father, anti-family agenda. This all abhorrent to God and opens the door to demonic infiltration and the perversion of our society with its focus on greed, lust, power and control.

a) The jubilee evangelist apostle Luke proclaims liberty for the downtrodden and oppressed (Luke 4:18).

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord." (Luke 4:18-19 AV)

b) The jubilee act is a call to end the stronghold of debt inflicted on impoverished people, overcoming injustice, poverty, consumption and exploitation of the land, being limited, releasing people from debt and slavery (Exodus 23:9-11; Leviticus 25:9-10). Responsible lending and debt cancellation while encouraging economic growth and justice are all included in the golden sabbatarian jubilee vision.

"Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard." (Exodus 23:9-11 AV)

"Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." (Leviticus 25:9-10 AV)

c) The jubilee call is a voluntary sharing of possessions, selling what we have and placing it at the feet of the leaders in the church for distribution.

d) The jubilee call includes the promotion of human rights and the protection of the environment. Equal in human rights before the law and gospel flows out of God's throne room rights, the sovereignty of man in relationship to the sovereignty of God. We are free men on the land, common law advocates.

The Puritans of the first generation, the American forefathers, were motivated by a post-millennial view of early history. They were to reform the world through godly reconstructionism. The efficient missionary is to aim directly at soul saving and vocation saving, establishing the rule of Christ over every sphere; over schools, businesses, councils and governments, to further the Lord's dominion, planting Christian institutions in every land.

e) The jubilee call reduces social inequalities by the use of the spirit level. This includes soul saving, school, business, council and government vocation saving. A periodic restoration of economic order, by the use of social renewal rituals, is part of

the jubilee vision - the restoration of humanity, reclaiming inheritances, restoring equitable distribution of the land through leasing and honouring property rights (Deuteronomy 15:2,9). We need to reinstate New Zealand as a Christian nation, Godzone, realigning the body of Christ with their purpose and destiny in God, bringing down the New Jerusalem, practising the heavenly descending. Jehovah Shamah, "the Lord is there" and the twelve tribes will inhabit Ezekiel's spiritual temple as citizens of Zion, manifesting God's glory into the earth (Ezekiel 48:35; Isaiah 24:23).

f) We will have restorative justice conferences involving reconciliation, focusing on restitution and healing of family wounds through family mediation counselling, reconciling the victim to the perpetrator, bringing crime and violence down.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (2 Corinthians 5:18-20 AV)

g) We need creation care promoting environmental stability as kaitiaki or guardians. When Christ returns both now within, a spiritual millennium, and later on within the literal millennium, we are functioning within a spiritual universe with multi-dimensional spirit bodies, as the angels, going between heaven and earth – i.e. "they shall reign as kings and priests upon the earth" (Revelation 5:10). The Christian church has to come to terms with God's purpose in transforming the world around them. We are not called to live on a planet somewhere or on a cloud with a harp. God is a practical God dealing with real people in a real world.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:" (Psalms 8:6 AV)

h) Encouraging economic justice, promoting social economic development with values of love, forgiveness, peace and unity. One of our planks within our platform would be an anti-poverty strategy, getting social inclusion into corporate plans, enhancing capabilities of citizens, empowering them to become agents in their own development. This would lead to supporting development of small businesses and micro enterprises. In order to enhance the sovereignty of the people, local government needs to ensure sustainability via the use of socio-ecological systems and common resource pooling, where the people decide how money is to be spent and on what projects. We need a cultural revolution enhanced by the virtuous practice of human potential such as generosity, sharing, caring and kindness.

Darwin's theory of evolution promotes a dog-eats-dog survival of the fittest. Reciprocity on the other hand focuses on symbiotic interaction, thinking of others, how the part affects the whole and how we all need to work in together.

i) We need to practice spirit level social equality with a redistribution of wealth and the cancellation of debts, getting away from the class system and moving towards more of an equitable, just society.

j) We need to promote homeless shelters, drop-in centres and self-supporting communities, teaching people how to grow their own vegetables, life skills training and bartering and budgeting.

k) The King Jesus Sovereignty Party will have constitutional officers who act as judges, magistrates and human rights mediators.

*"Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment."
(Deuteronomy 16:18 AV)*

l) We are opposed to human trafficking and slave labour, standing for good work conditions.

m) We will promote amnesty towards refugees, reconciliation, forgiveness and repatriation.

n) The King Jesus Sovereignty Party stands for peace and harmony, promoting people being community spiritual warriors and defenders of the faith in God's army.

o) We will promote religious tolerance as part of the interfaith movement and alliances as part of the neo-prophetic movement, recognising the common goals of all denominations and groups.

p) We are against religious persecution, establishing the future kingdom where people are free to express their Christian views.

q) We promote the philosophy of 'live simply so others may simply live'. Become aware of how you live, what you do, how you consume, how you spend your time and your regard for others – treating them like you want to be treated.

r) The King Jesus Sovereignty Party will promote justice for indigenous people, first nations peoples, learning their pain, their struggle and their injustices. We are intolerant to racism, promoting multi-cultural, liaison officer understanding. Shalom seekers living the call to do justly, stamping out man's inhumanity to man.

s) Promoting and encouraging life issues and life and death ethics. We are opposed to euthanasia and abortion, monitoring reproductive technology and stem cell research.

"Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;" (Philippians 2:14-15 AV)

"For he hath put all things under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Corinthians 15:27-28 AV)

The Edenline Sabbatarian Jubilee vision

This vision identifies with the natural, spiritual and millennial Sabbath. There is a twelve hour difference between 6pm our time, sunset Saturday night, and 6am sunrise Saturday morning, Israel's sunset Sabbath day. Therefore making Saturday sunset our time equivalent to Israel's Sabbath day and daylight, the place of the sun's rising including southern and northern time united together as evening and morning of the same day (Genesis 1:19; Zechariah 14:7,9). There are also the new moons which

signify the beginning of the Sabbath which is more towards the Saturday sunset (Ezekiel 46:1). Israel, in keeping the feasts, identifies the Sabbaths as being the first day, the eighth day, the fifteenth day and the twenty-ninth day of the month. God put two lights in the heavens, the greater light to rule the day and the lesser light to rule the night (Genesis 1:14-16)

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." (Genesis 1:14-16 AV)

The place of the sun's rising, the day spring arising from the east, pulling the earth towards it (Job 38:12), and the greater light, the sun, are identified with the spiritual sun within the New Jerusalem (Revelation 21:23). The waters above the firmament found in Genesis 1:7 and also identified in Psalms 148:4 as "ye waters that are above the heavens", tie in with the celestial city, crystal fountain and the "city of the great King on the sides of the north within Mount Zion". This is a pre-Edenic paradise, a spiritual, literal New Jerusalem which already exists and which Paul identifies as "our mother, the Jerusalem which is above" (Galatians 4:26). Then there is Daniel's timeline of seventy times seven times seven years equalling 3430 years taking us from the time the Israelites went into the Promised Land, 1413 B.C, and taking us to A.D. 2017. This is the third day paradigm shift that omega translated saints enter into, kingdom age believers including manifest sons, angel princes and daystar apostles. The Edenline sabbatarian jubilee vision includes the sovereign rule of King Jesus, the sovereignty of Christ and the many-coloured garments of light worn by sovereign believers, the garments typifying freedom, equality, true justice and equity, forgiveness and religious and political rights. These are all included in the image of God with the Melchizedekian king-priest believers being image bearers and reflectors of Christ's sovereign rule.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Revelation 21:23 AV)

"And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest," (Hebrews 7:15 AV)

Our heavenly Melchizedek

There are a variety of interpretations concerning who Melchizedek is. Firstly he is said to be a type of Christ, being king of righteousness; having no mother or father and therefore of a spiritual origin; offering up bread and wine; representing Christ as the Logos and the Spirit. The second interpretation is that he is the Holy Spirit who spoke through Melchizedek as the priest of the Most High God who delivered Abraham from his enemies.

The third interpretation is as Michael, the archangel with Melchizedek defined as leaders of the heavenly army; divine mediatorial figures fighting the eschatological war in heaven as heads of the angelic hosts. This interpretation is found within the Qumran sectarian literature – "Visions of Amram – 4Q544" and also the book of Enoch.

In the atonement at the end of the tenth jubilee found in the book of Jubilee 2:12, we see Satan's demise brought about by the heavenly prince Melchizedek resulting in the

scapegoat being driven into the wilderness (Leviticus 16:10). Satan is bound for a thousand years (Revelation 20) resulting in a spiritual millennial reign expressed through Melchizedekian king priests. This eschatological battle fought between Michael and Melchizedek and Satan and his angels is also found in Revelation 12:7.

THE MELCHIZEDEKIAN LIGHTNING ROD DOVESTAR ANOINTING RITUAL:

- 1) Extending the right arm upright we breathe in and out, descending with Michael and Melchizedek, breathing in - ascending with them trembling, visualising the doves within the heavenly glory cloud as photons of light within the One Light (1 Thessalonians 4:16).
- 2) Imagine Michael and Melchizedek on your right side within a heavenly quarternity - Gabriel on your left side, Uriel the lion-hearted angel behind you and Raphael the healing angel in front of you with the Shekinah glory cloud being above you.

In the fourth interpretation Melchizedek is a divine figure, being a theophany of Christ, a priest of El Elyon, the Most High God – he who dwells between the cherubim, an immortal, pre-existent celestial high priest. Down through biblical history Christ has appeared in different personages as the preincarnate Christ, in this case as Melchizedek. Other examples would be Joshua 5:14 and Genesis 18:1-2 where Abraham addresses the three men as my Lord, bowing himself to the ground before a theophany of the Father, Son and Holy Ghost.

The fifth interpretation is that Melchizedek is Christ as our heavenly Melchizedek as in Hebrews 7:1 he is called the King of righteousness, a title applying to the Lord Jesus Christ and King of Jerusalem above and below, a mirror image and fulfilment of all Christ is, "the temple of the Lord God almighty and the Lamb" (Revelation 21:22). In Hebrews 7:24 our heavenly Melchizedek is said to hold his priesthood permanently as he continues forever and furthermore in Hebrews 7:15 "another priest arises in the likeness of or as Melchizedek" referring also to us as Melchizedekian priests, making us Elohist spirit beings, sons of God, divine reflectors of his image, Melchizedekian king priests (Acts 23:8). Melchizedek is made in the likeness of the Son of God, therefore he is Christ (Hebrews 7:3). Christ is made a high priest after the order of Melchizedek, the Greek word for order is 'aphomaiou' meaning 'a facsimile of, exact copy, a reproduction of'. In Hebrews 7:15 another priest is said to arise. The word for another is 'homoioteta' meaning 'so like another', as an eternal priest being a pre-existent celestial high priest (Micah 5:2) whose goings forth have been from of old, from everlasting. The same was in the beginning with God (John 1:2).

In Leviticus 25:13, Deuteronomy 15:1 and Isaiah 61:1 the jubilee principle of releasing of slaves, the captives, is assigned to the sons of El and heaven and the inheritance of Melchizedek. The Elohist spirit beings, gods of justice, will assist Melchizedek in carrying out the judgements of God. "He judgeth amongst the Elohim, sons of El the Most High" (Psalms 82:1,6; Psalms 7:7). Your Elohim Melchizedek reigns as per Isaiah 52:7 and the Melchizedekian king priest company is further defined in Psalms 110:3, ascending with the Lord into a heavenly dew cloud, clothed with priestly garments within the sanctuary, heralding in the kingdom age and the future day of the Lord, making us day-bathers. Our heavenly Melchizedek becomes an exalted patriarch from the divine seed line of Shem; a divine warrior as celestial high priest, atoning for the sons of El as an immortal, pre-existent, celestial high priest.

The Edenline Sabbatarian Jubilee has a number of symbolic objects attached to it – the jubilee rose, the urim and thummim, Melchizedekian lightning rod, angel wings typifying the temple testimony Levitical Zadokites (Revelation 15:7), a golden trumpet, God's army sword of the Spirit and a jewel encrusted crown. The sealed

overcomers, co-kings and co-warriors, keep the Edenline Sabbath (Revelation 14:7) "Worship him who made heaven and earth commemorated as a memorial to the Lord's Sabbath", identifying with the spiritual millennium, having the seven angels message with the urim and thummim being worn by the Levitical Zadokites, bearing in mind that the Levitical ZADOKites are united within Melchi-ZEDEK.