UNITED HOUSE OF ISRAEL

GOVERNANCE AND FOUNDING



THE FOUNDATIONAL POSTURE OF THE HOUSE

What United House of Israel Is, and What It Is Not

FOUNDING DOCUMENT

Governance

No. 00.00.10

THE MASTER LIBRARY OF THE HOUSE



THE FOUNDATIONAL POSTURE OF THE HOUSE — WHAT UNITED HOUSE OF ISRAEL IS, AND WHAT IT IS NOT

A founding act of United House of Israel: the posture of the House before the nations, gathered into one instrument from the Master Charter (Arts. 1.3, 7) and the Declaration of Religious Liberty and Church Autonomy (Art. 2), so that every organ of the House, every instrument it issues, and every stranger who asks may read in one place what the House is and what it is not. Established at the founding of the House — drafted by the founding Steward. Where any instrument of the House cites "the Foundational Posture," it cites this act; its opening section, The coming out, is the purpose of the House; its §1 the status of its people; its §3 the rule of instruments true on their face; and its §4 the rule of civil documents respected.

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CONTENTS

The coming out 1

§1. What the House is, and the status of its people 2

§2. What the House is not 5

§3. Instruments true on their face 7

§4. Civil documents respected 7

§5. How the House comes out of Babylon 8

§6. Whom the House's law binds 8

§7. The public statement 8

Establishment 9

THE COMING OUT

The earth is the Lord's, and the fulness thereof (Psalm 24:1). *The Lord is our judge, the Lord is our lawgiver, the Lord is our king* (Isaiah 33:22). What men hold, they hold as His stewards; what governments hold, they hold by the powers His people delegated to them, and no more.

He brought Israel out of the land of Egypt, out of the house of bondage, and at Sinai made them His own by covenant, *a kingdom of priests, and an holy nation* (Exodus 19:5–6; 20:2–3). He charged them: *Thou shalt make no covenant with them, nor with their gods… for if thou serve their gods, it will surely be a snare unto thee* (Exodus 23:32–33). When they asked for a king to judge them like all the nations, He said, *they have not rejected thee, but they have rejected me* (1 Samuel 8:7), and He told them what such a king would take: their sons, their daughters, their fields, the tenth of their seed, and their own selves as servants (1 Samuel 8:11–18).

In our day the gifts God gave to every man — his life, his labor, his property, his household, and his name — are offered back to him by the kingdoms of this world as privileges on conditions: a number, a license, a benefit, a civil status. The offered thing, once taken, is a contract, and with the contract comes a master. *No man can serve two masters* (Matthew 6:24). To look to any power but God for our provision, our protection, or our name is what the scriptures call having another god, and its fruit is the bondage the prophets foretold: *the borrower is servant to the lender* (Proverbs 22:7); *the stranger that is within thee shall get up above thee very high* (Deuteronomy 28:43).

Therefore the voice from heaven to this generation is the voice that called Israel out of Egypt: *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues* (Revelation 18:4). *Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you* (2 Corinthians 6:17). **United House of Israel is organized for this.** Its gathering of the scattered lineages of the house of Israel is a gathering *out* — out of every covenant with another master, unto the one covenant with the God of Israel — and its labor is to build Zion, so that those who come out have a people, a law, a table, a storehouse, and a defense to come to.

Babylon names a principle and never a government, a people, or a faith. We come out of a way of living, and we take up arms against no one. We honor rulers in the work God gave them, which is to punish evildoers and praise them that do well (1 Peter 2:14). We pray for those in authority and seek the peace of the city where we dwell (1 Timothy 2:1–2; Jeremiah 29:7). We keep every law that guards the life, the safety, and the property of our neighbor,

and we owe and pay every debt we have truly made. Where the law of man commands what God forbids, *we ought to obey God rather than men* (Acts 5:29), and we do so openly.

Ye shall not go out with haste, nor go by flight: for the Lord will go before you (Isaiah 52:12). Each one comes out in order and in truth, in his own name, by his own declaration, and the House carries those who lay down the world's bread until they stand.

Those who have come out are strangers and pilgrims on the earth (Hebrews 11:13; 1 Peter 2:11), ambassadors of the kingdom they wait for (2 Corinthians 5:20), state nationals of the lands of their birth, and citizens first of heaven (Philippians 3:20).

§1. WHAT THE HOUSE IS, AND THE STATUS OF ITS PEOPLE

United House of Israel is a **covenant nation in the scriptural sense** — a people, a household of faith, *a kingdom of priests, and an holy nation* (Exodus 19:6) — gathered out of Babylon unto holiness (Revelation 18:4) and governing its own covenant life, by the free consent of those who enter the Gathering Covenant, through its own councils, courts, registrars, seal, and records. It is a religious body. Its nationhood is of the kind no earthly court can adjudicate and no earthly census can dissolve: it is the consecrated self-governance of a people who belong first to God (Master Charter, Art. 1.3).

The House holds, concerning the status of its people:

1. Whose we are. Every man and woman is made by God and holds life, liberty, conscience, family, labor, and property from Him. These rights are unalienable; they are older than every state; governments are instituted among men to secure them and derive their just powers from the consent of the governed (Declaration of Independence). Under God, each of our people is sovereign over his own person, labor, and property, as the people together are sovereign in the constitutions' sense, and the servants of the people are not greater than their masters (John 13:16). What the House holds of property, and of the jurisdiction of a state over persons and over property, is stated in The Property of the House and of Its People (00.00.19).

2. What our people are among the nations. A covenant citizen born in one of the states of the Union is, by his birth, a citizen of the United States and of the State wherein he resides, in the political sense of the Fourteenth Amendment: *All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State*

wherein they reside (Amendment XIV, §1). His is membership of the political body, held by birth within the territory, *in the allegiance and under the protection of the country* (*United States v. Wong Kim Ark*, 169 U.S. 649, 693 (1898)), and by birth alone, whatever the domicile of his parents (*Trump v. Barbara*, No. 25–365, 609 U.S. ___, slip op. at 10, 18–19 (2026)). Nationality and domicile are distinct things: *there may be domicil where there is no nationality, and nationality where there is no domicil* (*id.*, slip op. at 19, quoting F. Wharton, Conflict of Laws §40a (1872)). He is also a "national" of his country under 8 U.S.C. §1101(a)(21), and the House calls him a **state national**. The House holds that this political standing is distinct from the "citizen of the United States" of 8 U.S.C. §1401 and the "citizen" of 26 C.F.R. §1.1-1(c), the "United States person" of 26 U.S.C. §7701(a)(30), and the "resident" of 26 U.S.C. §7701(b), which are civil statuses resting on domicile within the statutory "United States" (26 U.S.C. §7701(a)(9), (a)(10)) and on election: our people are political citizens, and civil non-citizens. It holds that our people are **non-resident non-persons**, the name its sources give, which is not itself a term of the Internal Revenue Code: nonresident to the statutory "United States", holding no public office, and not the "person" or "individual" (26 U.S.C. §7701(a)(1)) on whom its civil franchises fall. They are **nontaxpayers**, not because they are exempt, but because, the House holds, they are not subject.

3. Where our people dwell. Domicile is a man's own choice, made by his own intent, and it is not presumed for him. The domicile and allegiance of our people reside solely in the Kingdom of Heaven on Earth (Philippians 3:20), not within any man-made government's jurisdiction; they owe no civil allegiance they have not consented to give; and they do not deny their nationality or their citizenship in the political sense, which are theirs by birth. Each dwells in the state of the Union where he makes his home, as a stranger and pilgrim (Hebrews 11:13; 1 Peter 2:11), keeping its peace, and is a citizen of that State, wherein he resides, as the Amendment says; none declares a domicile within the statutory "United States". How each develops and keeps the evidence of his citizenship and domicile is set out in The Evidence of Citizenship and Standing (00.02.10).

4. How our people stand. A covenant citizen stands as a private man or woman, in his own name. Nothing in the covenant makes him the officer, agent, employee, or franchisee of any government, and the House holds that nothing he does by compulsion makes him so (Come Out of Her, My People, §10). It holds that civil status is taken only by a free, knowing, written act, and that consent is never to be presumed from silence, from presence, or from a form signed under compulsion; to presume it is a sin (Numbers 15:30) and a denial of due process.

5. What the House claims for them. Every right listed in The Rights of the Covenant Citizen, against every power: to worship and keep conscience; to be let alone; family and home, including marriage by covenant; property held absolutely; labor and its fruit; contract, and the right not to contract; travel on the common ways; due process and a remedy; equal protection; trial by jury; petition; and the right to declare and establish one's own civil status (rights 16A–16B).

6. Ambassadors. Those who have come out are ambassadors and ministers of the Kingdom of Heaven, sent to the nations (2 Corinthians 5:20; Ephesians 6:20). An ambassador of the Kingdom is the most peaceable man on the road: when an officer stops or questions him, he is courteous, keeps his hands in sight, gives his true name, states his standing and the House's, and asks for counsel; he resists no officer by force or by flight (The Protocol of the Embassy, 01.06.01, rule 10).

7. The bounds. Our people claim equality under the law and never a license to harm. They keep the criminal law and the common law that protect every person alike. They use no force and resist no officer by force or flight. They are not what the world calls "sovereign citizens": a citizen is a subject, and our people claim no subjection to any master but God. They are not tax protesters: what a revenue code as written reaches, they meet as the law requires; what they dispute, they take to the proper court of competent jurisdiction. And they are not against any government, but against the presumption that makes every man its servant.

8. The member's own word. What is true of a member's birth, domicile, offices, numbers, benefits, and elections is his to declare, on his own knowledge and responsibility, in his **Declaration of Status**. The House's instruments state its teaching; each member states his own facts.

The House states this teaching openly, and states beside it the reading the governments give, so that each one chooses with knowledge. For the three positions on the excise upon sales that the House states as its belief, it invites the rebuttal of any government whose position is contrary and challenges that position directly in open court (The Property of the House and of Its People, §10; Declaration of Trust, Art. XIV §5). The Government of the United States reads its citizenship statute as reaching every person born in the states of the Union and subject to its jurisdiction, reads the Fourteenth Amendment as making him at once a citizen of the United States and of his State, in one citizenship with the statute's (Rev. Rul. 2007-22, 2007-14 I.R.B. 866), and its Supreme Court reads the Amendment's "jurisdiction" in its ordinary sense, as the power of the United States to govern those within its territory (*Trump v. Barbara*, slip op. at 11); it recognizes as nationals who are not citizens

only the people of its outlying possessions (8 U.S.C. §1408), reads its income tax as reaching every citizen and resident of the United States, the states of the Union included, and counts the contrary positions frivolous; the governments hold that every person has a domicile at all times, fixed where he dwells with the intent to remain (Restatement (Second) of Conflict of Laws §11), and the Commonwealth taxes as a resident one who keeps a permanent place of abode in it and spends more than 183 days of the year there (G.L. c. 62, §1(f)); its revenue laws lay penalties on a return or submission resting on them and on any who promote them, and provide for injunction against their promotion (26 U.S.C. §§6700, 6702, 7408). Each one who acts on the teaching acts in his own name (Articles of the Body, Art. II §7(g); Come Out of Her, My People, §§11, 16).

The House honors the laws of the lands in which its members dwell where they do not violate its sincere religious objections; its people are state nationals of the lands of their birth — citizens of the United States and of the States wherein they reside in the political sense of the Fourteenth Amendment, and civil non-citizens — and citizens first of heaven, rendering to every man what they truly owe him; and where a statute would have them do what God forbids or forbid them what God commands, the House refuses openly, gives its reasons, bears what follows, and seeks redress by the doors the laws of the land themselves provide — never by deceit, never by force, never by a claim it would not stand for in the light (The Declaration on the Kingdom and the Kingdoms, §VI).

§2. WHAT THE HOUSE IS NOT

The House says these things plainly, in its own voice, so that no one need guess and no one may borrow its name for what it is not.

We are not a state, and we seek to be none. We claim no civil sovereignty, no territory by force, and no power of compulsion over any person: our government binds by covenant, never by violence, seizure, or detention.

Sovereignty is the Lord's, and under Him each of our people is sovereign over his own person, labor, and property (§1); as a body we hold stewardships. *The earth is the Lord's, and the fulness thereof* (Psalm 24:1); *the most High ruleth in the kingdom of men* (Daniel 4:17). No officer of this House is sovereign over anyone, and no member is sovereign over any court, officer, or law of his country.

We are not what the world calls sovereign citizens. A citizen is a subject, and our people claim no subjection to any master but God. We hold that our people are state nationals of

the lands of their birth — citizens of the United States and of the States wherein they reside in the political sense of the Fourteenth Amendment, and civil non-citizens — and citizens first of heaven: private men and women, non-resident non-persons to the statutory "United States", and nontaxpayers not subject to its civil franchises, claiming no exemption from them; each declares his own facts in his own Declaration of Status (§1). We declare the status of our people and defend it in the open, by counsel, before every tribunal. What a member does in his own civil affairs he does in his own name and at his own risk, and without the House; and a member who uses the House's name, seal, instruments, or teaching as authority for it acts against its rule (Articles of the Body, Art. II §6(b)–(c)).

We are not against any government. We are against sin and injustice, and we say what the prophets said of both; we pray for those in authority (1 Timothy 2:1–2) and seek the peace of every city where the Lord has scattered and gathered us (Jeremiah 29:7).

We are not a tax-protest body, and no school of any theory of law that teaches a man he is bound by no law. We are not tax protesters: what a revenue code as written reaches, we meet as the law requires; what we dispute, we take to the proper court of competent jurisdiction (§1); and we keep every law that guards the life, the safety, and the property of our neighbor. Our teaching on the kingdoms of this world is the Declaration on the Kingdom and the Kingdoms, taught as belief, and our rule beneath it is that we render to every man what we truly owe him, and ask that any duty asserted of us under a civil statute be shown (The Footing of the House, §5).

We are not a party, a faction, a militia, or a refuge from the law. We name no party and no candidate, ever. We hold no arms as a body and raise no force. Our courts are a ministry of restoration and never a shelter from the laws of the land: harm to any person — above all to children — is referred to civil authorities as law and conscience require (Judiciary Act §3; Policy 9.4).

We are not a supremacist body of any kind, nor an ethnicity, nor a culture in the worldly sense; the Lord gathers from every kindred and tongue, and *the stranger that dwelleth with you shall be unto you as one born among you* (Leviticus 19:34).

We are not violent, and we condemn violence in every form, in every cause, by every hand — *put up again thy sword into his place* (Matthew 26:52). No teaching of this House may be read to counsel it, and any member who counsels it answers to the House's courts and to the statutes.

We are a covenant people who build Zion where we stand.

§3. INSTRUMENTS TRUE ON THEIR FACE

Every instrument the House issues is true on its face — ecclesiastical in character, covenantal in authority, religious in purpose — and none imitates any instrument, seal, office, or process of civil government. Its courts are named as ecclesiastical tribunals, its rolls as religious records, its credentials as attestations of religious standing, its officers as ministerial callings; and every instrument that could be mistaken for the process of a court of the land carries the legend the Drafting Conventions of the Chancery prescribe. No process, demand, or penalty of the House is ever served upon a person who has not covenanted with the House; a member's own letter of notice and the House's Certificate of Standing may be sent to the authorities for their information (Come Out of Her, My People, §14; Seal Protocol §1; Signature and Authorization Matrix, common rule 5; Drafting Conventions of the Chancery).

§4. CIVIL DOCUMENTS RESPECTED

The House proves the identity of every one it receives, by the authenticated record of his birth and a photo identification card, keeps copies of them in his own sealed file, and returns the originals. It never alters or impairs a civil document; it never asks for, records, or stores any social security, taxpayer, or benefit number of any member, sojourner, or child, and the numbers on his identity papers stay on the copies and enter no roll, register, form, or system of the House (Records Policy §7), and what the law requires its Trust to hold of those it pays, or of those it must itself have checked before they serve children or vulnerable adults, the Trust keeps in its own sealed store and nowhere else; and it teaches the coming out and gives each member the path to walk it, in order and in truth (Articles of the Body, Art. II §7; Come Out of Her, My People). Where a member's own conscience will not take what the law offers, the House compels no one along the path and points no one to any exemption, for it holds that its people are not subject (§1); it points him to the path, to counsel, and to the House's defense (Policy 1.5; Records Policy; The Footing of the House, §4).

§5. HOW THE HOUSE COMES OUT OF BABYLON

The coming out is set out at the head of this act. Babylon is not exited by asking Babylon's leave; it is exited by building Zion, and by coming out of every covenant with another master, each one in order and in truth (The coming out; Articles of the Body, Art. II §7). The House's coming-out is lived in the five-fold separation the Master Charter describes — covenant identity, internal government, consecration economics, the formation of the rising generation, and a distinct culture with a complete record (Art. 7.4) — and the consecration economy that gathers them (The Consecration Economy of the House). It asks nothing from Babylon's categories and yields nothing to them. *For ye shall not go out with haste, nor go by flight: for the Lord will go before you* (Isaiah 52:12).

§6. WHOM THE HOUSE'S LAW BINDS

The law of the House binds only those who have consented to it by covenant, and only in the covenant realm; it binds the House's own property and its own organs; it binds no one else, and it claims to bind no one else. The House's courts bind by counsel, restitution, standing, and at the last separation from the body — never by force, seizure, or detention (Judiciary Act §3; Member Agreement §4). A member may withdraw at any time in writing, and the House will withdraw his name with grace, save that a withdrawal tendered after notice of a matter takes effect when that matter concludes (Articles of the Body, Art. II §4; Member Agreement §5).

§7. THE PUBLIC STATEMENT

The House publishes this statement of §§1–2 in one page, on its website and in the hands of its press desk, in these words:

> **What United House of Israel is not.** We are not a state and claim no part of a state's power. Sovereignty is the Lord's; under Him each of our people is sovereign over his own person, labor, and property, and as a body we hold stewardships. We are not what the world calls sovereign citizens: a citizen is a subject, and our people claim no subjection to any master but God. We hold that our people are state nationals of the lands of their birth — citizens of the United States and of the States wherein they reside in the political sense of the Fourteenth Amendment, and civil non-citizens — and citizens first of

heaven: private men and women, non-resident non-persons to the statutory "United States" (26 U.S.C. §7701(a)(9), (a)(10)), and nontaxpayers not subject to its civil franchises, claiming no exemption from them; each declares his own facts in his own Declaration of Status. We are not tax protesters: what a revenue code as written reaches, we meet as the law requires; what we dispute, we take to the proper court of competent jurisdiction. Beside this teaching we state the reading the governments give: the Government of the United States reads its income tax as reaching every citizen and resident of the United States, the states of the Union included, counts the contrary position frivolous, and lays penalties on those who act on it or promote it (26 U.S.C. §§6700, 6702, 7408); each one who acts on our teaching acts in his own name. We are not against any government; we are against sin and injustice, and we seek the peace of every city where the Lord has scattered and gathered us. We honor the laws of the lands where they do not violate our sincere religious objections, and where a statute would have us do what God forbids, we refuse openly and answer for it in the open. We are not a party, a faction, a militia, or a refuge from the law. We are not violent, and we condemn violence. We are a covenant people who build Zion where we stand.

ESTABLISHMENT

This act was drafted by the founding Steward and is established at the founding of United House of Israel under his hand alone; it is complete on his signature.

Date established: _____

The Servant of the House, Presiding Minister: RESERVED UNTO THE LORD — YET TO BE APPOINTED (*chosen and revealed by the Most High in His own time*)

Steward over the House, Acting Presiding Minister

Yōseph Meir Tohar-Yashar ◆ יוֹסֵף מֵאִיר טֹהַר יָשָׁר

Signature _____

Countersigned, sealed, and registered — Office of the Executive Secretary

_____

Act no. UHOI-_____-_____

Reference notes: Exodus 19:5–6; 20:2–3; 23:32–33; Leviticus 19:34; Numbers 15:30; Deuteronomy 28:43; 1 Samuel 8:7, 11–18; Psalm 24:1; Proverbs 22:7; Isaiah 33:22; 52:11–12; Jeremiah 29:7; Daniel

4:17; Matthew 6:24; 26:52; John 13:16; Acts 5:29; Romans 13:1–7; 2 Corinthians 5:20; 6:17; Ephesians 6:20; Philippians 3:20; 1 Timothy 2:1–2; Hebrews 11:13; 1 Peter 2:11, 13–17; Revelation 18:4; D&C 134:1–6.



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UNITED HOUSE OF ISRAEL