



Bill of Rights and Responsibilities

Preamble

We, the people of the United Christian Nation, in humble reverence to Yahuah, the great I AM, and in recognition of His supreme authority over all creation, do hereby establish this Bill of Rights and Responsibilities.

Whereas Almighty God has endowed each man and woman with certain inalienable rights, we affirm that these divine gifts are intrinsically coupled with sacred duties. For every right bestowed upon us by our Creator, there exists a corresponding responsibility to exercise that right in accordance with His will and for the betterment of His kingdom on Earth.

We hold these truths to be self-evident:

That all men and women are created equal in the eyes of God, bearing His image and worthy of dignity and respect.

That our rights flow not from the decrees of earthly authorities, but from the very hand of Yahuah, the great I AM.

That these God-given rights carry with them weighty responsibilities, calling us to be faithful stewards of the freedoms we have been granted.

Foundation of Natural Rights

The rights enumerated in this Bill flow from the divine nature of mankind as created in Yahuah's image. These rights are not created or granted by government or any human institution, but merely recognized as pre-existing, inalienable, and inherent in the divine order. No earthly power can legitimately bestow or revoke these rights, for they emanate directly from our Creator. While the full expression of these rights is realized through a covenant relationship with Yahusha, the Messiah, we affirm that their foundation exists in every human being by virtue of their creation in Yahuah's image.

All people, whether citizens of the United Christian Nation or not, possess fundamental dignity and value as image-bearers of the Creator. Though the covenant relationship brings additional blessings and responsibilities, it does not create rights where none

That in exercising our rights, we are bound by divine law to consider the welfare of our neighbors and the glory of God.

That the harmonious balance between rights and responsibilities forms the cornerstone of a just and godly society.

That these fundamental rights cannot be contracted away by any means whatsoever. They are fundamental and the natural right of every man and woman throughout the Earth.

Therefore, we set forth this Bill of Rights and Responsibilities, not as mere political doctrine, but as a covenant between God and His people. We pledge to uphold these principles, ever mindful that we are accountable not only to each other but ultimately to Yahuah Himself.

May this document serve as a beacon of righteousness, guiding our nation in the paths of justice, liberty, and godliness, always to the glory of Yahuah, I AM, the Father.

existed, but rather restores and fulfills the divine intention for the flourishing of mankind.

The United Christian Nation, therefore, recognizes that:

- ❖ All rights enumerated herein have their origin in divine law, not human agreement.
- ❖ The exercise of these rights must always align with divine purpose and never serve as justification for sin or rebellion against Yahuah's commands.
- ❖ Rights and responsibilities exist in divine balance, reflecting the nature of Yahuah who is both just and merciful, sovereign and relational, righteous and loving.
- ❖ The protection of these rights for all people, regardless of faith or status, reflects our commitment to justice and love of neighbor commanded by Yahusha the Messiah.

Article I: The Right to Accept Yahusha and the Responsibility to Serve Him

Every man and woman throughout the Earth possesses the inalienable, God-given right to accept Yahusha as their personal Lord and Savior, regardless of past sins or actions. This inherent right flows from the unfathomable depths of divine grace, established before the foundation of the world and secured through the sacrificial death and triumphant resurrection of our Lord. As Scripture declares, "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16), affirming the universal invitation to salvation extended to all humanity.

This sacred right empowers each soul to surrender completely to Christ's Lordship, receiving full forgiveness for every transgression and experiencing the miraculous transformation of spiritual rebirth. As Yahusha promised Nicodemus, "Very truly I tell you, no one can see the kingdom of God unless they are born again" (John 3:3), establishing this supernatural renewal as the gateway to divine relationship and eternal life. No earthly authority, familial pressure, cultural tradition, or governmental decree may legitimately obstruct any person's exercise of this most fundamental right to respond to the Creator's invitation to reconciliation.

With this profound right comes the equally weighty responsibility to acknowledge one's sins with sincere contrition, turning from them in genuine repentance as we embrace the mercy extended to us. Scripture commands, "Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord" (Acts 3:19). We must commit ourselves wholeheartedly to following Christ's teachings and commandments, not merely professing faith with our lips while

our hearts remain distant, but rather allowing His word to transform our thoughts, desires, and actions.

We bear the sacred duty to publicly proclaim our faith through water baptism, identifying with Christ's death and resurrection as we are immersed and raised to new life. We must steward all worldly possessions with the sobering awareness that "the earth is the Lord's, and everything in it" (Psalm 24:1), recognizing ourselves as temporary caretakers rather than permanent owners. We commit to cultivating the fruit of the Spirit—"love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22-23)—as evidence of genuine conversion and ongoing sanctification.

We pledge ourselves to regular communion with God through prayer, worship, and diligent study of Scripture, allowing His word to dwell in us richly and shape our understanding of truth and reality. We embrace the divine commission to share Christ's redemptive message with others, for "how can they believe in the one of whom they have not heard?" (Romans 10:14). Our talents, spiritual gifts, and material resources must be deployed in service to the community of believers and the world Christ died to save, reflecting His own servant leadership.

This right and its attendant responsibilities form the very foundation of our faith and national identity, illuminating God's boundless mercy and His fervent desire for all people to obtain salvation. As citizens of the United Christian Nation, we embrace this right with profound gratitude while diligently fulfilling these sacred obligations, ever mindful that we serve as ambassadors of Christ's kingdom on Earth, called to represent His character and priorities to a world in desperate need of redemption.

Article II: The Right to Worship God Freely and the Responsibility to Adhere to Biblical Tenets

Every citizen possesses the inalienable, God-given right to worship Yahuah freely, expressing devotion through the rich tapestry of forms sanctioned by Holy Scripture. This inherent right encompasses the freedom to engage in both personal and corporate worship, approaching the throne of grace without hindrance or compulsion from any earthly power. As David proclaimed, "I will praise you, Lord, with all my heart" (Psalm 138:1), establishing worship as the natural response of the redeemed soul to divine goodness and glory.

This fundamental right safeguards the liberty to practice the beautiful diversity of Biblical worship expressions: fervent prayer that pierces the heavens; joyful singing that echoes the Psalms; purifying fasting that subdues the flesh; sacred communion that commemorates Christ's sacrifice; anointing with oil for healing and consecration; the laying on of hands for blessing and impartation; and speaking in tongues as the Spirit gives utterance. As Paul instructed, "When you come together, each of you has a hymn, or a word of instruction, a revelation, a tongue or an

interpretation" (1 Corinthians 14:26), affirming the varied expressions that constitute authentic worship.

This sacred right guarantees the freedom to assemble with fellow believers for corporate worship and spiritual edification, heeding the apostolic exhortation: "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching" (Hebrews 10:25). It protects our divinely granted freedom to immerse ourselves in Scripture, meditating day and night on Yahuah's precepts, promises, and commands without external hindrance or interference, as we follow the Psalmist's devotion: "Oh, how I love your law! I meditate on it all day long" (Psalm 119:97).

With this precious freedom comes the solemn responsibility to ensure our worship adheres faithfully to Biblical tenets in both form and substance. We must worship "in spirit and in truth" (John 4:24), offering expressions of devotion that reflect the very character and nature of the God we serve, rather than merely

following cultural preferences or human traditions. Our worship must flow from hearts aligned with divine revelation, not from superficial emotionalism or meaningless ritual that honors God with lips while hearts remain distant.

We bear the sacred duty to respect the diverse expressions of faith within the Body of Christ, acknowledging with humility that "we know in part and we prophesy in part" (1 Corinthians 13:9). We must cultivate a spirit of love, unity, and mutual edification while maintaining doctrinal integrity, recognizing that our differences in worship style often reflect the magnificent diversity within God's kingdom rather than matters requiring division or contempt. We pledge to refrain from practices that contradict Biblical teaching or bring dishonor to Yahuah's holy name, subjecting all expressions of worship to the authority of Scripture.

We commit ourselves to continuous spiritual growth and deeper understanding of God's Word, allowing Scripture to refine and

Article III: The Right to Freedom from Enforced Sin and the Responsibility to Resist Temptation

Every citizen possesses the inherent, divine right to freedom from enforced sin—a sacred liberty that no earthly power may legitimately violate. This fundamental protection ensures that no authority, institution, or individual may compel any person to act against their faith, conscience, or the gentle yet authoritative guidance of the Holy Spirit. As Peter and the apostles boldly declared when ordered to cease their testimony of Christ, "We must obey God rather than human beings" (Acts 5:29), establishing the primacy of divine authority over human commands that contradict God's will.

This essential right establishes an inviolable sanctuary around each believer's relationship with God, shielding it from external coercion, manipulation, or interference. As Paul affirmed, "It is for freedom that Christ has set us free" (Galatians 5:1), indicating that liberty from both sin's dominion and human tyranny stands at the very heart of our redemption. This right affirms the liberty of all citizens to live according to their Spirit-informed convictions, guided by the illuminating truth of Scripture and their personal covenant with Christ, who promised, "If the Son sets you free, you will be free indeed" (John 8:36).

With this precious right comes the weighty responsibility to actively resist temptation, following the perfect example of our Lord Yahusha, who, when tempted in the wilderness, countered each enticement with the unwavering truth of Scripture (Matthew 4:1-11). We must exercise vigilant self-control and godly discipline in every aspect of life, training ourselves for righteousness as Paul instructed: "Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever" (1 Corinthians 9:25).

We bear the sacred duty to guard our hearts with all diligence, recognizing that "everything you do flows from it" (Proverbs 4:23). The battleground for sin begins in the mind and heart; therefore, we must cultivate thoughts that are "true, noble, right,

purify our expressions of devotion. Our freedom of worship must be exercised not for self-gratification but for the glory of God and the edification of His people, producing a witness that draws others to the beauty of life lived in communion with the Creator. We will uphold the sanctity of worship spaces and gatherings, treating them with the reverence befitting places where God's presence is sought and celebrated.

As citizens of the United Christian Nation, we cherish this fundamental right to worship freely while exercising it with reverence, wisdom, and love, knowing that true worship transforms not only the worshipper but also emanates outward to bless the entire community of faith. By embracing both this right and its corresponding responsibilities, we establish a nation where authentic worship flourishes, where diverse expressions honor the same Lord, and where our collective adoration rises as a pleasing fragrance to the One who alone is worthy of all praise.

pure, lovely, admirable, excellent and praiseworthy" (Philippians 4:8), rejecting those that would lead us into transgression. We commit to seeking accountability within the community of believers, acknowledging Solomon's wisdom that "though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken" (Ecclesiastes 4:12).

We pledge to respect the freedom and conscience of others in matters not explicitly addressed in Scripture, heeding Paul's instruction: "Accept the one whose faith is weak, without quarreling over disputable matters" (Romans 14:1). We accept the responsibility to advocate for laws and policies that neither enforce nor encourage sinful behavior, while standing resolute against societal pressures that might lead us to compromise Biblical values. As Daniel purposed in his heart not to defile himself with the king's food and wine (Daniel 1:8), so we must determine beforehand to remain faithful regardless of cultural currents.

We commit ourselves to cultivating environments characterized by grace and compassion for those struggling with sin, remembering Paul's assurance that "there is now no condemnation for those who are in Christ Yahusha" (Romans 8:1). Yet this grace must never be mistaken for indifference toward sin; rather, it should motivate us to "spur one another on toward love and good deeds" (Hebrews 10:24), providing both support and accountability in the pursuit of holiness.

As citizens of the United Christian Nation, we embrace both this right to freedom from enforced sin and the responsibility to resist temptation, recognizing that true liberty is found not in license to indulge the flesh but in the power to live righteously through the indwelling Spirit. By faithfully exercising this balance of right and responsibility, we establish a nation where genuine freedom flourishes—a freedom that reflects Christ's victory over sin and death, and prepares us for the perfect liberty of eternity in His presence.

Article IV: The Right to Religious Freedom and the Responsibility to Respect Others' Beliefs While Upholding Christian Values

Every citizen possesses the inherent, divine right to religious freedom—a fundamental liberty that stands at the very heart of human dignity and reflects God's respect for human volition. This God-given right ensures the unhindered freedom to worship and practice the Christian faith without governmental interference or institutional obstruction, honoring Christ's command to "render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17), establishing distinct spheres of authority.

This sacred right establishes firm protection against coercion or discrimination based on religious convictions, allowing believers to follow their conscience in matters of faith without fear of penalty or persecution. As Paul instructed, "Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery" (Galatians 5:1), affirming that freedom from compulsion stands at the heart of authentic faith. It guarantees the liberty to share one's faith and engage in religious activities in both public and private settings, recognizing that the light of truth was never meant to be hidden under a basket but placed on a stand for all to see (Matthew 5:15).

This essential right safeguards the divine authority of parents to raise their children according to Christian principles and values, following the timeless instruction to "train up a child in the way he should go" (Proverbs 22:6), passing down the treasures of faith from one generation to the next. It protects the essential freedom of conscience in matters of faith and morality, acknowledging Paul's teaching that "each of us will give an account of ourselves to God" (Romans 14:12), establishing personal accountability before the Divine Judge.

With this precious right comes the solemn responsibility to treat those of different faiths or no faith with genuine love and respect, embodying Christ's command to "love your neighbor as yourself" (Mark 12:31). We must engage in respectful dialogue and witness, avoiding any form of coercion or manipulation in sharing the Gospel. As Peter instructs, we should "always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect" (1 Peter 3:15-16), demonstrating both conviction and compassion.

We bear the sacred duty to uphold Christian values and principles in both personal and public life, allowing our light to "shine before others, that they may see your good deeds and glorify your Father in heaven" (Matthew 5:16). We must advocate for policies that protect religious freedom for all people, while simultaneously working to maintain the Christian character of our nation—a delicate balance that requires both unwavering commitment to truth and genuine respect for others created in God's image.

We pledge to resist practices or ideologies that contradict core Christian beliefs, while respecting the rights of others to hold differing views. As Paul demonstrated at the Areopagus (Acts 17:16-34), we will engage thoughtfully with diverse perspectives while clearly proclaiming divine truth. We commit to educating others about Christian beliefs and values not with arrogance or condescension, but with a spirit of love and humility, recognizing that truth is ultimately validated not only by intellectual argument but by lives transformed through its power.

We support the right of Christian institutions to operate according to their beliefs and values, maintaining integrity to their mission without compromising Biblical standards. We commit to praying for those in authority, that they might govern with wisdom and justice, creating space for faith to flourish rather than restricting its expression. As Paul urged, "I urge, then, first of all, that petitions, prayers, intercession, and thanksgiving be made for all people—for kings and all those in authority" (1 Timothy 2:1-2).

As citizens of the United Christian Nation, we are called to remember Yahusha' teaching to "Give back to Caesar what is Caesar's, and to God what is God's" (Matthew 22:21). This profound principle guides our understanding of the relationship between religious freedom and civic responsibility, ensuring that we honor both our faith and our duties as citizens. By embracing this right and fulfilling these responsibilities, we contribute to the establishment of a nation where Christian faith is freely practiced and respected, while fostering an environment of mutual understanding among diverse beliefs, creating a society that reflects both truth and grace.

Article V: The Right to Citizenship in the United Christian Nation and the Responsibility to Live in Service to Yahusha

Every man and woman who has surrendered their life to Yahusha as their personal Lord and Savior possesses the divine right to citizenship in the United Christian Nation. This sacred privilege flows not from human merit but from divine adoption, for "to all who did receive him, to those who believed in his name, he gave the right to become children of God" (John 1:12). As Scripture declares, "Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members

of his household" (Ephesians 2:19), establishing the profound connection between spiritual rebirth and covenant citizenship.

This inherent right encompasses full participation in the communal life and fellowship of the Body of Christ, where "we, though many, form one body, and each member belongs to all the others" (Romans 12:5). It provides access to the protective shield and manifold blessings of a nation established on Biblical

principles, reflecting the Psalmist's assurance that "the Lord is a refuge for the oppressed, a stronghold in times of trouble" (Psalm 9:9). It confers the privilege to partake in the nation's governance and decision-making processes, honoring Solomon's wisdom that "where there is no guidance, a people falls, but in an abundance of counselors there is safety" (Proverbs 11:14).

This fundamental right extends the umbrella of protection to children under twenty whose parents are citizens or Protected Persons within our sovereign borders, acknowledging the covenant principle that God's blessings flow to "a thousand generations of those who love me and keep my commandments" (Deuteronomy 7:9). These younger members of our community receive special status as Protected Persons, sheltered under the wings of our national covenant until they reach the age of discernment and can personally affirm their own citizenship through confession of faith.

With this profound right comes the sacred responsibility to maintain a personal commitment to Yahusha, living in dynamic relationship with Him so that "it is no longer I who live, but Christ who lives in me" (Galatians 2:20). We must actively participate in the life of the Christian community, contributing to its growth and wellbeing through the exercise of our spiritual gifts, for "each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms" (1 Peter 4:10).

We bear the solemn duty to serve others selflessly, emulating Christ who "did not come to be served, but to serve, and to give his life as a ransom for many" (Mark 10:45). We must steward all God's blessings—material and spiritual—for the benefit of the community and the advancement of His kingdom, recognizing that we will ultimately give account for our administration of these divine gifts. We pledge to share the Gospel and make disciples, fulfilling Christ's final earthly command to "go and make disciples of all nations, baptizing them in the name of the Father and of the

Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matthew 28:19-20).

We commit ourselves to upholding the values and principles of the United Christian Nation in personal and public life, serving as living embodiments of its covenant ideals. We will contribute generously to support the needs of fellow citizens and the broader community, remembering Christ's words that "it is more blessed to give than to receive" (Acts 20:35). We dedicate ourselves to continuous spiritual growth, "being transformed into his image with ever-increasing glory" (2 Corinthians 3:18). We will represent our nation with integrity and honor in all international interactions, conscious that we bear witness to Christ through our national character.

Citizenship in our nation is contingent upon a personal surrender to Yahusha as Lord and Savior and obedience in water baptism, with this commitment evidently manifested in life and actions. As citizens, we recognize that while we hold earthly citizenship in the United Christian Nation, our ultimate citizenship is in Heaven (Philippians 3:20). Our earthly citizenship reflects this higher calling, compelling us to live as ambassadors of Christ's kingdom, entrusted with being salt and light in the world (Matthew 5:13-16).

By embracing this right and fulfilling these responsibilities, we establish a nation that serves as a living testimony to the transformative power of the Gospel—a community where divine principles shape both individual lives and collective identity, where mutual care reflects Christ's selfless love, and where every citizen contributes to our shared mission of advancing God's kingdom on earth as it is in heaven. Through this sacred intertwining of rights and responsibilities, we create a society that offers the world a glimpse of the coming Kingdom, where Yahusha reigns supreme and His people flourish in perfect harmony with Him and one another.

Article VI: The Right to Form and Maintain a Christian Family and the Responsibility to Honor Family Commitments

Every citizen possesses the inalienable, God-given right to form and maintain a Christian family according to the divine pattern established in Scripture. This sacred right flows from the Creator's original design, declared at humanity's beginning when He proclaimed, "It is not good for the man to be alone. I will make a helper suitable for him" (Genesis 2:18), and established marriage as the foundational covenant upon which families are built. As Yahusha affirmed, "Haven't you read that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'?" (Matthew 19:4-5), thereby reaffirming the divine origin and structure of the family.

This inherent right encompasses the freedom to enter into marriage as a holy covenant between one man, one woman, and God Himself, who stands as both witness and participant in this

sacred union. As Malachi declares, "Has not the one God made you? You belong to him in body and spirit. And what does the one God seek? Godly offspring" (Malachi 2:15), establishing marriage as both a spiritual covenant and the divinely appointed means for propagating the faith through generations. It affirms the liberty to bear and raise children according to Christian principles, fulfilling the first command given to humanity to "be fruitful and multiply" (Genesis 1:28) and the ongoing mandate to "tell the next generation the praiseworthy deeds of the Lord" (Psalm 78:4).

This fundamental right ensures the ability to adopt children and provide them with a nurturing Christian home, reflecting our own adoption into God's family through Christ, "for in Christ Yahusha you are all sons of God, through faith" (Galatians 3:26). It guarantees protection of the family unit as the fundamental building block of society, designed by God Himself to be the

primary institution for human flourishing and spiritual formation. It safeguards the right to educate and discipline children in accordance with Biblical teachings, honoring the divine instruction that parents should "bring them up in the training and instruction of the Lord" (Ephesians 6:4), establishing the primacy of parental authority in child-rearing.

With this profound right comes the equally weighty responsibility to uphold the sanctity of marriage as a lifelong commitment before God. As our Lord taught, "Therefore what God has joined together, let no one separate" (Matthew 19:6), establishing the permanence that reflects Christ's faithful relationship with His church. We must honor the marriage covenant by faithfully fulfilling all marital duties and responsibilities, seeking help from the community of believers when facing challenges that could threaten the marriage bond. Husbands must love their wives "just as Christ loved the church and gave himself up for her" (Ephesians 5:25), demonstrating sacrificial devotion that mirrors divine love. Wives are called to respect their husbands as unto the Lord (Ephesians 5:33), while both partners submit to one another out of reverence for Christ (Ephesians 5:21).

We bear the sacred duty to nurture our children "in the discipline and instruction of the Lord" (Ephesians 6:4), imparting not merely information about God but fostering a living relationship with Him. We must model Christ-like love, respect, and mutual submission within the family, creating a domestic sanctuary that reflects the relationship between Christ and His church. We commit ourselves to providing for the spiritual, emotional, and physical needs of family members, recognizing that "anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever" (1 Timothy 5:8).

We accept the responsibility to maintain family unity and resolve conflicts in a godly manner, "bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive" (Colossians 3:13). We must honor and care for elderly parents and relatives, fulfilling the divine command to "honor your father and your mother" (Exodus 20:12) that extends into their advanced years. We pledge to protect family members from harmful influences and guide them in righteousness, creating an environment where faith can flourish amid an increasingly secular culture.

Within our homes, we will foster an atmosphere of grace, forgiveness, and unconditional love, reflecting God's own heart toward His children. We will balance family responsibilities with service to the broader Christian community, recognizing that while family holds a place of highest earthly priority, our ultimate allegiance belongs to Christ, who taught that "whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me" (Matthew 10:37), establishing the proper hierarchy of loyalties. Through our family life, we will represent Christ to the world, bearing witness to His transformative power through the visible testimony of homes ordered according to divine wisdom.

As citizens of the United Christian Nation, we are reminded of Joshua's bold declaration: "But as for me and my household, we will serve the Lord" (Joshua 24:15). This sacred commitment establishes our families as covenant communities within the larger national covenant, dedicated to Yahuah's service and reflecting His character to subsequent generations. By embracing this right and fulfilling these responsibilities, we contribute to the establishment of a nation built on Christ-centered families that serve as living testaments to God's design for human relationships and as the foundation for a righteous society that honors the Creator's pattern for human flourishing in every generation.

Article VII: The Right to Religious and Secular Education and the Responsibility to Nurture Faith

Every citizen possesses the inherent, divine right to both religious and secular education—a sacred liberty that nourishes both mind and spirit to fulfill our mandate to "love the Lord your God with all your heart and with all your soul and with all your mind" (Matthew 22:37). This God-given right ensures access to comprehensive Biblical instruction and theological studies, recognizing that all wisdom begins with the fear of the Lord, for "the fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction" (Proverbs 1:7), establishing spiritual understanding as the foundation for all other learning.

This fundamental right affirms the freedom to pursue secular knowledge and skills across diverse fields of study, acknowledging that all truth ultimately belongs to God, for "the earth is the Lord's, and everything in it" (1 Corinthians 10:26). As Daniel and his companions demonstrated in Babylon, believers can excel in worldly knowledge while maintaining spiritual integrity, developing minds "ten times better than all the magicians and enchanters in his whole kingdom" (Daniel 1:20) through divine

blessing upon diligent study. This right establishes that the acquisition of knowledge in mathematics, science, history, literature, and all academic disciplines can and should glorify the Creator whose handiwork they explore.

This sacred right safeguards the ability of parents to choose or provide education aligned with Christian values for their children, honoring the divine mandate to "train up a child in the way he should go" (Proverbs 22:6) and recognizing that educational choices profoundly shape worldview formation. It establishes protection against educational discrimination based on religious beliefs, ensuring that faith need never be compromised for the sake of academic advancement. It upholds the opportunity to integrate faith and learning in all educational pursuits, recognizing that in Christ "are hidden all the treasures of wisdom and knowledge" (Colossians 2:3), making artificial separation between secular and sacred knowledge unnecessary and counterproductive.

With this precious right comes the sacred responsibility to prioritize spiritual growth and Biblical knowledge alongside secular learning. As our Lord taught, "What good will it be for someone to gain the whole world, yet forfeit their soul?" (Matthew 16:26), establishing the proper hierarchy of educational pursuits. We must apply Christian principles and ethics in all areas of study and professional development, allowing our faith to illuminate and interpret all knowledge. As Paul instructed, "whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things" (Philippians 4:8), providing criteria for evaluating all information against divine standards.

We bear the solemn duty to discern and critically evaluate secular knowledge through a Biblical worldview, heeding Paul's warning not to be "taken captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ" (Colossians 2:8). We recognize that while all truth is God's truth, not all claims presented as truth align with His revelation, requiring vigilant discernment. We commit ourselves to sharing acquired knowledge and skills to benefit the Christian community and society at large, recognizing that we are blessed to be a blessing, as Abraham was told, "I will bless you... and you will be a blessing" (Genesis 12:2).

We accept the divine calling to nurture the faith of younger generations through intentional teaching and mentoring, fulfilling Moses' instruction: "These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up" (Deuteronomy 6:6-7). We will pursue excellence in education as a means of glorifying God and serving others, doing all things "as working for the Lord, not for human masters" (Colossians 3:23), recognizing

that academic diligence honors the Creator who endowed us with intellectual capacity.

We will use our educational opportunities to defend and articulate the Christian faith with both intellectual rigor and spiritual passion, following Peter's instruction to "always be prepared to give an answer to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect" (1 Peter 3:15). We pledge our support for Christian educational institutions and programs that integrate faith and learning, recognizing their vital role in forming the next generation of believers. We will advocate for educational policies that respect and accommodate Christian beliefs and values, ensuring that the marketplace of ideas remains open to divine truth.

Throughout all our learning endeavors, we will recognize that true wisdom comes from God and seek His guidance, for "if any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you" (James 1:5). We understand that education is not merely the acquisition of facts but the formation of character and worldview, requiring that we "not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will" (Romans 12:2).

As citizens of the United Christian Nation, we embrace education—both religious and secular—as a divine gift to be stewarded with wisdom and gratitude. By balancing the right to educational opportunity with the responsibility to nurture faith, we establish a nation where learning and believing harmoniously integrate, where academic excellence honors the Creator, and where each generation is equipped to serve God effectively in their various callings, becoming salt and light in every sphere of society and advancing the Kingdom of God through the faithful application of divinely-bestowed knowledge.

Article VIII: The Right to a Life of Sanctity and Dignity, From Conception Until Natural Death, and the Responsibility to Defend and Protect Life

Every human being within the United Christian Nation, from the sacred moment of conception until natural death, possesses the inalienable, God-given right to a life of sanctity and dignity. This inherent right flows from the divine declaration that humans alone are created "in the image of God" (Genesis 1:27), bestowing upon each person, regardless of age or ability, incomparable value and worth. As David proclaimed in wonder at this reality, "For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made" (Psalm 139:13-14), establishing that divine craftsmanship and purpose begin at conception, not at birth or some arbitrarily determined stage of development.

This fundamental right ensures the protection of life at all stages, recognizing that each person is created in the divine image, fearfully and wonderfully made (Psalm 139:14), known by God

before formation in the womb (Jeremiah 1:5), and precious in His sight. As the prophet declared, "Before I formed you in the womb I knew you, before you were born I set you apart" (Jeremiah 1:5), confirming that divine purpose and identity precede physical development. This right establishes respect for the inherent worth and dignity of every person, regardless of age, ability, or condition, affirming that each life has purpose in the divine economy, for "we are God's handiwork, created in Christ Yahusha to do good works, which God prepared in advance for us to do" (Ephesians 2:10).

This sacred right provides safeguards against any form of unjust termination of life, including abortion and euthanasia, recognizing that the authority to give and take life belongs ultimately to God alone, who declares, "See now that I myself am he! There is no god besides me. I put to death and I bring to life, I have wounded and I will heal, and no one can deliver out of my hand" (Deuteronomy

32:39). It guarantees access to necessary care and support to maintain dignity throughout life's journey, from the womb to natural death, reflecting the compassion of Christ who came that we "may have life, and have it to the full" (John 10:10), demonstrating God's desire for human flourishing at every stage of existence.

With this profound right comes the solemn responsibility to actively advocate for the protection of life at all stages, giving voice to those who cannot speak for themselves. Scripture commands, "Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy" (Proverbs 31:8-9), placing a particular obligation upon us to defend the most vulnerable—the unborn, the disabled, the elderly, and the infirm—who cannot advocate for themselves. We must support and implement policies that uphold the sanctity of human life, recognizing that how we treat the most vulnerable among us reveals the true measure of our society's alignment with divine values.

We bear the sacred duty to provide care and support for the vulnerable, including the unborn, elderly, disabled, and sick, emulating the compassion of our Lord who reached out to those whom society marginalized, declaring, "Whatever you did for one of the least of these brothers and sisters of mine, you did for me" (Matthew 25:40). We must oppose practices, policies, or cultural trends that devalue human life in any form, standing firmly for the principle that all people, regardless of circumstance, bear the image of their Creator and therefore possess inherent, non-negotiable dignity that no human authority can legitimately diminish.

We commit ourselves to educating others about the sanctity of life and the importance of protecting human dignity, presenting this truth with both conviction and compassion. We accept the

responsibility to offer supportive alternatives to those facing difficult decisions regarding life issues, providing crisis pregnancy care, adoption services, hospice support, and disability assistance that demonstrate true compassion through practical help rather than through destruction of life. As Yahusha demonstrated compassion not merely through words but through healing actions, we too must offer tangible assistance that upholds both life and dignity.

We pledge to promote a culture that values every individual as a unique creation of God, worthy of protection, respect, and care from conception to natural death. We dedicate ourselves to supporting initiatives that provide alternatives to abortion and assistance to those facing unplanned pregnancies, recognizing that true choice requires viable, life-affirming options. We will advocate for ethical medical practices that respect the sanctity of life, ensuring that healthcare serves its highest purpose of healing and comforting rather than destroying life. In all these efforts, we recognize and submit to God's sovereignty over life and death, remembering Job's faithful declaration: "The Lord gave and the Lord has taken away; may the name of the Lord be praised" (Job 1:21).

As citizens of the United Christian Nation, we embrace both the right to life and the responsibility to defend it, establishing a culture where every human being—from the moment of conception until natural death—is valued, protected, and afforded the dignity befitting those who bear the divine image. Through this commitment, we bear witness to a Creator who values each life immeasurably and calls us to do likewise, regardless of ability, circumstance, or stage of development. By upholding this sacred right and fulfilling its attendant responsibilities, we establish a nation that stands in stark contrast to death-affirming cultures, offering instead a beacon of hope and dignity for all people that reflects the heart of God Himself.

Article IX: The Right to Freedom of Speech and the Responsibility to Speak the Truth in Love

Every citizen possesses the inalienable, God-given right to freedom of speech, ensuring the ability to express personal beliefs, ideas, and emotions freely, to share the Gospel and testify to God's work, to engage in open dialogue on matters of faith, governance, and society, and to be protected against compelled speech that contradicts one's faith or conscience.

This right carries the sacred responsibility to speak the truth in love. Additional responsibilities include maintaining absolute truthfulness in all communications, never deliberately spreading falsehoods, misinformation, or deceptive words that lead others astray. For "the Lord detests lying lips, but he delights in people who are trustworthy" (Proverbs 12:22). We must speak with grace, kindness, and respect, even in profound disagreement, allowing our words to be "always full of grace, seasoned with salt" (Colossians 4:6).

Our speech must serve primarily to edify, encourage, and build up others in faith rather than to tear down, remembering the apostolic

command to "encourage one another and build each other up" (1 Thessalonians 5:11). We bear the solemn duty to guard vigilantly against gossip, slander, and false testimony, recognizing these as grievous sins that wound both community bonds and individual souls, for "a perverse person stirs up conflict, and a gossip separates close friends" (Proverbs 16:28).

We commit to practicing active, empathetic listening as an essential component of effective communication, being "quick to listen, slow to speak, and slow to become angry" (James 1:19). When justice demands, we will speak boldly for truth and for the rights of the oppressed, while exercising wisdom in all our words, recognizing that "the tongue has the power of life and death" (Proverbs 18:21). In all circumstances, we will use our freedom of speech to glorify God and advance His kingdom.

We are reminded of the divine instruction: "Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may

benefit those who listen" (Ephesians 4:29). By embracing this right and fulfilling these responsibilities, we establish a nation where communication reflects truth, love, and wisdom,

demonstrating the transformative power of God's Word in our speech and serving as a beacon of righteous discourse in a world filled with deception and divisive rhetoric.

Article X: The Right to Freely Proclaim, Teach, and Live According to One's Christian Faith and the Responsibility to Biblical Truth

Every citizen possesses the inherent, divine right to freely proclaim, teach, and live according to their Christian faith—a sacred liberty that lies at the very heart of authentic discipleship. This God-given right flows from Christ's Great Commission to "go into all the world and preach the gospel to all creation" (Mark 16:15), establishing the proclamation of truth as a fundamental aspect of faithful obedience. As Peter and John boldly declared before the Sanhedrin, "we cannot help speaking about what we have seen and heard" (Acts 4:20), affirming that sharing our faith arises from an irrepressible spiritual imperative that no earthly authority may legitimately suppress.

This fundamental right ensures the freedom to share the Gospel and testify to God's transformative work, following the pattern of the early disciples who "day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Yahusha is the Messiah" (Acts 5:42). It affirms the liberty to teach Biblical truths in public and private settings without fear of censure or persecution, honoring our commission to "teach them to observe everything I have commanded you" (Matthew 28:20). It guarantees the ability to express one's faith through actions, lifestyle, and professional conduct, allowing believers to "let your light shine before others, that they may see your good deeds and glorify your Father in heaven" (Matthew 5:16).

This sacred right establishes protection against discrimination or persecution for living out Christian beliefs, enabling followers of Christ to "stand firm, then, and do not let yourselves be burdened again by a yoke of slavery" (Galatians 5:1). It upholds the divine right to raise and educate children according to Christian principles, fulfilling the mandate to "start children off on the way they should go, and even when they are old they will not turn from it" (Proverbs 22:6), recognizing parents as the divinely appointed stewards of their children's spiritual formation.

With this profound liberty comes the equally weighty responsibility to ensure that all teachings and proclamations align with sound Biblical doctrine. As Paul instructed Titus, "You, however, must teach what is appropriate to sound doctrine" (Titus 2:1), establishing that freedom of religious expression carries with it the obligation of theological fidelity. We must live lives that reflect Christ's character and teachings, becoming "imitators of God, as beloved children, and walk in love, as Christ loved us and

gave himself up for us" (Ephesians 5:1-2), recognizing that our conduct either validates or undermines the message we proclaim.

We bear the sacred duty to present the Gospel with gentleness and respect, free from coercion or manipulation, for "the servant of the Lord must not be quarrelsome but must be kind to everyone, able to teach, not resentful. Opponents must be gently instructed, in the hope that God will grant them repentance leading them to a knowledge of the truth" (2 Timothy 2:24-25). We must continuously study and correctly handle the word of truth, heeding Paul's counsel to "do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth" (2 Timothy 2:15).

We commit ourselves to accountability within the Christian community for our teachings and actions, recognizing the sobering warning that "not many of you should become teachers, my fellow believers, because you know that we who teach will be judged more strictly" (James 3:1). While standing firmly for Biblical truth, we must respect the rights of others to their beliefs, remembering that even Yahusha allowed those who rejected His message to walk away, asking His disciples, "You do not want to leave too, do you?" (John 6:67), demonstrating that genuine faith cannot be coerced but must be freely embraced.

We pledge to use our freedom to proclaim faith as a means to edify others and glorify God, ensuring that "whatever you do, do it all for the glory of God" (1 Corinthians 10:31). In all our interactions and teachings, we will demonstrate the fruits of the Spirit—"love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22-23), recognizing that how we teach is as important as what we teach if we are to faithfully represent Christ to the world.

As citizens of the United Christian Nation, we embrace the right to freely proclaim, teach, and live our faith while simultaneously accepting the responsibility to do so with integrity, grace, and fidelity to Biblical truth. By balancing passionate conviction with humble service, doctrinal soundness with compassionate delivery, and bold proclamation with respectful engagement, we establish a nation where Christian faith is freely expressed, taught, and lived out as a beacon of truth and hope to a world in darkness. Our proclamation and teaching will reflect the love, truth, and transformative power of the Gospel, drawing others to Christ while maintaining unwavering fidelity to Biblical truth.

Article XI: The Right to Privacy and the Responsibility to Respect Others' Privacy and Maintain Personal Integrity

Every citizen possesses the inalienable, God-given right to privacy—a sacred space of personal autonomy reflecting the intimate relationship between the individual soul and its Creator. This inherent right flows from the divine example of Yahuah, who calls us to personal, intimate communion with Himself apart from public display, as our Lord instructed: "When you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you" (Matthew 6:6). This teaching establishes that certain aspects of our spiritual and personal lives are rightfully reserved for private expression rather than public scrutiny.

This fundamental right ensures the protection of personal information, communications, and activities from unwarranted intrusion or surveillance, acknowledging the Scriptural principle that discretion is a virtue, for "the prudent keep their knowledge to themselves" (Proverbs 12:23). It safeguards the freedom to maintain confidentiality in personal, familial, and professional relationships, recognizing Solomon's wisdom that "a gossip betrays a confidence, but a trustworthy person keeps a secret" (Proverbs 11:13). It establishes meaningful control over the sharing and use of one's personal data and information, reflecting the Biblical principle that intimate knowledge rightfully belongs only to those to whom it is deliberately entrusted.

This sacred right protects intimate spaces—homes and personal property—from unauthorized access, honoring the sanctity of the domains God has entrusted to our stewardship. As Scripture affirms the importance of respecting boundaries, "Do not move your neighbor's boundary stone set up by your predecessors" (Deuteronomy 19:14), so too must modern boundaries of personal privacy be honored and maintained as expressions of divinely-established order and respect for individual dignity.

With this precious right comes the solemn responsibility to respect the privacy boundaries of others, resisting the temptation to pry into matters not rightfully our concern. "A gossip betrays a confidence, but a trustworthy person keeps a secret" (Proverbs 11:13), establishing that honoring others' privacy demonstrates both trustworthiness and godly character. We must exercise prudent discretion in sharing personal information, heeding the wisdom that "the heart of the discerning acquires knowledge, for the ears of the wise seek it out" (Proverbs 18:15), recognizing that not all information rightfully belongs in the public domain.

We bear the sacred duty to maintain the confidentiality of information entrusted to us in professional or personal capacities, honoring the trust placed in us as reflection of Christ's faithfulness. We must avoid intrusion into others' personal affairs without just cause or invitation, respecting the boundaries that dignify human relationships, for "whoever meddles in a quarrel not his own is like

one who takes a passing dog by the ears" (Proverbs 26:17). In our use of technology and social media, we commit to responsible practices that respect privacy settings and consent in digital communications, remembering that our online conduct must reflect Christ as faithfully as our physical presence.

We pledge to uphold personal integrity by aligning private actions with public professions of faith, recognizing that although humans may see only outward appearances, "the Lord looks at the heart" (1 Samuel 16:7) and "nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account" (Hebrews 4:13). We will advocate for laws and practices that protect individual privacy rights while balancing legitimate security needs, seeking the welfare of all. We commit ourselves to educating others about privacy's importance in maintaining human dignity and personal autonomy, values that reflect God's design for human flourishing.

With diligence, we will resist the temptation to invade others' privacy out of curiosity or for personal gain, remembering that love "does not dishonor others, it is not self-seeking" (1 Corinthians 13:5). We recognize the delicate balance between privacy and accountability, seeking appropriate relationships for spiritual growth while respecting privacy boundaries. As James exhorts, "Therefore confess your sins to each other and pray for each other so that you may be healed" (James 5:16), we acknowledge that vulnerability within proper contexts fosters spiritual health.

As citizens of the United Christian Nation, we are reminded of Christ's words concerning giving, praying, and fasting in secret, where "your Father, who sees what is done in secret, will reward you" (Matthew 6:4). This scripture underscores the value of private devotion and God's awareness of our hidden deeds. We are called to heed the wisdom of Ecclesiastes: "There is a time for everything, and a season for every activity under the heavens... a time to be silent and a time to speak" (Ecclesiastes 3:1,7), discerning when privacy should be maintained and when transparency is required.

By embracing this right and fulfilling these responsibilities, we contribute to the establishment of a nation where personal privacy is respected and personal integrity is valued. Our actions reflect Christ's teachings on discretion, honesty, and respect for others, fostering a society where trust flourishes and the dignity of each individual is upheld through the protection of their God-given privacy. Through this balanced approach to privacy rights and responsibilities, we create communities characterized by both appropriate boundaries and authentic relationships, honoring the divine design for human interaction.

Article XII: The Right to Keep and Bear Arms for Personal Protection and Defense of the Nation, and the Responsibility to Exercise This Right Responsibly

Every citizen possesses the inalienable, God-given right to keep and bear arms for protection and defense—a sacred freedom

rooted in the divine mandate to preserve innocent life and secure justice. This inherent right acknowledges the Biblical principle

that protection of family and community represents faithful stewardship of God's gifts, as the Psalmist recognized, "Blessed be the Lord, my rock, who trains my hands for war, and my fingers for battle" (Psalm 144:1), affirming that preparation for defense has divine sanction when its purpose aligns with righteousness and justice.

This fundamental right secures the ability to possess any form of armament, equipment, or protective technology designed for lawful, defensive use by a single individual, including ammunition, body armor, and associated accessories. This definition includes both current and future weapons intended for personal or national defense, provided they are designed for operation and control by one person, and not constructed for mass deployment or indiscriminate force. As Scripture acknowledges, "If a thief is caught breaking in at night and is struck a fatal blow, the defender is not guilty of bloodshed" (Exodus 22:2), establishing the legitimate use of force in defense of home and family. This right upholds the defense of oneself, one's family, and one's community from unjust aggression or threats, reflecting the Biblical principle that protection of innocent life is a sacred duty, for "rescue those being led away to death; hold back those staggering toward slaughter" (Proverbs 24:11).

This sacred right provides the means by which citizens may assist in national defense when required, answering the call to "defend the weak and the fatherless; uphold the cause of the poor and the oppressed" (Psalm 82:3) on a national scale. It serves as a deterrent against potential oppression or tyranny, acknowledging the fallen nature of human governance and the historical reality that unarmed populations are vulnerable to subjugation, reflecting the wisdom that "When the righteous increase, the people rejoice, but when the wicked rule, the people groan" (Proverbs 29:2).

With this solemn right comes the profound responsibility to obtain and maintain proper education and training in the safe use, maintenance, and storage of the arms one chooses to bear. As Solomon counseled, "Get wisdom, get understanding; do not forget my words or turn away from them" (Proverbs 4:5), so we must apply diligence and knowledge to any implement with potential for both protection and harm. We must store self-defense arms securely to prevent unauthorized access, especially by children or those not equipped to handle them safely, fulfilling our duty to prevent foreseeable harm to the innocent.

We bear the sacred obligation to store weapons of extreme destructive capability—those exceeding the needs of personal or small-unit defense, such as multi-operator systems, area-effect weapons, or tools designed for mass harm—at secure, military-protected facilities. These shall be regulated according to national defense standards, acknowledging the proportionality that must exist between the power of weaponry and the safeguards

surrounding it. We pledge never to bear arms while under the influence of any form of intoxicant, heeding the warning that "wine is a mocker and beer a brawler; whoever is led astray by them is not wise" (Proverbs 20:1), especially when handling implements with lethal potential.

We accept the responsibility to surrender temporarily the right to bear arms when suffering from severe mental anguish, mental illness, or taking medications that impair sound judgment and reasoning, recognizing that "the prudent see danger and take refuge, but the simple keep going and pay the penalty" (Proverbs 22:3). We commit to using arms only as a last resort, after all peaceful means of resolution have been exhausted, following Christ's beatitude: "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9).

In all situations involving arms, we will exercise sound judgment and restraint, remembering that "whoever keeps his mouth and his tongue keeps himself out of trouble" (Proverbs 21:23), and likewise, whoever controls his trigger finger preserves life. We pledge to promote a culture of responsible ownership within our communities, where the gravity of bearing arms is matched by the solemnity of bearing them wisely and righteously. We will respect the rights and safety of others even while exercising this right, using arms primarily for defense rather than aggression or intimidation, for Scripture teaches that "the Lord examines the righteous, but the wicked, those who love violence, he hates with a passion" (Psalm 11:5).

We commit to participating in community efforts to reduce violence and promote peaceful conflict resolution, recognizing that "if it is possible, as far as it depends on you, live at peace with everyone" (Romans 12:18). When called upon, we will promptly respond to join forces with other citizens in defending the innocent and the Nation, understanding that "greater love has no one than this: to lay down one's life for one's friends" (John 15:13). Through all these responsibilities, we recognize that the ultimate source of protection is God Himself, who declares, "God is our refuge and strength, an ever-present help in trouble" (Psalm 46:1).

As citizens of the United Christian Nation, we embrace both the right to bear arms and the sacred duty to do so with wisdom, restraint, and righteous purpose. By balancing vigilant preparation with peaceful intent, defensive capability with moral restraint, and individual liberty with community responsibility, we establish a nation where the right to bear arms coexists harmoniously with a commitment to peace, safety, and responsible citizenship. Our approach to arms reflects a balanced understanding of fallen human nature, the legitimate need for defense, and the ultimate trust in divine protection, fostering a society that is both secure and righteous.

Article XIII: The Right to Unrestricted Freedom of Travel and Exploration and the Responsibility to Respect Cultural Diversity, Uphold God's Word, and Spread His Gospel

Every citizen possesses the inalienable, God-given right to unrestricted freedom of travel on public roadways, highways, waterways, lakes, seas, oceans, and throughout the air, and exploration of the Earth in all its wonder and beauty. This sacred liberty reflects the divine commission to "go into all the world" (Mark 16:15) and the original mandate to "fill the earth and subdue it" (Genesis 1:28), establishing human mobility and exploration as divinely sanctioned activities. As the Psalmist declared, "The earth is the Lord's, and everything in it, the world, and all who live in it" (Psalm 24:1), affirming that the entire planet stands as the rightful domain for human stewardship and discovery.

This inherent right ensures the ability to journey across the world locally, regionally, or globally by any means, mechanism, or machine, recognizing that as ambassadors of Christ, we must have access to the peoples and nations to whom we are sent. As Isaiah prophesied, "How beautiful on the mountains are the feet of those who bring good news" (Isaiah 52:7), establishing the mobility of messengers as essential to the fulfillment of divine commission. It affirms freedom from governmental restrictions, registration, or licensing requirements for travel, honoring the liberty with which Christ has set us free (Galatians 5:1) and removing artificial barriers to the fulfillment of the Great Commission.

This fundamental right upholds the liberty to explore God's creation and steward it as commanded in Genesis, allowing us to witness firsthand the truth that "the heavens declare the glory of God; the skies proclaim the work of his hands" (Psalm 19:1). It provides the opportunity to experience diverse cultures and communities as ambassadors of Christ, following the apostolic example of becoming "all things to all people so that by all possible means I might save some" (1 Corinthians 9:22), recognizing that cross-cultural engagement enhances both our understanding of humanity and our effectiveness in ministry.

With this profound liberty comes the sacred responsibility to respect the customs and traditions of different cultures while maintaining unwavering commitment to Biblical principles. As Paul demonstrated in Athens, we must understand the cultural context of those we encounter while boldly proclaiming truth (Acts 17:16-34), engaging with cultural diversity without compromising divine standards. We must uphold the dignity of all people as bearers of God's image, regardless of their cultural background, for "from one man he made all the nations, that they

should inhabit the whole earth" (Acts 17:26), recognizing our common ancestry and equal standing as divine image-bearers.

We bear the solemn duty to demonstrate Christ's love and compassion in all interactions during travel, remembering Paul's exhortation: "Let all that you do be done in love" (1 Corinthians 16:14). We must use travel opportunities to share the Gospel with wisdom and sensitivity, fulfilling Christ's Great Commission with cultural intelligence and spiritual fervor. We commit to ensuring safe and responsible use of transportation, being "blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation" (Philippians 2:15), maintaining testimony even in the practical aspects of travel.

We acknowledge our responsibility to steward God's creation responsibly during exploration and travel, recognizing that "the earth is the Lord's, and everything in it" (Psalm 24:1). We pledge to seek peaceful relationships with all we encounter, for "blessed are the peacemakers, for they shall be called sons of God" (Matthew 5:9). Through our conduct and speech while traveling, we will maintain a strong Christian witness, letting our "light shine before others, so that they may see your good works and give glory to your Father who is in heaven" (Matthew 5:16).

We commit ourselves to being prepared to give an account of our faith to those we meet in our travels, following Peter's instruction to "always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect" (1 Peter 3:15). In all our journeys, we will use our freedom of travel to serve others and advance God's kingdom, recognizing that we travel not for mere pleasure or self-fulfillment, but as messengers of the King, carrying the most important message ever entrusted to humanity.

As citizens of the United Christian Nation, we embrace the divine gift of travel and exploration while accepting the responsibilities it entails. By balancing cultural sensitivity with biblical fidelity, personal enjoyment with kingdom purpose, and freedom of movement with ethical stewardship, we establish a nation of travelers and explorers who reflect Christ's character wherever they go. Our journeys throughout the earth serve not merely for recreation or commerce but primarily as opportunities to witness to the truth, beauty, and redemptive power of the Gospel, fulfilling the divine mandate to "go and make disciples of all nations" (Matthew 28:19).

Article XIV: The Right to Personal Safety, Protection, and Defense, and the Responsibility to Foster Peace, Assist Others, and Respect Authority

Every citizen possesses the inalienable, God-given right to personal safety, protection, and defense—a sacred liberty reflecting the divine valuation of human life created in God's image. This inherent right flows from the Biblical understanding that life is precious to the Creator, who declares that "whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image" (Genesis 9:6), establishing both the

sanctity of human life and the legitimacy of protecting it from unjust aggression.

This fundamental right ensures the ability to protect oneself, one's family, and one's community from harm or unjust aggression, acknowledging the Biblical principle that preservation of innocent life is a righteous cause. As Solomon observed, "The prudent see

danger and take refuge, but the simple keep going and pay the penalty" (Proverbs 22:3), affirming that self-protection is an act of wisdom rather than fear. It secures access to means of self-defense and protection within the bounds of law and Biblical principles, recognizing that even in Nehemiah's day, rebuilders worked with both construction tools and weapons, prepared to defend what was precious (Nehemiah 4:16-18).

This sacred right establishes the legitimate expectation of protection from governing authorities against criminal activities and external threats, for rulers are "God's servants, agents of wrath to bring punishment on the wrongdoer" (Romans 13:4), divinely ordained to maintain justice and protect the innocent. It upholds freedom from unwarranted physical harm or threat of violence, honoring the commandment "You shall not murder" (Exodus 20:13) and its implicit affirmation of life's sanctity and the universal right to live free from aggression.

With this divine right comes the sacred responsibility to actively promote peace and reconciliation in personal and community relationships. As Christ taught, "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9), establishing the creation of harmony as a defining characteristic of God's children. We must assist others who are in danger or need of protection, following the example of the Good Samaritan who did not pass by when he encountered someone in distress but "took pity on him" and provided comprehensive care (Luke 10:33-35), demonstrating that responsible citizenship requires active intervention when others are threatened.

We bear the solemn duty to use force only as a last resort and in a manner consistent with Biblical principles of justice and mercy, remembering Yahusha' teaching to "turn the other cheek" (Matthew 5:39) while balancing it with the obligation to protect the vulnerable. We must respect and submit to governing authorities as ordained by God for maintaining order and safety, heeding Paul's instruction: "Let everyone be subject to the

governing authorities, for there is no authority except that which God has established" (Romans 13:1).

We commit ourselves to reporting criminal activities and cooperating with law enforcement to maintain community safety, for "whoever rebels against the authority is rebelling against what God has instituted" (Romans 13:2). We will practice forgiveness and seek non-violent resolution to conflicts whenever possible, following Christ's model who taught us to pray, "Forgive us our debts, as we also have forgiven our debtors" (Matthew 6:12). We pledge to obtain training in and practice responsible use of any means of defense, applying the principle that "whatever you do, work at it with all your heart, as working for the Lord" (Colossians 3:23).

We will foster a culture of mutual care and vigilance for the safety of all community members, recognizing that we are "members one of another" (Ephesians 4:25) and bear responsibility for our brothers and sisters in Christ. We will advocate for just laws and policies that promote public safety and protect the vulnerable, giving voice to those who cannot speak for themselves (Proverbs 31:8-9). Through all these efforts, we will trust ultimately in God's protection while exercising prudence and wisdom in matters of personal safety, acknowledging that "God is our refuge and strength, an ever-present help in trouble" (Psalm 46:1).

As citizens of the United Christian Nation, we embrace both the right to personal safety and the responsibility to foster peace and protection for all. By balancing vigilance with trust in divine protection, defensive preparation with peaceful intention, and personal security with community responsibility, we establish a nation where safety and harmony coexist. Our approach to personal and community safety reflects Christ's dual emphasis on peace and protection of the vulnerable, creating a society where righteous security flourishes alongside compassionate concern for others.

Article XV: The Right to Freedom from Slavery and Forced Labor, and the Responsibility to Advocate for Justice and Human Dignity

Every citizen possesses the inalienable, God-given right to freedom from all forms of slavery and forced labor—a sacred liberty reflecting the divine declaration that humans are created in God's image and destined for freedom rather than bondage. This inherent right flows from the liberating message of Scripture, where the Lord declares, "I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land" (Exodus 3:8), establishing God as the ultimate emancipator whose desire is for human flourishing in freedom rather than oppression in slavery.

This fundamental right ensures protection against human trafficking, involuntary servitude, and exploitative labor practices that degrade the dignity bestowed by the Creator. As Paul instructed, "You were bought at a price; do not become slaves of human beings" (1 Corinthians 7:23), establishing that submission

to Christ liberates us from illegitimate human ownership and exploitation. It secures freedom from economic, social, or cultural systems that lead to de facto enslavement, acknowledging the prophetic tradition that condemns those who "deprive the poor of their rights and withhold justice from the oppressed of my people, making widows their prey and robbing the fatherless" (Isaiah 10:2).

This sacred right affirms the liberty to choose one's occupation and working conditions, honoring the divine design that work should be dignifying rather than degrading, as demonstrated in the original commission to Adam to tend and keep the garden (Genesis 2:15), establishing work as a blessing rather than a curse. It provides safeguards against practices that exploit human vulnerabilities or push individuals toward lives enslaved by sin and debauchery, acknowledging Christ's warning that "everyone

who sins is a slave to sin" (John 8:34), recognizing that both physical and spiritual bondage violate God's intention for human liberty.

With this precious right comes the sacred responsibility to actively oppose all forms of human exploitation and trafficking, heeding Isaiah's charge to "loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke" (Isaiah 58:6). This divine mandate establishes liberation of the captive as essential kingdom work rather than optional charity. We must educate others about modern slavery in its various manifestations, for "my people are destroyed from lack of knowledge" (Hosea 4:6), recognizing that awareness precedes effective action against hidden forms of exploitation.

We bear the solemn duty to support organizations and initiatives that combat slavery and assist victims, putting faith into action as James exhorted: "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world" (James 1:27). We pledge to advocate for laws and policies that protect vulnerable populations from exploitation, fulfilling the prophetic mandate to "defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed" (Psalm 82:3).

We commit ourselves to promoting fair labor practices and ethical consumption to prevent indirect support of exploitative systems, recognizing that "the worker deserves his wages" (Luke 10:7) and that our purchasing decisions can either undermine or uphold human dignity. We will recognize and respect the inherent dignity of every person as created in God's image, regardless of race, nationality, gender, or social status, for "there is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Yahusha" (Galatians 3:28).

Article XVI: The Right to Own Property and Control its Use, and the Responsibility to be a Good Steward and Give Generously

Every citizen possesses the inalienable, God-given right to own and control both real and personal property—a sacred liberty reflecting the divine pattern established when Yahuah entrusted the garden to Adam's care and when He promised Israel a land of their own. This inherent right flows from Scripture's recognition that responsible ownership glorifies God, as the Psalmist declares, "The heavens are the Lord's heavens, but the earth he has given to the children of man" (Psalm 115:16), establishing humanity's legitimate dominion over earthly possessions as divine delegation rather than absolute autonomy.

This fundamental right ensures the ability to acquire, possess, and manage property as a steward of God's resources, acknowledging the Psalmist's declaration that "the earth is the Lord's and the fullness thereof" (Psalm 24:1), while recognizing our delegated authority to manage portions of His creation. It secures protection against unjust seizure or confiscation of rightfully owned property, upholding the commandment "You shall not steal" (Exodus

We pledge to challenge cultural norms or practices that devalue any individual or group, acknowledging Peter's revelation that "God does not show favoritism but accepts from every nation the one who fears him and does what is right" (Acts 10:34-35). We will offer compassionate support and aid to those who have escaped slavery or forced labor, following Christ's example in reaching out to the marginalized and wounded. We will promote economic opportunities and education to reduce vulnerability to exploitation, recognizing that poverty often increases susceptibility to trafficking and bondage.

In our personal lives, we will resist involvement in activities or industries known for exploitative practices, remembering Paul's admonition to "have nothing to do with the fruitless deeds of darkness, but rather expose them" (Ephesians 5:11). We will be vigilant in our consumption choices, employment practices, and investment decisions, ensuring that we do not unwittingly participate in systems that enslave or exploit our fellow human beings.

As citizens of the United Christian Nation, we embrace both the right to freedom from slavery and the responsibility to advocate for universal human dignity. By balancing vigilance against exploitation with active promotion of just systems, personal liberty with community responsibility, and opposition to evil with creation of good alternatives, we establish a nation that stands as a beacon of hope to the enslaved and exploited. Our commitment to human freedom and dignity reflects Christ's mission to "proclaim freedom for the prisoners" (Luke 4:18), creating a society where every person can live and work with the dignity befitting those created in the divine image.

20:15) and its implications for both individuals and governing authorities who might wrongfully appropriate what belongs to others.

This sacred right affirms the freedom to use one's property in accordance with personal discretion and Biblical principles, reflecting the divine grant of dominion given to humanity at creation (Genesis 1:28), while acknowledging that such freedom must be exercised within the boundaries of God's moral law. It protects the right to bequeath or transfer property to others as deemed appropriate, honoring the Biblical precedent that "a good person leaves an inheritance for their children's children" (Proverbs 13:22), establishing intergenerational transfer of wealth as a potential blessing when aligned with godly wisdom.

With this profound right comes the sacred responsibility to recognize that all possessions ultimately belong to God and we are merely stewards of His resources. As David prayed, "Everything

comes from you, and we have given you only what comes from your hand" (1 Chronicles 29:14), acknowledging the derivative nature of all human ownership. We must manage property and resources wisely, as faithful stewards of God's blessings, heeding the principle that "whoever can be trusted with very little can also be trusted with much" (Luke 16:10) and recognizing that our management of material things reveals our spiritual character.

We bear the solemn duty to use property and wealth to glorify God and advance His kingdom, following Christ's instruction to "seek first his kingdom and his righteousness" (Matthew 6:33), prioritizing eternal purposes over mere accumulation or consumption. We must give generously to support the church, the poor, and those in need, remembering that "God loves a cheerful giver" (2 Corinthians 9:7) and that "whoever is kind to the poor lends to the Lord" (Proverbs 19:17), demonstrating that generosity toward others represents an investment in divine purposes.

We commit ourselves to practicing hospitality and sharing resources with others, as Scripture exhorts: "Share with the Lord's people who are in need. Practice hospitality" (Romans 12:13), recognizing that our possessions are provided not merely for personal enjoyment but for community blessing. We will respect the property rights of others and refrain from theft or covetousness, honoring the divine commands, "You shall not steal" and "You shall not covet" (Exodus 20:15,17), understanding that these prohibitions protect the social fabric and promote contentment rather than acquisitiveness.

We pledge to assist in the recovery of others' lost property, following the instruction in Deuteronomy 22:1-4 to return lost animals and possessions to their rightful owners, demonstrating that respect for property rights extends beyond merely refraining from theft to active protection of others' belongings. We acknowledge the spiritual danger of materialism and commit to avoiding the accumulation of wealth at the expense of spiritual growth, heeding Christ's warning: "Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where

thieves break in and steal. But store up for yourselves treasures in heaven" (Matthew 6:19-21).

In our use of property, we will be mindful of its impact on others, ensuring that our rights do not become a stumbling block or cause harm to our neighbors, following Paul's principle that love "does not insist on its own rights" (1 Corinthians 13:5) but considers the welfare of others. We will faithfully fulfill all financial obligations related to property ownership, paying "taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed" (Romans 13:7), recognizing that responsible ownership includes meeting legitimate social obligations.

As citizens of the United Christian Nation, we remember Yahusha' solemn warning: "Watch out! Be on your guard against all kinds of greed; life does not consist in an abundance of possessions" (Luke 12:15). This divine perspective establishes that true wealth lies not in material accumulation but in spiritual richness and generous living. We are called to heed the teaching of 1 Timothy 6:17-19: "Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life."

By embracing this right and fulfilling these responsibilities, we establish a nation where property ownership reflects godly stewardship, generosity, and care for others. Our use of property demonstrates the values of the Kingdom of God, fostering a society of shared abundance, mutual respect, and responsible resource management that glorifies our Creator and benefits all people, creating communities characterized by both legitimate ownership and sacrificial sharing, where neither public theft nor private hoarding violates divine standards of righteousness.

Article XVII: The Right to Christlike Stewardship, Contribute Generously, and Receive Aid When in Need, and the Responsibility for Self-Sufficiency and Generous Giving

Every citizen possesses the inherent, divine right to practice Christlike stewardship, contribute generously, and receive aid when in need—a sacred liberty reflecting God's design for resource management within the covenant community. This God-given right flows from Scripture's vision of righteous economic relationships, as exemplified in the early church where "God's grace was so powerfully at work in them all that there were no needy persons among them" (Acts 4:33-34), establishing a pattern of both generous giving and dignified receiving as expressions of spiritual maturity.

This fundamental right ensures the freedom to manage and utilize divinely provided resources for His glory, embodying Yahusha' teaching that "it is more blessed to give than to receive" (Acts

20:35) and recognizing that proper stewardship represents spiritual worship rather than mere financial management. It upholds the ability to contribute generously to the church, charitable causes, and those in need, following the example of the early Christians who "shared everything they had" (Acts 4:32) and the Macedonian churches who gave "as much as they were able, and even beyond their ability" (2 Corinthians 8:3), demonstrating that sacrificial giving manifests spiritual authenticity.

This sacred right secures access to community support and aid during times of personal hardship or crisis, honoring the Biblical pattern established when "there were no needy persons among them" because "those who owned land or houses sold them, brought the money from the sales and put it at the apostles' feet,

and it was distributed to anyone who had need" (Acts 4:34-35). It establishes protection against exploitation or coercion in matters of giving or receiving aid, upholding Paul's principle that each should give "not reluctantly or under compulsion, for God loves a cheerful giver" (2 Corinthians 9:7), recognizing that legitimate giving and receiving must be motivated by love rather than manipulation.

With this profound right comes the sacred responsibility to strive for self-sufficiency through diligent work and wise resource management, heeding Paul's instruction: "The one who is unwilling to work shall not eat... earn the food you eat... never tire of doing what is good" (2 Thessalonians 3:10-13), establishing that able-bodied believers should contribute productively to the community rather than becoming unnecessarily dependent on others' provision. We must give generously and cheerfully, not out of compulsion but from a heart of gratitude, for "God loves a cheerful giver" (2 Corinthians 9:7) and "each of you should give what you have decided in your heart to give" (2 Corinthians 9:7), recognizing that the attitude of giving matters as much as the amount.

We bear the solemn duty to be good stewards of all resources, recognizing them as gifts from God entrusted to us for faithful administration. As Peter writes, "Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms" (1 Peter 4:10), acknowledging that all resources—material, intellectual, and spiritual—are divine endowments requiring responsible management. We must avoid dependency on aid when able to provide for oneself and family, honoring Paul's admonition that "anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever" (1 Timothy 5:8), recognizing the primacy of personal responsibility within the broader context of community care.

We commit ourselves to contributing time, talents, and resources for the benefit of the community and advancement of God's kingdom, following Christ's model of selfless service who "did not come to be served, but to serve, and to give his life as a ransom for many" (Mark 10:45). We will practice contentment and avoid greed or excessive accumulation of wealth, heeding Paul's warning that "the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs" (1 Timothy 6:10) and his counsel that "godliness with contentment is great gain" (1 Timothy 6:6).

Article XVIII: The Right to Assemble Peacefully and the Responsibility to Respect the Peace and Welfare of Others

Every citizen possesses the inalienable, God-given right to assemble peacefully—a sacred liberty reflecting the divine design for corporate worship and community fellowship. This inherent right flows from Scripture's emphasis on spiritual communion, as the early church demonstrated when they "devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread

In all financial decisions and resource allocation, we will seek God's wisdom, honoring the principle: "Honor the Lord with your wealth, with the firstfruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine" (Proverbs 3:9-10), recognizing that generosity often leads to surprising abundance rather than impoverishment. We pledge to support the local church and its ministries through consistent giving, acknowledging God's promise: "Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this," says the Lord Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it" (Malachi 3:10).

When receiving aid, we will demonstrate gratitude and use it responsibly, recognizing it as an expression of God's provision through His people and an opportunity for future giving when circumstances improve. We will encourage and teach others about biblical stewardship and generosity, passing on the principles that sustain a community of shared abundance where poverty is addressed through relationship rather than impersonal systems.

As citizens of the United Christian Nation, we are reminded of Yahusha's words: "Freely you have received; freely give" (Matthew 10:8), establishing the principle that generosity flows naturally from recognition of divine blessing. We are called to heed Paul's instruction in 2 Corinthians 8:13-15: "Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. The goal is equality, as it is written: 'The one who gathered much did not have too much, and the one who gathered little did not have too little.'"

By embracing this right and fulfilling these responsibilities, we establish a nation characterized by generosity, wise stewardship, and mutual care. Our practices of giving and receiving reflect Christ's sacrificial love and the early church's model of shared abundance, fostering a society where needs are met, resources are used wisely, and God is glorified through our stewardship. Through this balancing of rights and responsibilities, we create communities of both independence and interdependence, where diligent work and generous sharing coexist to manifest the economic values of God's kingdom on earth.

and to prayer" (Acts 2:42), establishing the essential nature of gathering together for spiritual growth and mutual edification.

This fundamental right ensures the freedom to gather for worship, prayer, and fellowship, following the pattern of the early believers who "day after day, in the temple courts and from house to house,

they never stopped teaching and proclaiming the good news that Yahusha is the Messiah" (Acts 5:42). It upholds the ability to convene for Bible studies, religious instruction, and spiritual growth, honoring Christ's promise that "where two or three gather in my name, there am I with them" (Matthew 18:20), recognizing that His presence manifests uniquely in corporate settings.

This sacred right secures the liberty to assemble for community service, charitable activities, and mutual support, reflecting Paul's teaching that we are "created in Christ Yahusha to do good works, which God prepared in advance for us to do" (Ephesians 2:10) and that such good works often require collaborative effort. It protects the right to gather for peaceful political expression and civic engagement, acknowledging our responsibility to be salt and light in every sphere of society, including governance. It guarantees the freedom to meet both in physical spaces and through various technological mediums, adapting to changing times while preserving the essential practice of gathering together.

With this precious right comes the sacred responsibility to ensure that assemblies do not infringe upon the rights and freedoms of others, honoring Yahusha's instruction to "do to others what you would have them do to you" (Matthew 7:12), recognizing that our exercise of liberty must never undermine others' legitimate freedoms. We must conduct gatherings in a manner that reflects Christ's love and promotes peace, heeding Paul's exhortation: "If it is possible, as far as it depends on you, live at peace with everyone" (Romans 12:18), understanding that our assemblies should contribute to social harmony rather than unnecessary disruption.

We pledge to respect and properly care for public and private property during assemblies, acknowledging that "whoever can be trusted with very little can also be trusted with much" (Luke 16:10) and that responsible use of shared spaces demonstrates civic maturity. We bear the solemn duty to refrain from violent or disruptive behavior that could harm the community or individuals, remembering Paul's instruction that "God is not a God of disorder but of peace" (1 Corinthians 14:33), establishing that even righteous causes must be pursued through orderly means.

We will consider the impact of assemblies on the broader community and seek to minimize any negative effects, living out the principle that love "does not dishonor others" and "is not self-seeking" (1 Corinthians 13:5) but considers the welfare of all. We

commit to using assemblies as opportunities to build up the body of Christ and edify one another, following the exhortation to "consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another" (Hebrews 10:24-25).

We will be mindful of public health and safety considerations during gatherings, valuing the wellbeing of the most vulnerable among us as Christ would, who taught that "whatever you did for one of the least of these brothers and sisters of mine, you did for me" (Matthew 25:40). We pledge to seek deconfliction when possible and adhere to reasonable self-regulation when assembling in public spaces, demonstrating that "the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22-23), qualities that should characterize our gatherings.

Even when assembling to address disagreements or grievances, we will maintain a spirit of unity and love, remembering Christ's prayer "that they may be one as we are one" (John 17:22) and recognizing that our manner of gathering either supports or undermines our message. In all our gatherings, we will use the right to assemble as a means to glorify God and advance His kingdom, ensuring that "whatever you do, whether in word or deed, do it all in the name of the Lord Yahusha, giving thanks to God the Father through him" (Colossians 3:17).

As citizens of the United Christian Nation, we are reminded of the early church's example in Acts 2:46-47: "Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people." This scripture illustrates how peaceful, purposeful assembly can strengthen the Christian community and serve as a positive witness to others. We are called to follow Paul's exhortation in 1 Corinthians 14:40: "But everything should be done in a fitting and orderly way."

By embracing this right and fulfilling these responsibilities, we establish a nation where peaceful assembly strengthens our faith, builds our communities, and serves as a testament to the harmonious nature of Christian fellowship. Our gatherings will reflect the love, unity, and peace that characterize the body of Christ, serving as a beacon of hope and stability within our society and a compelling witness to a watching world of the transformative power of the Gospel manifest in community.

Article XIX: The Right to Petition the Government and the Responsibility to Engage in Civic Duties

Every citizen possesses the inherent, divine right to petition the government—a sacred liberty grounded in the Biblical understanding that authorities are established by God to promote justice and serve the common good. This God-given right flows from Scripture's recognition that rulers should be approachable and responsive to the legitimate concerns of those they govern, as Moses established judges to hear cases from the people (Exodus 18:13-26) and as the persistent widow petitioned the unjust judge

until he granted her request (Luke 18:1-8), demonstrating that seeking redress from authorities represents a legitimate pursuit of justice rather than inappropriate defiance.

This fundamental right ensures the freedom to address grievances to government officials and bodies, following the examples of Esther who approached the king on behalf of her people, Daniel

who petitioned for righteous policies, and Paul who appealed to Caesar when facing injustice, establishing biblical precedent for seeking just governance through proper channels. It secures the ability to propose changes to laws and policies through proper channels, acknowledging that "righteousness exalts a nation, but sin condemns any people" (Proverbs 14:34) and that citizens bear responsibility to promote righteous governance.

This sacred right establishes protection for those who speak out against injustice or corruption in government, fulfilling the prophetic tradition of speaking truth to power as exemplified by Samuel, Elijah, Isaiah, and many others who confronted rulers with God's standards of justice and righteousness. It guarantees the opportunity to participate in public hearings and comment on proposed regulations, honoring the principle that "in the multitude of counselors there is safety" (Proverbs 11:14) and recognizing that diverse perspectives often lead to wiser decisions. It affirms access to elected representatives to express concerns and suggestions, recognizing the Biblical pattern of accessible leadership demonstrated by Moses who heard the people's cases from morning till evening (Exodus 18:13-16).

With this precious right comes the sacred responsibility to participate in the democratic process through informed voting, acknowledging Solomon's wisdom that "when the righteous thrive, the people rejoice; when the wicked rule, the people groan" (Proverbs 29:2) and recognizing that electoral participation represents faithful stewardship of citizenship. We must stay informed about local, state, and national issues affecting the community, fulfilling our calling to be "as shrewd as snakes and as innocent as doves" (Matthew 10:16) in understanding the times in which we live and the challenges facing our society.

We bear the solemn duty to engage in respectful and constructive dialogue with government officials and fellow citizens, remembering Peter's instruction to "show proper respect to everyone, love the family of believers, fear God, honor the emperor" (1 Peter 2:17) and recognizing that our manner of engagement either enhances or undermines the substance of our message. We commit to supporting and participating in community initiatives that promote the common good, heeding Jeremiah's counsel to "seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper" (Jeremiah 29:7).

We pledge to pay taxes honestly and promptly, following Christ's teaching to "give back to Caesar what is Caesar's, and to God what is God's" (Matthew 22:21) and Paul's instruction that "this is also why you pay taxes, for the authorities are God's servants, who give their full time to governing" (Romans 13:6). When called upon, we will serve on juries, ensuring fair and just legal proceedings

that reflect Biblical principles of impartiality, for "these also are sayings of the wise: To show partiality in judging is not good" (Proverbs 24:23).

We will volunteer for civic organizations and community service projects, embodying Christ's model of servant leadership and His teaching that "whoever wants to become great among you must be your servant" (Matthew 20:26). We commit to educating ourselves and others about the structure and function of government, recognizing that wisdom and knowledge are gifts to be developed and shared for the benefit of all, for "my people are destroyed from lack of knowledge" (Hosea 4:6).

We will faithfully pray for those in authority and for the welfare of the nation, following Paul's urging that "petitions, prayers, intercession and thanksgiving be made for all people—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness" (1 Timothy 2:1-2). We accept the responsibility to hold elected officials accountable to Christian values and ethical standards, standing in the tradition of Nathan who confronted David, and John the Baptist who challenged Herod, recognizing that loving accountability strengthens rather than undermines legitimate authority.

As citizens of the United Christian Nation, we remember Jeremiah's instruction: "Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper" (Jeremiah 29:7). This scripture underscores our divine calling to be actively engaged in promoting the welfare of the communities and nation in which we live, understanding that civic responsibility represents spiritual obedience rather than mere political preference.

We are called to heed the words of 1 Peter 2:13-17: "Submit yourselves for the Lord's sake to every human authority: whether to the emperor, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend those who do right. For it is God's will that by doing good you should silence the ignorant talk of foolish people. Live as free people, but do not use your freedom as a cover-up for evil; live as God's slaves. Show proper respect to everyone, love the family of believers, fear God, honor the emperor."

By embracing this right and fulfilling these responsibilities, we establish a nation where citizens are actively engaged in governance, promoting righteousness and justice through proper channels. Our actions reflect Christ's teachings on responsible citizenship and servant leadership, fostering a society where the government is accountable to the people and guided by Christian principles, ultimately serving as a model of Biblical civic engagement for nations throughout the world.

Article XX: The Right to Godly Leadership and the Responsibility to Participate in Governance

Every citizen possesses the inalienable, God-given right to Godly leadership—a sacred liberty reflecting Yahuah's desire for His

people to be led by those who fear Him and walk in His ways. This inherent right flows from Scripture's clear teaching that righteous

governance brings blessing while wicked leadership brings suffering, as Solomon observed: "When the righteous increase, the people rejoice, but when the wicked rule, the people groan" (Proverbs 29:2), establishing the profound connection between leadership character and social welfare.

This fundamental right ensures leaders who embody wisdom, righteousness, and loving-kindness in their governance, following the divine pattern established when God instructed Moses: "Select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials" (Exodus 18:21). It affirms a leadership that reflects God's virtues in decision-making and policy implementation, emulating King David who "shepherded them with integrity of heart; with skillful hands he led them" (Psalm 78:72), establishing that both inward character and outward competence are essential in godly leadership.

This sacred right establishes protection against corrupt, ungodly, or self-serving leadership, recognizing the Lord's declaration: "Woe to the shepherds who only take care of themselves! Should not shepherds take care of the flock?" (Ezekiel 34:2). It guarantees the opportunity to be led by individuals who fear God and detest dishonest gain, honoring Solomon's insight that "by justice a king gives a country stability, but those who are greedy for bribes tear it down" (Proverbs 29:4), affirming that righteous leadership provides a stable foundation for societal flourishing.

With this precious right comes the sacred responsibility to exercise the right to vote in a manner aligned with Biblical principles and values, recognizing that leadership selection is a sacred trust with profound consequences for the nation. As Moses instructed Israel, "Choose some wise, understanding and respected men from each of your tribes, and I will set them over you" (Deuteronomy 1:13), establishing that the community bears responsibility for selecting qualified leaders. We must actively participate in community affairs and decision-making processes, following the example of the early church where "all the believers were one in heart and mind" (Acts 4:32) in addressing community needs and concerns.

We bear the solemn duty to hold leaders accountable to Biblical standards of righteousness and justice, standing in the prophetic tradition that called kings and rulers to uphold divine standards. As Nathan confronted David, as Elijah challenged Ahab, and as Daniel spoke truth to Nebuchadnezzar, so must we speak God's truth to those in authority, for "Righteousness exalts a nation, but sin condemns any people" (Proverbs 14:34). We must be willing to serve in leadership roles when called upon, guided by God's wisdom and love, remembering Yahusha' teaching that "whoever wants to become great among you must be your servant" (Matthew 20:26), establishing service as the true essence of godly leadership.

We commit ourselves to praying regularly for those in authority, following Paul's instruction that "petitions, prayers, intercession and thanksgiving be made for all people—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness" (1 Timothy 2:1-2). We will seek leaders who are "above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money" (1 Timothy 3:2-3), applying these standards to all who would govern, recognizing that character precedes and informs policy.

We pledge to reject leaders who exhibit greed, arrogance, or moral corruption, heeding Solomon's warning that "when the wicked rise to power, people go into hiding; but when the wicked perish, the righteous thrive" (Proverbs 28:28). We will advocate for policies and laws that align with Biblical principles, working to ensure that "righteousness exalts a nation, but sin condemns any people" (Proverbs 14:34). We commit to engaging in respectful dialogue and debate on matters of governance and policy, speaking truth in love and seeking unity amidst diversity of perspectives.

We acknowledge our duty to submit to righteous authority as unto the Lord, following Paul's teaching that "everyone must submit himself to the governing authorities, for there is no authority except that which God has established" (Romans 13:1). Yet we maintain our primary allegiance to God's supreme authority, remembering Peter's declaration that "we must obey God rather than human beings" (Acts 5:29) when human commands contradict divine law, establishing that our citizenship in heaven takes precedence over all earthly loyalties.

As citizens of the United Christian Nation, we recognize that "righteousness exalts a nation, but sin condemns any people" (Proverbs 14:34). Therefore, we are called to be active participants in ensuring that our nation's leadership and governance reflect God's righteousness and justice. We are reminded of Micah 6:8: "He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." This scripture encapsulates our dual responsibility: to ensure Godly leadership and to participate in governance with justice, mercy, and humility.

By embracing this right and fulfilling these responsibilities, we establish a nation that honors God in its leadership and governance, serving as a beacon of righteousness and justice to the world. Our commitment to Godly leadership and active participation in governance fosters a society where divine principles guide public policy, where corrupt practices find no foothold, and where leaders serve as shepherds rather than lords over God's people, creating a nation whose governance reflects the character of the King of Kings whom we ultimately serve.

Article XXI: The Right of Every Citizen Over 20 to Vote and the Responsibility to Vote Righteously

Every citizen of the United Christian Nation over the age of twenty, of sound mind, not bound by felony conviction, and not a recent convert, possesses the natural, God-given right to vote—a sacred liberty reflecting the Biblical principle that governance should include the consent and participation of the governed. This inherent right flows from Scripture's pattern of communal decision-making, as Moses instructed Israel to "choose some wise, understanding and respected men from each of your tribes, and I will set them over you" (Deuteronomy 1:13) and as the apostles invited the congregation to "choose seven men from among you who are known to be full of the Spirit and wisdom" (Acts 6:3), establishing that the selection of leaders appropriately involves the discernment of the community.

This fundamental right ensures active participation in shaping the governance of their community, state, and nation, following the pattern established in Scripture where the congregation had a voice in significant decisions (Numbers 27:18-23; Acts 6:3). It affirms a voice in selecting leaders and deciding on policies that affect the nation, honoring the wisdom that "plans fail for lack of counsel, but with many advisers they succeed" (Proverbs 15:22). It secures the ability to influence the direction of the United Christian Nation in alignment with Biblical principles, acknowledging that "righteousness exalts a nation, but sin condemns any people" (Proverbs 14:34).

This sacred right provides protection against disenfranchisement based on social status, economic condition, or other arbitrary factors, reflecting the divine truth that God "does not show favoritism" (Acts 10:34) and that in Christ "there is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Yahusha" (Galatians 3:28), establishing the fundamental equality of believers in matters of community governance. The age requirement of twenty years reflects the Biblical precedent for adult responsibility, as seen in the numbering of Israel's fighting men from "twenty years old or more" (Numbers 1:3).

With this precious right comes the solemn responsibility to seek God's wisdom and discernment in making voting decisions, following James' counsel: "If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you" (James 1:5). We must align our voting choices with Biblical standards and principles, recognizing that "blessed is the nation whose God is the Lord" (Psalm 33:12) and understanding that electoral decisions carry spiritual implications beyond mere political preference.

We bear the sacred duty to thoroughly research candidates and issues before casting a vote, applying the principle to "test everything; hold fast what is good" (1 Thessalonians 5:21) and "discern what is pleasing to the Lord" (Ephesians 5:10). We must consider the consequences of voting choices for the community

and nation as a whole, acknowledging that "no one should seek their own good, but the good of others" (1 Corinthians 10:24) and that wise decisions consider their broader impact rather than merely personal benefit.

We pledge to resist any form of bribery, coercion, or undue influence in the voting process, heeding the warning that "a wicked person accepts a bribe in secret to pervert the course of justice" (Proverbs 17:23) and that integrity in civic participation reflects our broader commitment to righteousness. We commit ourselves to actively participating in all relevant elections, recognizing that abstention can potentially lead to unrighteous governance, for "when the righteous thrive, the people rejoice; when the wicked rule, the people groan" (Proverbs 29:2).

We will encourage and assist fellow citizens to exercise their right to vote responsibly, fulfilling the Biblical mandate to "spur one another on toward love and good deeds" (Hebrews 10:24). We will pray for God's guidance in electoral processes and for those elected to office, following Paul's instruction that "petitions, prayers, intercession and thanksgiving be made for all people—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness" (1 Timothy 2:1-2).

We accept the responsibility to hold elected officials accountable to their promises and to Biblical standards of leadership, standing in the prophetic tradition that called rulers back to divine principles. We pledge to maintain the integrity of the voting process by reporting any observed irregularities or fraud, honoring the command to "have nothing to do with the fruitless deeds of darkness, but rather expose them" (Ephesians 5:11).

As citizens of the United Christian Nation, we are reminded of Proverbs 29:2: "When the righteous thrive, the people rejoice; when the wicked rule, the people groan." This scripture underscores the importance of our voting decisions and their impact on the well-being of our nation. We are called to exercise our right to vote with the utmost seriousness and spiritual discernment. As it states in 1 Samuel 16:7, "The Lord does not look at the things people look at. People look at the outward appearance, but the Lord looks at the heart." Thus, we are to vote not based on superficial qualities or empty promises, but on the character, values, and godly wisdom of candidates and the righteousness of proposed policies.

By embracing this right and fulfilling these responsibilities, we contribute to the establishment of a nation that honors God in its governance, serving as a light to the world and a testament to the blessings of righteous leadership. Our thoughtful, prayer-guided voting will help ensure that our nation's laws and policies align with divine principles, resulting in justice, prosperity, and peace for all citizens, fulfilling the prophetic vision of governance that reflects God's character and advances His purposes on earth.

Article XXII: The Right to Justice and a Fair, Speedy Trial and the Responsibility to Respect Legal and Moral Principles

Every citizen possesses the inalienable, God-given right to justice and a fair, speedy trial—a sacred liberty reflecting Yahuah's perfect justice and His command that human legal systems mirror His equitable standards. This inherent right flows from Scripture's emphatic declarations on the importance of just proceedings, as Moses instructed Israel's judges: "Hear the disputes between your people and judge fairly, whether the case is between two Israelites or between an Israelite and a foreigner residing among you. Do not show partiality in judging; hear both small and great alike. Do not be afraid of anyone, for judgment belongs to God" (Deuteronomy 1:16-17), establishing that judicial fairness reflects divine character.

This fundamental right ensures timely and impartial adjudication of legal matters, following the divine instruction: "Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly" (Leviticus 19:15). It affirms the presumption of innocence until proven guilty, honoring Biblical principles of evidence and testimony where "one witness is not enough to convict anyone accused of any crime or offense they may have committed. A matter must be established by the testimony of two or three witnesses" (Deuteronomy 19:15), protecting against hasty or unsubstantiated accusations.

This sacred right guarantees access to legal counsel and the ability to present a defense, reflecting Solomon's wisdom that "the first to present his case seems right, till another comes forward and questions him" (Proverbs 18:17), acknowledging that justice requires hearing all sides of a matter. It secures protection against self-incrimination and double jeopardy, acknowledging the fundamental fairness inherent in God's character and commandments. It establishes the right to a trial by a jury of peers in criminal cases, reflecting the Biblical principle of community involvement in judgment as seen in ancient Israel's legal proceedings.

This divine right ensures freedom from cruel and unusual punishment, honoring the inherent dignity of every person created in God's image and the proportionality of consequences seen throughout Biblical law, where punishments were designed to fit crimes rather than exceed them in severity. The requirement for speedy trial reflects the wisdom of Ecclesiastes that "when the sentence for a crime is not quickly carried out, people's hearts are filled with schemes to do wrong" (Ecclesiastes 8:11), recognizing that justice delayed often becomes justice denied.

With this precious right comes the sacred responsibility to uphold truthfulness in all legal proceedings, adhering faithfully to the commandment: "You shall not give false testimony against your neighbor" (Exodus 20:16). We must cooperate with lawful authorities and legal processes, heeding Paul's instruction that "whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves" (Romans 13:2), while maintaining the understanding that human justice should align with divine standards.

We bear the solemn duty to respect the rights of the accused and the dignity of all parties involved in legal matters, remembering Christ's teaching that "in the same way you judge others, you will be judged" (Matthew 7:2). We commit to seeking peaceful resolution of disputes when possible, before resorting to legal action, following Yahusha' counsel: "Settle matters quickly with your adversary who is taking you to court" (Matthew 5:25), recognizing that reconciliation often serves justice more effectively than prolonged litigation.

When called for jury duty, we will serve willingly and impartially, recognizing this as a sacred opportunity to uphold justice in our community and to fulfill the Biblical mandate to "judge fairly; defend the rights of the poor and needy" (Proverbs 31:9). We pledge to advocate for just laws and their fair application, working to ensure that our legal system reflects Biblical principles where "justice, and only justice, you shall follow" (Deuteronomy 16:20). We will submit to the final judgments of the courts, while maintaining the right to appeal through proper channels, honoring the Biblical pattern of hierarchical legal authority (Exodus 18:13-26).

We commit ourselves to promoting a culture of integrity and moral responsibility that reduces the need for legal intervention, embodying the truth that "the law is not laid down for the just but for the lawless and disobedient" (1 Timothy 1:9). We will support rehabilitation and restoration efforts for those convicted of crimes, reflecting Christ's redemptive mission where justice and mercy meet, for "mercy triumphs over judgment" (James 2:13). We pledge to pray for wisdom for judges, juries, and all involved in the justice system, following Paul's exhortation that "petitions, prayers, intercession and thanksgiving be made for all people—for kings and all those in authority" (1 Timothy 2:1-2).

As citizens of the United Christian Nation, we are reminded of Amos 5:24: "But let justice roll on like a river, righteousness like a never-failing stream!" This powerful metaphor underscores the importance of pursuing justice as a continuous and vital aspect of our society—not static or stagnant, but flowing, life-giving, and unstoppable. We are called to heed the words of Micah 6:8: "He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." This principle guides our approach to justice, balancing the need for fair judgment with mercy and humility, recognizing that we ourselves stand in need of both justice and mercy from our heavenly Judge.

By embracing this right and fulfilling these responsibilities, we contribute to the establishment of a nation where justice is swift, fair, and tempered with mercy. Our actions reflect Christ's teachings on justice, forgiveness, and restoration, fostering a society where the legal system serves as a tool for righteousness and the betterment of all citizens, ultimately glorifying God through its equitable administration and redemptive purpose. Through this balance of rights and responsibilities, we create a legal order that mirrors, however imperfectly, the perfect justice of heaven.

Article XXIII: The Right to Equal Protection Under the Law, and the Responsibility to Uphold and Advocate for Justice and Equality

Every citizen possesses the inherent, divine right to equal protection under the law—a sacred liberty reflecting God's impartiality and the truth that all humans bear His image. This God-given right flows from Scripture's clear teaching on divine justice, as Moses commanded Israel's judges: "Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly" (Leviticus 19:15), establishing that true justice knows no favorites but extends equally to all.

This fundamental right ensures fair and impartial treatment in all legal matters, regardless of race, gender, age, social status, or religious status, honoring the divine principle that "God does not show favoritism but accepts from every nation the one who fears him and does what is right" (Acts 10:34-35). It secures equal access to justice and legal remedies, reflecting Moses' instruction to judges: "Hear the disputes between your people and judge fairly, whether the case is between two Israelites or between an Israelite and a foreigner residing among you. Do not show partiality in judging; hear both small and great alike. Do not be afraid of anyone, for judgment belongs to God" (Deuteronomy 1:16-17).

This sacred right establishes protection against discrimination in the application and enforcement of laws, upholding the Biblical command: "Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly" (Leviticus 19:15). It guarantees equitable consideration in matters of public policy and governance, affirming that "the Lord is a God of justice" (Isaiah 30:18) whose character should be reflected in our legal systems, administering law without respect to wealth, status, or connection.

With this precious right comes the sacred responsibility to treat all individuals with respect and dignity, recognizing their inherent worth as bearers of God's image. As Genesis declares, "God created mankind in his own image, in the image of God he created them; male and female he created them" (Genesis 1:27), establishing a foundation for equal treatment that precedes all human legal codes. We must actively oppose all forms of unjust discrimination, prejudice, or favoritism, heeding James' warning: "If you show special attention to the man wearing fine clothes and say, 'Here's a good seat for you,' but say to the poor man, 'You stand there' or 'Sit on the floor by my feet,' have you not discriminated among yourselves and become judges with evil thoughts?" (James 2:3-4).

We bear the solemn duty to advocate for the rights and fair treatment of the marginalized and vulnerable in society, following the command to "Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy" (Proverbs 31:8-9). We commit to participating in the legal and political processes to ensure just laws and their equitable enforcement,

working to fulfill Micah's vision where each one will "sit under their own vine and under their own fig tree, and no one will make them afraid" (Micah 4:4).

We pledge to hold leaders and authorities accountable for maintaining justice and equality under the law, fulfilling the prophetic mandate to "Administer true justice; show mercy and compassion to one another. Do not oppress the widow or the fatherless, the foreigner or the poor. Do not plot evil against each other" (Zechariah 7:9-10). We will educate ourselves and others about issues of justice and equality from a Biblical perspective, seeking to apply eternal principles to contemporary challenges, recognizing that "wisdom is supreme; therefore get wisdom. Though it cost all you have, get understanding" (Proverbs 4:7).

We commit ourselves to seeking reconciliation and resolution in cases of injustice or inequality, following Christ's teaching to be peacemakers and healers of division, for "blessed are the peacemakers, for they will be called children of God" (Matthew 5:9). We will support initiatives and organizations that promote Biblical justice and equality, partnering with others of goodwill to create a more equitable society where "justice rolls down like waters, and righteousness like an ever-flowing stream" (Amos 5:24).

With humility and divine assistance, we will examine our own biases and prejudices, striving to overcome them through prayer and conscious effort, recognizing Paul's revelation that in Christ, "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Yahusha" (Galatians 3:28). We will demonstrate Christ's love by standing up for the equal rights and dignity of all people, remembering His example of reaching across societal boundaries to honor the intrinsic worth of every person He encountered, from Samaritan women to Roman centurions, from tax collectors to the diseased and outcast.

As citizens of the United Christian Nation, we are reminded of Micah 6:8: "He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." This scripture underscores our responsibility to actively pursue justice and equality as divine mandates rather than optional virtues. We are called to heed the words of Leviticus 19:15: "Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly." This principle guides our approach to equal protection and justice, ensuring that we advocate for fairness regardless of a person's social standing or circumstance.

By embracing this right and fulfilling these responsibilities, we contribute to the establishment of a nation where justice and equality flourish under the law. Our actions reflect Christ's teachings on the equal value of all people in God's eyes, fostering

a society where every individual is treated with fairness and dignity, and where justice is pursued with unwavering commitment and divine wisdom. Through this balance of rights

and responsibilities, we create communities that reflect, however imperfectly, the perfect justice and impartiality of heaven.

Article XXIV: The Right to Due Process and the Responsibility to Uphold the Rule of Law

Every citizen possesses the inherent, divine right to due process—a sacred liberty reflecting God's perfect justice and orderly approach to judgment. This God-given right flows from Scripture's emphasis on fair procedures, as illustrated when the Lord Himself announced, "I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know" (Genesis 18:21), demonstrating that even divine judgment follows investigation and evidence gathering rather than arbitrary declaration.

This fundamental right ensures fair and impartial legal proceedings in all matters affecting life, liberty, or property, honoring the Biblical principle that "the Lord is a God of justice" (Isaiah 30:18) whose standards should guide human legal systems. It secures the opportunity to be heard and present evidence before any deprivation of rights, reflecting Solomon's wisdom that "the first to present his case seems right, till another comes forward and questions him" (Proverbs 18:17), establishing that justice requires hearing all sides of a dispute.

This sacred right establishes protection against arbitrary or capricious government actions, acknowledging the warning in Isaiah against those who "make unjust laws... to deprive the poor of their rights and withhold justice from the oppressed" (Isaiah 10:1-2). It guarantees access to appeals processes and judicial review of administrative decisions, following the pattern established by Moses who created a hierarchy of judges with matters of great difficulty brought before him (Exodus 18:13-26), providing recourse when initial judgments appear flawed or unjust.

This divine right affirms the right to confront accusers and challenge evidence in criminal proceedings, upholding the Biblical standard that "one witness is not enough to convict anyone accused of any crime or offense they may have committed. A matter must be established by the testimony of two or three witnesses" (Deuteronomy 19:15). Through these protections, the dignity of each person created in God's image is honored, and justice is pursued with both thoroughness and care, reflecting the divine declaration: "The Lord works righteousness and justice for all the oppressed" (Psalm 103:6).

With this precious right comes the sacred responsibility to respect and obey just laws and regulations, heeding Paul's instruction: "Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves" (Romans 13:1-2), while recognizing that ultimate allegiance belongs to God when human laws conflict with divine commands.

We bear the solemn duty to participate in the legal system honestly and ethically when called upon, whether as witnesses, jurors, or parties to litigation, remembering the command: "You shall not give false testimony against your neighbor" (Exodus 20:16). We commit to reporting crimes and cooperating with lawful investigations, recognizing that silence in the face of wrongdoing can enable injustice to flourish, for "whoever knows the right thing to do and fails to do it, for him it is sin" (James 4:17).

We pledge to advocate for fair and equitable laws that align with Biblical principles, working to fulfill the prophetic vision of a society where "justice rolls down like waters, and righteousness like an ever-flowing stream" (Amos 5:24). We will seek peaceful and lawful means to address grievances and resolve disputes, following Christ's teaching to "settle matters quickly with your adversary who is taking you to court" (Matthew 5:25), recognizing that reconciliation often serves justice more effectively than prolonged litigation.

We commit ourselves to supporting transparency and accountability in government and judicial processes, recognizing that "light has come into the world, and people loved darkness rather than light because their deeds were evil" (John 3:19), but that righteousness flourishes in the light of public scrutiny. We will educate ourselves and others about legal rights and responsibilities, acknowledging that "my people are destroyed from lack of knowledge" (Hosea 4:6) and that understanding our rights and duties enables more effective citizenship.

We will resist vigilantism or taking the law into our own hands, heeding Paul's counsel: "Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord" (Romans 12:19). We pledge to promote a culture of integrity that reduces the need for legal intervention, striving to "lead peaceful and quiet lives in all godliness and holiness" (1 Timothy 2:2) and recognizing that righteous living contributes to societal harmony more effectively than even the best legal systems.

In all these matters, we will pray for wisdom and justice for those in authority, following Paul's instruction that "petitions, prayers, intercession and thanksgiving be made for all people—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness" (1 Timothy 2:1-2). Our prayers will be matched by active participation in creating and maintaining just systems, remembering James' admonition that "faith without deeds is dead" (James 2:26).

As citizens of the United Christian Nation, we are reminded of Deuteronomy 16:18-20: "Appoint judges and officials for each of

your tribes in every town the Lord your God is giving you, and they shall judge the people fairly. Do not pervert justice or show partiality. Do not accept a bribe, for a bribe blinds the eyes of the wise and twists the words of the innocent. Follow justice and justice alone, so that you may live and possess the land the Lord your God is giving you."

We are called to heed the words of Amos 5:24: "But let justice roll on like a river, righteousness like a never-failing stream!" This

Article XXV: The Right to Security from Unreasonable Searches and Seizures, and the Responsibility to Respect the Property and Privacy of Others

Every citizen possesses the inalienable, God-given right to security from unreasonable searches and seizures—a sacred liberty reflecting the Biblical principles of privacy, dignity, and respect for personal property. This inherent right flows from Scripture's clear affirmation of the sanctity of personal domains, as the Law declared, "When you build a new house, make a parapet around your roof so that you may not bring the guilt of bloodshed on your house if someone falls from the roof" (Deuteronomy 22:8), establishing that one's dwelling represents a protected space with defined boundaries that others must respect.

This fundamental right ensures protection of personal property, homes, and effects from unjustified intrusion or confiscation, honoring the divine command: "You shall not steal" (Exodus 20:15) and its corollary that legitimate possessions should be secure from wrongful taking, even by authorities. It preserves individual privacy and dignity, acknowledging that certain aspects of life are rightly kept from public scrutiny, as Scripture affirms when it speaks of matters done in secret that only God sees (Matthew 6:4-6), establishing a divine recognition of the legitimate private sphere of human existence.

This sacred right safeguards personal information and documents from unwarranted access, reflecting the discretion commended throughout Proverbs as a mark of wisdom, for "the prudent keep their knowledge to themselves" (Proverbs 12:23), establishing that control over personal information represents virtuous discernment rather than suspicious secrecy. It establishes freedom from arbitrary or excessive government interference in personal affairs, respecting the boundaries that Yahuah Himself observes in His dealings with mankind, inviting rather than coercing relationship and providing a model for human authorities to follow.

With this precious right comes the sacred responsibility to honor the property rights of others, adhering faithfully to the commandment: "You shall not steal" (Exodus 20:15) and avoiding any form of trespass or unauthorized use of another's belongings. We must respect the privacy of fellow citizens, avoiding intrusion into their personal affairs without just cause or invitation, remembering Solomon's observation that "a gossip betrays a confidence, but a trustworthy person keeps a secret" (Proverbs 11:13), establishing that respecting others' private matters demonstrates integrity and trustworthiness.

principle should guide our commitment to both due process and the rule of law, ensuring that justice is not only fair but also consistent and enduring, reaching every corner of our society without respect to wealth, status, or connection. By embracing this right and fulfilling these responsibilities, we contribute to the establishment of a nation where justice is administered fairly and the rule of law is respected by all.

We bear the solemn duty to maintain integrity in all dealings involving others' property or personal information, ensuring that "differing weights and differing measures—the Lord detests them both" (Proverbs 20:10), applying consistent ethical standards to our treatment of what belongs to others. We commit to cooperating with lawful authorities in matters of public safety and justice, following Paul's teaching that authorities are "God's servants, agents of wrath to bring punishment on the wrongdoer" (Romans 13:4) while simultaneously ensuring that such cooperation preserves constitutional protections against unreasonable intrusion.

We pledge to report criminal activities or threats to public safety to appropriate authorities, acknowledging our mutual responsibility for community wellbeing, for "whoever knows the right thing to do and fails to do it, for him it is sin" (James 4:17). We will exercise discretion and wisdom in handling sensitive information about others, heeding the principle that "the prudent keep their knowledge to themselves, but a fool's heart blurts out folly" (Proverbs 12:23), recognizing that privacy serves not only individual dignity but also community harmony.

We commit ourselves to advocating for just laws that balance security needs with respect for individual rights, seeking wisdom to "render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17). We will resist the temptation to invade others' privacy, even when technology makes it easy to do so, remembering Christ's teaching to "do to others what you would have them do to you" (Matthew 7:12), applying this Golden Rule to matters of privacy and property as to all other interactions.

We will educate others about the importance of respecting property and privacy rights, creating a culture that values both security and liberty as God-given blessings to be preserved and protected. When disputes arise concerning property or privacy, we pledge to seek peaceful resolution through appropriate channels, following Christ's guidance for addressing grievances (Matthew 18:15-17) rather than taking matters into our own hands or needlessly escalating conflicts.

As citizens of the United Christian Nation, we are reminded of the principle in Deuteronomy 19:14: "Do not move your neighbor's boundary stone set up by your predecessors in the inheritance you

receive in the land the Lord your God is giving you to possess." This scripture underscores the importance of respecting others' property boundaries and rights, acknowledging that violation of these boundaries constitutes a serious offense against both neighbor and God. We are called to heed Yahusha' teaching in Matthew 7:12: "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets."

By embracing this right and fulfilling these responsibilities, we contribute to the establishment of a nation where personal

Article XXVI: The Right to Freedom from Cruel and Unusual Punishment, and the Responsibility to Uphold Justice and Promote a Safe Society

Every citizen possesses the inalienable, God-given right to freedom from cruel and unusual punishment—a sacred liberty reflecting God's perfect justice that balances consequences with compassion. This inherent right flows from Scripture's clear teaching on proportionate justice, as expressed in the Mosaic limitation that punishment should not exceed the severity of the offense: "Eye for eye, tooth for tooth, hand for hand, foot for foot" (Exodus 21:24)—not as a mandate for retribution but as a boundary against excessive penalties, establishing that even divine justice operates within principles of proportion and restraint.

This fundamental right ensures protection against excessive, inhumane, or degrading forms of punishment, honoring the Biblical understanding that every person, regardless of their transgression, retains the imprint of their Creator and the attendant dignity that demands humane treatment. As the Proverb declares, "A righteous man cares for the needs of his animal" (Proverbs 12:10), establishing that compassion extends even to beasts; how much more should it characterize our treatment of fellow image-bearers? It secures proportionality between the severity of crimes and their corresponding punishments, reflecting Biblical justice where consequences fit wrongdoing rather than exceeding it in severity or duration.

This sacred right preserves human dignity even in the administration of justice, acknowledging that every person, regardless of their actions, bears the image of God and deserves to be treated with basic humanity. As Joseph demonstrated mercy to his brothers who had sold him into slavery, saying "You intended to harm me, but God intended it for good" (Genesis 50:20), so our justice system must maintain sight of redemptive possibilities even while administering necessary consequences. It emphasizes rehabilitation and restoration rather than mere retribution, reflecting God's redemptive purposes expressed throughout Scripture where discipline aims to restore rather than merely punish, as Solomon observed: "Whoever loves discipline loves knowledge, but whoever hates correction is stupid" (Proverbs 12:1).

With this profound right comes the sacred responsibility to support fair and just consequences for wrongdoing that align with Biblical principles. As the Proverb instructs, "Open your mouth, judge righteously, defend the rights of the poor and needy"

security and mutual respect for property and privacy flourish. Our actions reflect Christ's teachings on respect for others and their possessions, fostering a society built on trust, integrity, and the sanctity of personal space and property. Through this balanced approach to rights and responsibilities, we create a community where each person's domain is honored as a trust from God to be respected by all, and where security measures protect rather than violate the dignity of those they serve.

(Proverbs 31:9), establishing that justice requires active participation rather than passive observation. We must advocate for a justice system that balances punishment, deterrence, and rehabilitation, reflecting Ezekiel's declaration that God takes "no pleasure in the death of the wicked, but rather that they turn from their ways and live" (Ezekiel 33:11), establishing that even divine justice seeks redemption rather than mere retribution.

We bear the solemn duty to promote restorative justice practices that seek to heal both offenders and victims, drawing from Paul's vision of reconciliation: "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation" (2 Corinthians 5:18-19), recognizing that true justice aims at healing relationships rather than merely imposing penalties. We commit to participating in community efforts to prevent crime and promote public safety, working toward the prophetic vision where "old men and old women shall again sit in the streets... And the streets of the city shall be full of boys and girls playing" (Zechariah 8:4-5) without fear, acknowledging that prevention of crime serves justice more effectively than punishment after the fact.

We pledge to show compassion and support reintegration efforts for reformed offenders, remembering the instruction to "continue to remember those in prison as if you were together with them in prison, and those who are mistreated as if you yourselves were suffering" (Hebrews 13:3), recognizing that our treatment of offenders reflects our understanding of grace. We will educate others about the importance of just and humane treatment within the justice system, advocating for policies that reflect both the justice and mercy of God, who "is compassionate and gracious, slow to anger, abounding in love" (Psalm 103:8).

We commit ourselves to holding authorities accountable for maintaining ethical standards in law enforcement and corrections, recognizing that power requires oversight and accountability, for "when the righteous increase, the people rejoice, but when the wicked rule, the people groan" (Proverbs 29:2). We will support victims of crime and their families with care and compassion, following Christ's example in the parable of the Good Samaritan who did not merely pass by suffering but took concrete action to heal and restore (Luke 10:25-37), understanding that justice includes care for those harmed by wrongdoing.

We acknowledge the need for forgiveness while still upholding the requirements of justice, heeding Peter's question and Christ's answer: "'Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?' Yahusha answered, 'I tell you, not seven times, but seventy-seven times'" (Matthew 18:21-22). In all these matters, we will pray for wisdom for lawmakers, judges, and law enforcement officials in administering justice, following Paul's instruction that "petitions, prayers, intercession and thanksgiving be made for all people—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness" (1 Timothy 2:1-2).

As citizens of the United Christian Nation, we are reminded of Micah 6:8: "He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." This scripture underscores the delicate balance between justice and mercy that we must strive to maintain, acknowledging that true righteousness requires both

accountability for wrongdoing and compassion for human frailty. We are called to heed the words of Zechariah 7:9-10: "This is what the Lord Almighty said: 'Administer true justice; show mercy and compassion to one another. Do not oppress the widow or the fatherless, the foreigner or the poor. Do not plot evil against each other.'"

By embracing this right and fulfilling these responsibilities, we contribute to the establishment of a nation where justice is served with humanity and wisdom. Our actions reflect Christ's teachings on justice, mercy, and redemption, fostering a society that is both safe and compassionate, where the dignity of every individual is respected, even in the face of wrongdoing, and where punishment serves the ultimate goal of restoration whenever possible. Through this balance of rights and responsibilities, we create a justice system that reflects, however imperfectly, the perfect harmony of justice and mercy found in God's own character.

Article XXVII: The Right to Freedom of the Press and the Responsibility for Accuracy and Truth

Every citizen possesses the inalienable, God-given right to freedom of the press—a sacred liberty reflecting the divine valuation of truth and its free dissemination. This inherent right flows from Scripture's emphatic declarations on the importance of truth, as Yahusha Himself declared, "The truth will set you free" (John 8:32) and identified Himself as "the way, the truth, and the life" (John 14:6), establishing that truth stands at the very center of divine character and redemptive purpose. The suppression of truth hinders both individual liberty and societal flourishing, while its free expression enables righteousness to prevail over falsehood.

This fundamental right ensures the ability to disseminate information and ideas through various media without governmental censorship, acknowledging that light must shine in darkness and hidden things should be brought to light, as Yahusha taught: "What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs" (Matthew 10:27). It secures freedom to report on matters of public importance, including governmental affairs and societal issues, reflecting the prophetic tradition where messengers of God spoke truth to power regardless of personal consequence, as Nathan confronted David (2 Samuel 12) and Elijah challenged Ahab (1 Kings 18), establishing that no authority stands beyond the reach of truth's scrutiny.

This sacred right establishes protection for journalists and media entities to investigate and publish findings without fear of retribution, honoring the Biblical principle that truth must be pursued and proclaimed even when powerful interests prefer silence. As Paul declared, "Have nothing to do with the fruitless deeds of darkness, but rather expose them" (Ephesians 5:11), establishing that bringing hidden wrongs to light represents spiritual obedience rather than troublesome meddling. It upholds the liberty to express diverse viewpoints and opinions on public matters, recognizing Solomon's wisdom that "as iron sharpens

iron, so one person sharpens another" (Proverbs 27:17) through the exchange of ideas and perspectives.

With this precious right comes the sacred responsibility to commit to truthfulness and accuracy in all reporting and publications, adhering faithfully to the divine standard: "The Lord detests lying lips, but he delights in people who are trustworthy" (Proverbs 12:22). We must verify information through thorough research and fact-checking before dissemination, reflecting the Berean example who "examined the Scriptures every day to see if what Paul said was true" (Acts 17:11), demonstrating the nobility of verification rather than hasty acceptance or rejection of claims. Just as they searched Scripture for confirmation, so must journalists search for corroborating evidence before publishing assertions as fact.

We bear the solemn duty to present news and information in a fair and unbiased manner, avoiding sensationalism or distortion, remembering that "an honest witness tells the truth, but a false witness tells lies" (Proverbs 12:17). We commit to respecting individual privacy and refraining from unwarranted intrusion into personal lives, honoring the dignity of each person created in God's image and recognizing that not all truth, though factual, warrants public dissemination when it violates legitimate privacy without serving public good. When errors occur, we pledge to correct them promptly and prominently, acknowledging that humility and repentance are marks of integrity, for "whoever conceals their sins does not prosper, but the one who confesses and renounces them finds mercy" (Proverbs 28:13).

We will resist the spread of false information, rumors, or "fake news," heeding the divine command: "Do not spread false reports. Do not help a guilty person by being a malicious witness" (Exodus 23:1). We commit to using media platforms to promote righteousness, justice, and Biblical values, allowing truth to serve as a light that illuminates rather than a weapon that destroys. We will maintain editorial integrity and independence from undue

influence, remembering Yahusha' warning about the impossibility of serving two masters (Matthew 6:24) and ensuring that our primary allegiance is to truth rather than to power, profit, or popularity.

We pledge to uphold ethical standards in information gathering and reporting, treating sources, subjects, and audiences with the respect commanded by Christ's Golden Rule: "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets" (Matthew 7:12). We recognize the solemn responsibility to use the power of the press wisely to inform, educate, and edify the public, acknowledging James' warning that "not many of you should become teachers, my fellow believers, because you know that we who teach will be judged more strictly" (James 3:1)—a principle equally applicable to those who inform and influence public opinion.

As citizens of the United Christian Nation, we are reminded of Ephesians 4:25: "Therefore each of you must put off falsehood and speak truthfully to your neighbor, for we are all members of one

body." This scripture underscores the importance of truthfulness in all our communications, including press activities, recognizing that false information damages not only individuals but the entire social fabric. We are called to heed the wisdom of Proverbs 15:28: "The heart of the righteous weighs its answers, but the mouth of the wicked gushes evil." This principle should guide our approach to journalism and media, encouraging thoughtful, measured reporting rather than hasty or sensational dissemination of information.

By embracing this right and fulfilling these responsibilities, we contribute to the establishment of a nation where the press serves as a reliable source of information, a guardian of truth, and a promoter of righteousness. Our media should reflect the integrity, wisdom, and discernment that characterize a society built on Christian principles, fostering an informed citizenry and a culture of trust and accountability. Through this balance of press freedom and responsibility, we create a marketplace of ideas where truth can flourish and where information serves to unite rather than divide, enlighten rather than manipulate, and ultimately glorify our Creator who is the source of all truth.

Conclusion: The Covenant of Rights and Responsibilities

Having set forth these twenty-seven articles establishing both the inalienable rights bestowed by our Creator and the sacred responsibilities they entail, we, the citizens of the United Christian Nation, enter into solemn covenant with Yahuah and with one another. This Bill of Rights and Responsibilities stands not merely as a legal document but as a sacred testament to our understanding that divine gifts carry divine obligations, that freedoms flourish only when exercised within the boundaries of righteousness, and that rights divorced from responsibilities inevitably decay into license rather than liberty.

We acknowledge with profound gratitude the divine origin of the rights herein recognized. As David proclaimed, "From Yahuah comes deliverance" (Psalm 3:8), so we affirm that these freedoms flow not from human generosity or governmental authority but from the hand of the Creator who formed us in His image and endowed us with dignity, agency, and purpose that no earthly power may legitimately deny. These rights are not created by this document but merely recognized, not granted by government but protected by it, not contingent upon circumstances but inherent in our very nature as image-bearers of the Almighty.

We accept with equal solemnity the responsibilities that accompany these divine endowments. As Paul taught, "You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love" (Galatians 5:13), so we commit ourselves to exercise our liberty not for selfish gain or carnal indulgence but for the glory of God and the good of our neighbors. True freedom finds its fulfillment not in the absence of constraints but in the embrace of righteous boundaries that enable human flourishing according to divine design.

We pledge ourselves to live according to this balanced understanding of rights and responsibilities, remembering Yahusha' teaching that "from everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked" (Luke 12:48). The privileges we enjoy bring with them proportionate obligations; the freedoms we cherish entail corresponding duties; the protections we receive require reciprocal commitments to protect others likewise.

We commit our nation to these principles, praying with Solomon: "May Yahuah our God be with us as he was with our ancestors; may he never leave us nor forsake us. May he turn our hearts to him, to walk in obedience to him and keep the commands, decrees and laws he gave our ancestors" (1 Kings 8:57-58). We seek divine guidance to implement these rights and fulfill these responsibilities with wisdom, courage, and unwavering fidelity to Scripture's teaching.

We call upon future generations to preserve, protect, and perpetuate this covenant understanding, neither diminishing the rights herein recognized nor neglecting the responsibilities they entail. As Moses charged Israel, "These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up" (Deuteronomy 6:6-7), so we charge our descendants to keep this covenant fresh in their hearts and evident in their actions.

May this Bill of Rights and Responsibilities serve as a beacon to nations still walking in darkness, demonstrating that governance aligned with divine principles produces both liberty and order, both freedom and responsibility, both individual rights and

community welfare. May it stand as testimony that we have chosen, in Joshua's words, to "serve Yahuah" (Joshua 24:15) not only in our private devotions but in our public institutions, not only in our personal ethics but in our national identity.

With reverent hearts and resolute spirits, we hereby establish this covenant between Yahuah and His people, invoking divine blessing upon our endeavor and divine correction should we stray from its precepts. As the Psalmist declared, "Unless Yahuah builds the house, the builders labor in vain" (Psalm 127:1), so we

acknowledge our complete dependence upon divine favor for the success of our national covenant and the flourishing of our people under its provisions.

To Yahuah alone be the glory, now and forevermore. Amen.

Signed and sealed in the presence of Almighty God on this [DATE] day, of [MONTH] in the year of our Lord [YEAR], in the sovereign territory of the United Christian Nation.